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A Full and Just

ROBERTS
ACCOUNT

OF THE

Present State

OF

The Ottoman Empire

In all its Branches :

WITH

The Government, and Policy,
Religion, Customs, and Way of Living of
the *Turks*, in General.

FAITHFULLY RELATED

From a Serious OBSERVATION, taken in
many Years TRAVELS thro' those Countries.

By *AARON HILL*, Gent.

Coelum, non Animum mutant, qui trans mare Currunt.

Hor. Epist. II. L. I.

L O N D O N,

Printed for the Author, and are to be Sold, by *John Mayo*,
Stationer and Printer, at the Printing-Press in *Fleet-Street*,
Anno Domini, 1709. 00

Wb/69/536



A N N E R.

WHEREAS our Trusty and Welbeloved AARON HILL, Gent. has Humbly Represented unto us, that he has, with great Care, Labour, and Expence, Compil'd and Prepar'd for the Press, a Book, Entituled, The Present State of ÆTHIOPIA, EGYPT, the Three ARABIA's, PALESTINE, and the Whole OTTOMAN EMPIRE, and has therefore Humbly besought us, to Grant him our Royal Priviledge, and License, for the Sole Printing and Publishing thereof; for the Term of Fourteen Years. We, being willing to give all due Encouragement to Works of this Nature, tending to the Improvement of Useful Knowledge, are Graciously Pleas'd to Condescend to his Request: And we do therefore, by these Presents, Grant unto him, the said AARON HILL, his Executors, Administrators, and Assigns, OUR ROYAL LICENCE, for the Sole Printing, and Publishing, the Present State of ÆTHIOPIA, EGYPT, the Three ARABIA's, PALESTINE, and the Whole OTTOMAN EMPIRE, aforesaid, for the Term of Fourteen Years from the Date hereof, strictly Forbidding all our Subjects, within our Kingdoms and Dominions, to Reprint the same, either in the like, or in any other Volume or Volumes, whatsoever, or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, During the aforesaid Term, of Fourteen Years, without the Consent, or Approbation, of the said AARON HILL, his Heirs, Executors, and Assigns, under his or their Hands and Seals, first had and obtain'd, as they will answer the Contrary at their Peril, whereof the Commissioners, and other Officers of our CUSTOMS, the Master, Wardens, and Company of STATIONERS, are to take Notice, that the same may be Entred in the Rigister of the said Company, and that DUE OBEDIENCE be rendred thereunto.

Given at our Court at St. James's, the Nineteenth Day of February, 1708. In the Seventh Year of Our Reign.

By Her Majesties Command,

SUNDERLAND.



ANNE R.

WE HEREBY our Truly and Welbelov'd AARON HILL, Gent.
has Humbly Represented unto us, that he has, with great Care,
Labour, and Expence, Compild and Prepared for the Press, a Book, En-
titled, The Present State of ETHIOPIA, EGYPT, the Three
ARABIA'S, PALESTINE, and the Whole OTTOMAN EM-
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vilege, and License, for the Sole Printing and Publishing thereof; for the
Term of Fourteen Years. We, being willing to give all due Encouragement
to Works of this Nature, tending to the Improvement of Useful Knowledge,
are Graciously Pleas'd to Condescend to his Request: And we do therefore, by
these Presents, Grant unto him, the said AARON HILL, his Executors,
Administrators, and Assigns, OUR ROYAL LICENSE, for the Sole
Printing, and Publishing, the Present State of ETHIOPIA, EGYPT,
the Three ARABIA'S, PALESTINE, and the Whole OTTOMAN
EMPIRE, aforesaid, for the Term of Fourteen Years from the Date
hereof, strictly Forbidding all our Subjects, within our Kingdoms and Do-
minions, to Reprint the same, either in the like, or in any other Volume
or Volume, whatsoever, or to Import, Buy, Vend, Utter, or Distribute
any Copies thereof, Reprinted beyond the Seas, During the aforesaid Term,
of Fourteen Years, without the Consent or Approbation, of the said
AARON HILL, his Heirs, Executors, and Assigns, under his or their Hands
and Seals, first had and obtained, as they will answer the Contrary at their
Peril, whereof the Commissioners, and other Officers of our CUSTOMS,
the Master, Wardens, and Company of STATIONERS, are to take No-
tice, that the same may be Enter'd in the Register of the said Company,
and that DUE OBEEDIENCE be render'd thereunto.

Given at our Court at St. James's, the Nineteenth Day of Febru-
ary, 1705, in the Seventh Year of Our Reign.

By Her Majesties Command,

20 UNDERLAND.

THE
DEDICATION,

To The *QUEEN*.

MADAM,

WERE it Possible for me to offer at
your ROYAL FEET, a Tribute,
so Important, as to MERIT your
MAJESTY'S Acceptance, I had never paid my
Debt of Duty, in so poor a Manner ; But, since the

*

Smile

The DEDICATION.

Smile of HEAVEN, upon the WIDOWS MITE, Instructs us, that the WILL, not POWER, must Enrich the Offering; I am almost led to hope, YOUR MAJESTY will Stoop to the Reception of so Low a Present, when you shall be pleas'd to know, 'tis all, I have to give; For LIFE, and FORTUNE are so firmly Yours already, that I cannot hope to tast the Length of one, or Worth of t'other, but by holding BOTH in Your MAJESTY'S Disposal.

THE Sacred Power of PIOUS MAJESTY, Commands not only Love, and Loyalty, from Subjects, and Dependants, but (as the Attractive Virtue of the Wond'rous MAGNET draws the Sturdy IRON to its Sway,) may Challenge an Authority, to Rule the Salvage Minds of Independant Infidels. The Mighty Glories of your MAJESTY'S Successful Reign have bent more Kingdoms than You Govern, to an Envy of the BRITONS, Happy in Your Influences; And Experience Taught me, that while BRITAINS NAME

is

The DEDICATION.

is NOW the Praise, and Wonder of such Nations, as BEFORE scarce knew it, The Prodigious Honour, paid Her NAME, is only owing to the Virtues of Her MONARCH.

TO whom then, MIGHTY QUEEN, should I Address my Self for a Protection of my Labours, but to the THRONE of MAJESTY, where CRITIC'S Malice, and the Sting of CENSURE cannot Reach me, and where HEAVEN has seem'd to Point our Marks of Duty, and Humility to lie, as by the Seat of MERCY, and the VICEROY of OMNIPOTENCE.

BE therefore pleas'd, Great Ruler of the HEARTS, as well as PERSONS of Your People, to accept this humble Offering, which I lay, with Duty at Your GRACIOUS FEET; For, as the small Improvement, many Years continued Travels, thro' the Rougher Corners of the World, have made me Conscious of, may so be Crown'd with the
Great

The DEDICATION.

Great Honour of YOUR NOTICE, all my
Future Aims, and Utmost Applications shall
be, how to make my Self attain one Step a-
bove the Character, which now I can with
Honesty, and Faithfulness, lay hearty Claim
to, of,

MADAM,

YOUR MAJESTY'S

**Most Dutiful, but least
Deserving Subject,
and Servant,**

AARON HILL.

THE PREFACE.

I *T was an admirable Observation of Sir ROGER L'ESTRANGE, That a Book, that Fac'd the World without a PREFACE, shou'd be look'd upon, as much Unfinish'd, as a BEAU, who comes to Court without a PERRIWIG ; For it is not only grown a kind of Law, by long continu'd Custom, but is even become a Necessary Labour for the Vindication of a Man, who dares assume the Name of Author, from the not alone Sharp Criticisms, but Reflections, and Scurrilities, he will be sure to meet with.*

WE Live, it seems, in a Fault-finding Age, and 'tis almost become a Crime, or Argument of Softness, (a New-fashion'd Word for Folly) in a Gentleman, to Read a Book, with any other Aim, than to Condemn, or Censure what he Understands not.

I' M sure, I have just Reason to affirm a Truth, I have been taught by the Ingratitude, (I won'd not wil-

a

lingly

lingly make use of a more Sharp Expression) of some Country-Men of mine, who, by the Baseness of their Tempers, and Malicious Aims of Disappointed Envy, took, I hope, more Pains than Usual, to Convince me, that my Native BRITAIN, cou'd produce as Barbarous, and Sordid Wretches, as I ever met with in my Conversation with the Infidels.

THE Reasons, which induc'd me to Address the World, with an Account of what I had observ'd, in Travelling so many Years together, were not Vanity, Ambition, Mercenary Hopes, or any of the Common Motives, which urge Great Numbers on to Write, and build them up to the Fond Name of Author; Heaven indu'd me with a Soul, too Honest to become a Prostitute to the Poor Drolls of Interest; Nor were my Circumstances such, as might reduce me to a Want of those Advantages, which have too often made a Good Man, Infamous.

HENCE, Perhaps, I found so many Enemies, for we are now Unhappily Divided into such Disorder'd Factions, Open Discords, and Unaccountable By-Interests, that Honesty it Self is measur'd by Opinion, and the Scale of Merit is Out-ballanc'd by Partiality; so that, when a Man is recommended to the World, as worth Regard, The first Examination, made about him is, Who sides he with? And a Report is given of his Capacity, or Principles, according to the Party, he may Chance to Vote for.

POS-

POSSIBLY, I have been represented, as a Zealous Stickler for some Party, or perhaps, been thought to Side with None, as not too fond of Either; which of these have made me Enemies, I can't determine, or if I have Enemies at all, since it may be, 'tis the Fashion to Discourage Writers, for endeavouring to take more Useful Pains than other People. Be it one, or t'other, I can only say, I shou'd (if any) be exempt from Prejudice on that Account, since I have been so little Resident in England, that I never yet found time to think on Parties, any further than to wish there were no Ill-divided Ones, so much as dreamt of in the Kingdom.

MY Friends Perswasions, when I came from Travelling, engag'd me to comply with their Desires, in Publishing this Book, which I more readily Assented to, because I knew, I cou'd say somewhat more, than had been seen, or told the World by Former Travellers, and I was naturally led to hope, my Youth might plead a Pardon for my Errors, since an Author, who attempts to Write at Four and Twenty, might (I thought) be readily Excus'd for more Mistakes, than will, I hope, in the Succeeding Sheets, disgust the Reader.

BUT, there are a sort of People, who appear such Zealous Devotees to Malice, that no Reasonable Plea is Proof against 'em, Innocence it self is spurn'd by their Presumption, and they are so over-fond of
War-

Warring against Common Sense, Humanity, and Goodness, *that, they generally blind their Judgments to indulge their Vices, and Attack the Castle, where 'tis ablest to Repulse them.*

T H I S has been my own Good-Luck, and the Ill-Fortune of my Censurers, whose Weak Objections, spread abroad for Ends, *I am about to mention, were so Inoffensively Ridiculous, as to swell up with huge, and threat'ning Venom, but then burst like Toads, with their Self-dangerous Poyson. Yet tho' they hurt not me, their Guilt and Baseness is not less, than if I had been made a Sufferer by their Groundless Malice : For as the Poet has it,*

'Ανὴρ δίκαιος ἔστιν, οὐκ ὁ μὴ ἀδικῶν

'Αλλ' ὅστις ἀδικεῖν δυνάμενος, ὃ βέλεται.

Who hurts me not, is not the Righteous Man,

But He, who will not hurt me, when he can.

T H E Society of Booksellers have in a manner, quite engross'd the Press, and the Unhappy Circumstances of some Authors, having given them Opportunities to impose on their Necessities, by Purchasing for almost Nothing, their Ingenious Labours, and by making all the Gain their own Sole Property, *Instructed them, like Sting-less Drones, to feed upon the Honey of Industrious Bees ; they made Advantages of such Occasions, and Encroach'd so far, by*
gra-

gradual Advances, *that they us'd all Authors, as they did their Poor Ones, and assum'd not only the Prerogative of Purchasing, for Inconsiderable Sums, the Brightest Copies, but pretended to be Judges of the Work it Self; when, probably, they knew not, what it Treated of.*

HENCE they were Encourag'd to Impose upon the Town, by Printing Old Books, with New Titles, Selling Others at a Double Rate; and Authors, knowing, they cou'd reap no Profit from the Publication of their Writings, left 'em wholly to the Bookseller's Direction; whence the Press was commonly Corrected, and the Book expos'd to Publick View, with as much Nicety, and Learning, as became a Bookseller's Capacity.

BY having Printed some Few Little Essays of my own, the Common way, I went as far, as any Line cou'd reach, towards Fathoming the Conscience of a Bookseller, or Two, and thence became Acquainted with their Customs, well enough to care, as little as I cou'd, for Dealing with them; and, unwilling to have This Book come out, as Uncorrect, as it might probably have done, and see the Town impos'd on, by too High a Price, or let the Book come out too meanly Printed, or on Common Paper, I resolv'd to have it in my Power, to

use the Buyers, as I wou'd be us'd my Self; and therefore, at my own Charge, undertook the Printing it, but was advis'd, (that I might run as little Hazard of a Loss, as Possible,) to do it by Subscription.

BUT I was not thus deliver'd from the Imposition of the Booksellers, who pretended it their Right to have Two Books Gratis for Six Subscriptions; I refus'd to grant 'em this Extravagant Demand, and gave 'em often Publick Notice of my Resolution, whereupon, they made it their Endeavour to decry the Book with Open Malice, and discourage it as much as possible: But lest their Curr-like Howlings shou'd be scorn'd, alone, as Insignificantly Noisy, they procur'd some Little Pensioners of theirs to Act the Mastiff, and by joining in the Consort, bark the Base to their poor Trebles.

THE Justice of the Thing was, what they least regarded, 'twas enough for them to say, 'twas Bad. Tho' being ask'd the Cause, they cou'd reply no more than, that 'twas so, because it was so. Argument was a strange Plant, to their thin Gardens. But it must be held, as an Undoubted Maxim, That it wou'd be an Unpardonable Crime, shou'd they promote an Author's Under-

dertaking, *who refuses to promote their Lawless Interest.*

S O M E have had the Simple Honesty to bring their Money to the Printer in a Rage, and Swear, they never had Subscrib'd, but that their Customers oblig'd 'em to it ; owning freely, that they did the Book the greatest Injury, they cou'd, because the Author had refus'd to give 'em Two in Six for Nothing.

W E L L, Sirs, go on with your Endeavours, I am above the Reach of your Detraction ; Gain I sought not, and for other Matters, let the Book henceforward speak, in its own Vindication, I am only griev'd for those Unhappy Writing Gentlemen, too much Depress'd by Fortune, and thence Subject to your Tyranny.

I was grown so weary of the Mentioning the Book-sellers, that I had resolv'd to say no more about 'em, when a certain Humour of a Member of that Good Fraternity, who has the Sign of the Green Dragon for Distinction, made me laugh at the Remembrance, and record him for an admirable Bargain-Maker.

HE

H E had, with much ado, my Promise, by a Friends Entreaty, to allow him Eight, as he desir'd, with a Provifo, he shou'd take 'em all Unbound. But tho' he was Solicitous for nothing more, before I granted it, he humm'd a while, with a Wise Air of Contemplation, when I sent him Word, he might Subscribe so, and reply'd, He thought, that Nine twixt Man and Man, were very Reasonable. Had I granted those, he wou'd have ask'd for Ten, and so encreas'd, till I had found, if possible, the Measure of his Conscience.

M Y Book lay Open, at the Printers, as it pass'd the Press, for free Perusal, and the Booksellers, and their Adherents, had thereby, an Opportunity to raise Objections, with Pretence of having read the Sheets, but, as I never heard one Censure yet, deserving Confutation, or indeed, requiring more than Common Sense, to Overthrow it, so I thought it only fit to let 'em Sink without regard, to their Original Obscurity. But if there shall be found a Gentleman, who meets with any thing, He justly may Object against, Let him be pleas'd to hint it, in a Letter for me, Directed to the Printer's House; and then, to Satisfie the World and him, I shall not think my Time Ill-spent, to Print it, with as large an Answer as is Necessary, in the Preface, I shall Publish, with the next Edition.

A N D

A N D now, I leave the Booksellers to their Advantages, assuring them, I owe them no Ill-Will, and only say thus much, to Justifie my Book against their Calumnies; If Profit cou'd have brib'd my Tongue, or Hopes of their Good Character have stifled my Affection to Plain-Dealing, I had never been so Open, in my Declarations of their Artifices; Justice always guides my Pen, nor can Rewards, Desire of Praise, or Fear of any Man's Ill-Word, divert my Course of Truth, from its Direct, and Uncorrupted Channel, Contrary to the Assertion of the Celebrated Juvenal.

----- Tanto major Famæ fitis est, quam Juv. Sat. 10.
 (Ipsam,
 Virtutis; Quis enim virtutem amplectitur
 Præmia si tollas?

(Fame,
 So much more Pow'rful is the Thirst of
 Than the Neglected Virtue's Honest Aim;
 For who Courts Virtue, or can long Obey,
 When the Rewards, She gives, are snatch'd away?

I shall only add, that, as 'tis evidently True, The Methods, I have taken, were as Just and Honourable, as was possible, The Malice, which inclin'd these People to oppose 'em, was a Plain Effect of something

thing in their Principles, not altogether reconcilable to Justice ; For where Honesty Encounters Honesty, a Sympathetic Harmony is found between 'em, and we have the Words of an Experienc'd Greek, to teach us, that,

Ἄνθρωπος ὁ χρησὸς χρῆσιν ὁ μισεῖ ποτὲ.

One Good-Man never Hates another.

S O M E Snarlers do, and many more may Cavil at the Style, I have made use of, and the Weightiest Arguments, they bring against it, are, that it appears Affected, and Elaborate ; That 'tis Dress'd in a Romantic Air, and that in short, 'tis so like Poetry, that it runs into Blank Verse Measure, and becomes a kind of Prose-Poetic Composition.

'T I S methinks, ungratefully receiv'd, if Censur'd, on so Weak a Ground-Work ; For, I doubt not, but the Learned Reader will perceive no greater Difference in the Style, throughout the Book, than where 'tis purposely design'd, according to the Various Natures of the Subjects, Treated on ; and a Judicious Taste will easily distinguish, that the Language flows more negligently, than it Climbs Affectedly, in all the Treatise.

B E-

BESIDES, allowing, I had taken Pains, by an Elaborate Bent of Application, to Compose a Style, which I might be Deceiv'd in thinking Good, 'twou'd be but Generous, and becoming the Humanity of all, who read it, rather to excuse the Real Errors, than create Imaginary Ones, because the Fault, I had committed, cou'd proceed from Nothing, but an ardent Inclination, to endeavour more than Ordinary, the Satisfaction of the Reader.

*AS for its being Dress'd in a Romantic Air, were that Malicious Accusation full as Just, as 'tis Absurd, I cannot see the Reasons, why it shou'd be look'd upon, as an Objection: Every Body Knows, the Language of Romances differs from more Serious Writings, only in the Fine Descriptions, Florid Speeches, Artful Turns, and Winning Eloquence, which are made use of, to Adorn and Recommend a Feign'd Relation; and by Covering the Flaws, occasion'd by its Want of Truth, excite as Noble Thoughts, and raise as Emulative an Esteem of Honour, in the Reader's Soul, as if 'twere Real. And if the abovenam'd Ornaments can Shine so Brightly, in a False Account of Things, and Places, surely when they are Additionally Strengthen'd by the Truth, as well as Novelty, of what they Treat of, upon Second Thoughts, those Self-confounding Critics, who have Censur'd me, on
this*

this Account, *will find*, that, what they aim'd, as an Abuse, *has prov'd* a Compliment.

A N D just as Weak an Argument is that, which blames my Language, as Poetical; For I wou'd only ask those Gentlemen, who broke their Shins, by Stumbling upon that Objection, *What was the Original Design of Poetry; and, if they know so much, they'll Answer me,* 'Twas Introduc'd for Pious Ends, and Practis'd first, to Win Mankind from Guilt and Follies, by the Sweet Insinuation of Harmonious Doctrine; for the Force of Numbers bears a kind of Unresisted Charm, which, having first bewitch'd the Senses, penetrates the Ear, and Warbles Smoothly thro' the Soul, dissolving Passion in a Flood of Pleasure.

W E L L then, this granted me, must consequently speak it undeniable, That Poetry is Fittest to Command Attention, and it follows, that the nearer, Prose can Imitate it, so much more will tempt the Soul, to listen to its Eloquence, and if that be all the Ill, my Style is Guilty of, I may presume, the World will easily forgive me.

E P I T H E T S are certainly the Life of an Expression, and if using them a little oft'ner, and more Artfully, than commonly we do, will not alone adorn

our

our Language with a Smoother Cadence, and Compleater Harmony, but add a Sparkling kind of Vigour to the Style, they're us'd in, why shou'd Men persist in an Old Error, rather than submit to take Example, from the Practice of another.

I know not any Book, before my own, that has been Writ this way, and consequently cou'd not hope to Introduce a Novelty, without encount'ring Ever-arm'd Ill-Nature; Even were my Style as free from Faults, as I cou'd Wish it, 'twou'd have Enemies, because 'tis New, and how can any Lower Aim that way, expect to Prosper Unoppos'd, when, even the Glorious Reformations of our Church, and Government, have many Foes, who dare Reproach 'em.

A M O N G the Few, who I heard, were Wise enough to think the Arguments, fore-nam'd, a Proof of their Capacities. There is it seems, a kind of Talking Spark, who holds an Office in the Exchequer, very fond of Raillery; He thinks, that he has Wit enough to make Atonement for his Want of Memory, or I shou'd take the Liberty to Blame him, for forgetting, he attempted once to make himself an Author; But the Itch, that Juvenal calls Scribendi Cacoethes, wanting Force to lift him higher, than the Character of Horace's Promissor Hiatus,

he fell down, like Icarus, and Drown'd himself in Infamy, thence losing all Right of Prentence to Censure Others, by the Miserable Insufficiency of his own Labours.

SATYR is a kind of dangerous Edg'd-Tool, and, like a Razor in a Monkey's Paw, will cut the Fingers of a Fool, who tries to use it; Wit, like Fame, is very Coy, and Hates a Ravisher, She Sports, and Wantons, like the Nimble Dolphin, in her Native Channel, but, like Herrings, Dies immediately, and Stinks, out of her own Element.

THERE are a sort of People, to so Silly a Degree, the Enemies of their own Character, that Silence, tho' the only Skreen, to hide their Want of Common Sense, is most a Stranger to their Daily Practice; These are to be Pitied, and it wou'd be Happy, since they are Blind of Soul, cou'd there be found a Mental Occulist, of Skill enough, to Couch the Cataracts of their Obscur'd Capacities, that when their Eyes of Reason, wou'd permit their Judgment to see Clearly, they might borrow a Latin Dictionary, and try to Construe the Two Verses, following.

----- Feli-

----- Felicia tempora, quæ Te *Juv. Sat.*
2.
(rem !

Moribus opponunt, habeat jam Roma pudor-

T H A T I might not alone Inform, but please my Reader, I have taken care in the Succeeding Sheets, to Introduce as many Stories, as I cou'd, with different Aims, for some are Moral, some Diverting, others Melancholy, and of all Kinds some. The only Fault, which can be found with this, is, that it is Digressive from the Subject of my Book: 'Tis true, and so are all the Moral, and Occasional Reflections, scatter'd up and down, yet doubt I not, but, as the Last will be acceptable to Honest People, on account of the Good Doctrine, they contain, (and which I ever hope to bear in my Remembrance) so the First will find a Welcome, for the Diversion, they may give Unprejudic'd Perusers.

A S some may like my Book the better, others will, I question not, complain, that my Quotations from the Classic Authors are too frequently Applied; to this I need reply no more, than that they struck my Memory, as I was Writing, and were thence Transcrib'd, as they occur'd by Accident: Yet this I dare be pretty sure of, that
there's

there's none, will Censure me for the Respect, I bear the Classics, in so often mentioning their Thoughts, but such Poor Wretches, as for want of Taste, are made Incapable of Prizing, or, for Want of Learning, cannot Understand them.

A S I have little Reason to believe my Judgment, any ways Superlative, I will not say, but I have Injur'd them in the Translation; Where the Lines wou'd bear a Literal Version, I have rend'red the Expressions English, Word for Word, but where I cou'd not come so near the very Words, without destroying all the Harmony, I thought it better, to make Use of the Assistance of a Paraphrase, yet still preserv'd Entire, the Genuine Sense of the Original.

A Literal Translation commonly appears Confined, Uneasy, Close, and Aukward, like a Streight-Lac'd Lady in her New Made Stays, but when the Version has put on an Easy Paraphrase, and the Fine Lady is compleatly Dress'd, with Ribbons, Manteau, and her Looser Ornaments, tho' they are still the same, they were before, they brightly double Former Graces, and become Adorn'd with an Attractive Majesty.

ONE

O N E Sucking Critic, after having turn'd the Book over and over, at the Printers, with a Design to Practise the Discerning Art, he had so lately taken on him, fix'd at last upon this Translation of the following Line,

(mare currunt,
Cœlum, non Animum mutant, qui trans

Men, who o'er Seas, to Distant Countries roll,

(Soul.
Oft Change their Climate, but Retain their

NOW says he, did ever any Mortal see so Silly a Translation? I am sure, this Author can be no Great Scholar, for Cœlum here is Latin for Heaven, and you see, there's no such Word, as Heaven, in the whole Two Verses.

O Tempora! O Mores! to how strange a Length Extends Ill-Nature, Malice, and Hypocrisy! Who knows, which way to please a World, that only can be pleas'd by their own Actions! Vanity is grown the Epidemic Plague, which robs us of our Judgment, and a Daily Proof of the Opiniated Blindness of Mankind in General, serves to show us the Necessity of Learning, that,

To γνῶθι σεαυτὸν πανταχὸς ἐστὶ χρείσιμον.
 (really grown)
 The Maxim, KNOW YOUR SELF, is
 Useful in every Place, thought so in None.

P R E T E N D I N G to Condemn all Actions,
 but our own, is common now, from even the Cour-
 tier to the Cottage, and Deceit is Dress'd in such an
 Air of Honesty, they cannot often be distinguish'd from
 Each Other; Ignorance, Assisted by a Grave Afflu-
 rance, passes currant for the Depth of Learning;
 Censure is Esteem'd a Proof of Judgment, and Pre-
 tended Merit Elbows from her Throne the Real
 Virtue. Were but Seneca now living, justly might
 he add more Sharp Invectives to the follow-
 ing Exclamation.

Sen. Tra.
 Hip.

O vita fallax! abditos sensus geris,
 Animique pulchram turpibus faciem induis,
 Pudor Impudentem celat, Audacem Quies.
 Pietas Nefandum.

----- O thou Fallacious Life!
 What Hidden Faculties in thee we find!
 With a Fair Face thou Cloak'st a Sordid Mind;

*A Modest Air Disguises Impudence,
Bullies, to Peace make Counterfeit Pretence,
And Pious Carriage hides the Sinful Wretch.*

I hope, I need not Fear, that any Man will Carp at my attempting to Translate at all, the Authors, I have Quoted, since the Book will probably be read by many, who can only Understand the English, and the Men of Letters, reading the Original, may, if they please, pass over the Translation.

T H E Stretch of Malice is so very wide, that it has Seiz'd, among my Censurers, a Pastor of the Church, of which, tho' an Unworthy, I'm an Honest Member, and am therefore very Sorry that, to Justifie my Self from the Aspersions of his Tongue, I am oblig'd to do a thing, so much against my Nature, as expose the Follies, (I am loth to think 'em Worse) of one, who has the Honour to Officiate in the Cause of Christ, and thence shou'd rather Merit the Profound Respect, my Nature teaches me to bear the Cloath, I hope, he will not long be so Unworthily Possess'd of; Men, tho' never so Religious, are not wholly free from Mortal Frailties, He may, possibly, Repent hereafter, tho' I see, as yet, but little Likelyhood of such an Alteration.

* Dr.
G--th.

*I must own, I was surpriz'd, beyond Expression, when, (after having urg'd him to forbear some False, and Scurrilous Reflections, on a * Gentleman of Worth, and Learning in a high Degree,) I saw him Strike his Fist upon the Table, and cry out in Passion, before many Witnesses, Endeavour not to Justifie him, he's a V---n, R---e, and R---l, and I'll run him down, with all the Spite, and Malice, I am capable of uttering. And, to do the Lecturer Justice, he's as Capable of Both, as any Man in Christendom.*

I had not wonder'd to have heard this Speech from some Robust, and Brawny Grenadier; But when Mr. D--b--ns, a Parson, utter'd it, from whom I look'd for better Doctrine, I was frighted at the Emphasis, he put on his Expression, and starting backwards with uplifted Arms, cou'd scarce forbear repeating, Et Tu, Brute! as the Dying Cæsar did to his Assassinate.

NAY thought I, if you, who from a Pulpit, every Week Instruct the World, can thus by your Example, contradict your Precepts, you may be as well, for ought I know, a Breaker of the Whole Contexture of Religion, which you Preach, and live a Life of Wickedness in every kind, as well as this. If so, I must declare with Juvenal.

Ultra

Ultra *Sauromatas* fugere hinc libet, & *Gla-*
Oceanum, quoties aliquid de *Moribus* audent,
 Qui *Curios* simulant, & *Bacchanalia* vivunt.

Beyond the Tartars Realms I wish to be,
 (Sea,
 Or ev'n more Northward than the Green-land
 As oft as Wretches dare Good Council give,
 (Live.
 Who look like Saints, but more like Atheists

'TIS true, I have less Cause to wonder at the
 Publick Defamations, he is pleas'd to make, on
 my Account, because he told me to my Face,
 that I had better not have Contradicted him, for
 he had a Considerable Acquaintance, and wou'd
 do my Book more Injury than I imagin'd; and, I
 thank his Conscience, he has try'd to keep his
 Word in this Particular.

I had not mention'd him, in Reverence to his
 Gown, but that the Credit, he obtains thereby,
 might easily incline all such, as know me not,
 to judge, he speaks as Truly, as he ought to do.

f Fal-

Juv. S. 14.

Fallit enim Vitium, specie Virtutis & umbra.

(ceives.

For Vice, when Dress'd like Virtue, oft De-

*A Holy Aspect, and the Justly Venerable
Character of Clergyman, may easily delude Un-
thinking Multitudes, to Groundless Censures of
Unguarded Honesty. They know him not, and
are Deceiv'd, by his Pretending to be free from
Malice; therefore, I ow'd this Justice to my own
Vindication; for his admirable Dissimulation, and
Set Airs of Gravity are, as Persius says,*

Persius,
Sat. 3.

(cute novi.
Ad Populum phaleras; Ego te intus, & in

in,
Trappings to please the Mob; But I've look'd
(thy Skin.

And know thy Well-cloak'd Conscience thro'

*I hasten from a Subject, so unpleasing, as Com-
plaint, to the more Generous Call of Humble
Gratitude, which tells me loudly, that I cannot
mention the Advantages, I had of other Travellers,
without Rememb'ring, and Acknowledging to*
whom

whom I ow'd them, and declaring to my Reader, that
whate'er I know, and far the Worthiest Part of what
I saw, was due to the Unmerited, but Boundless
Generosity of that Glory to his Country, The Right
Honourable the LORD PAGET, many Years
Residing at Constantinople, as Ambassador Ex-
traordinary, and so Wisely Managing that Slippery
Post, that he deserves in all Respects, the Lofly
Character, he bears in Turkey, of, The only Man,
who ever cou'd Preserve the Favour of the
Turks, and Interest of his Country, both toge-
ther.

I went Abroad so very Young, that, after having
Sail'd a Voyage, and made use of Accidental Opportuni-
ties to Visit Egypt, Palestine, and other Eastern
Parts, I came to Constantinople time enough, to owe
the Best Improvements of my Education, to the Ge-
nerous Care of this Wise Nobleman, whose Instru-
ctions and Example, gave me first a Notion of the
World, and under whose Protection I was afterwards
so Happy, as to see it to Advantage, having had
the Honour to attend him, from the Turkish Court
to England, in a Journey over Land, thro' almost all
the Celebrated Parts of Christendom.

THE Great Discretion, Sure Dispatch, and
admirable Policy, wherewith he manag'd the Impor-
tant

tant Business of his Embassy, were such, as won him so Uncommon a Respect, from all the Turkish Ministers of State, that under the Extensive Umbrage of his Interest, any Man, who took upon him the Protective Name of Englishman, was sure to meet, in every Part of their Dominions, more Civilities, and Toleration, than the Christian Travellers, of any other Country whatsoever, could pretend to hope for.

HENCE a Thousand Marks of Favour were Conferr'd, at several Times, on many of our Countrymen, and hence I snatch'd the Lucky Opportunity of Seeing, with some other English Travellers, in the Year One Thousand Seven Hundred and Two, the Great Seraglio at Constantinople, so much farther, than had been before permitted; The Grand Signior being then at Adrianople, and his Ladies with him, at his Palace in that City.

I have little now to add, but that I wish with all my Heart, the Reader could be promis'd a sufficient Share of Satisfaction, in the Perusing the succeeding Sheets, to make Atonement for the Tedious Time, the Book has been expected. Malice is so very Prevalent, and every Man so naturally apt, to put the Worst Construction on another's Actions, that there are
but

but Few, who wou'd omit so fair an Opportunity of Justifying a Delay, so unavoidable, from the Examples of the Greatest Men, who ever Publish'd Books this way:

BUT, as I seek not the Applause, and very heartily despise the Censures of the Snarling, Ignorant, and Ungenerous Vulgar, I Address my Plea to such alone, as Learning, or a Native Nobleness of Soul has Qualify'd, for Serious, and Impartial Judges, and those (I dare presume to hope) will easily perceive, that if the Book has been a little longer, than it was Propos'd, in coming out; it was no Fault of mine, but owing to the Common Slowness of Proceeding, us'd in all Books, Printed by Subscription.

HOWEVER, as the Great Incouragement, I met with, from the Numbers of Subscribers to this First Impression, leaves an Inconsiderable Quantity for Sale, I am already Printing off a Second Edition, with the utmost speed imaginable, and have taken care, to use such Means, in hast'ning on the Press, that if I set another Time, it shall be, when I find my Self assur'd, that I can keep it Punctually.

AS I have heard no more Objections, than the very Weak Ones, I endeavour'd to Confute, in the Beginning of the Preface, I can now enlarge no further, in Defence of Book, or Author, but since I have made so fair an Offer, of Obliging all Objectors with the utmost Satisfaction, Truth can give them, I wou'd willingly perswade my Self to hope, that none will be so Groundlessly Ill-Natur'd, as to force a War with one, who holds the Peaceful Palm before him, as a Tutelary Mark, for the Protection of his Labours.

NOTHING sure is Blacker, than Detraction; Hells Wide Store-House yields no Sin, of a more Damning Nature; and methinks, no Subject of a Christian Country, shou'd indulge his Malice, by a Blushless Declaration of Egregious Falshoods, with Design to Stain a Good-Man's Character, when the Speaking Well of, nay, the Using Well those very Men, who most Abuse us, is by the Divine Decree of Christ Himself, Enjoyn'd us, as a Duty, and the very Maxim of a Heathen in the following Verses, serve to Shame the Daily Practices of many Men, who openly Avow a Zealous Love of Conscience, and Religion.

Ἔσθλα λέγειν αἰεὶ πάντας καλὸν; αἰσχρὰ δὲ δαίμον.

Καὶ ὥσιν ταύτων ἄξιοι, ὧν λέγομεν

'Tis a Good Custom to Speak Well of all,
But Cruel to Abuse, ev'n such, as really Fall.

HOWEVER, if 'tis possible, there shou'd be found a sort of Men, who out of Blind Affection to the Dictates of Ill-Nature, are resolv'd to Damn, what e'er they Read, and only Read for that Base Purpose, I shall look upon them, as Unworthy, not of the Resentment only, but the very Notice of an Honest Man, and e'en Content my Self to say with Persius.

----- Gigni

De nihilo nihil, in nihilum nil posse re-

Pers. Sat.

(verti.

A

It is a Good Custom to speak Well of all.
But Good to Abuse, even such, as really Fall.
HOWEVER, if its possible, there should be found
a sort of Men, who out of Blind Affection to the
Dictates of Ill-Nature, are resolv'd to Damn, what
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The following ERRATA, which escap'd the Press, the Reader is desir'd to Correct with his Pen, and pardon accidental Literal Faults, from the same Occasion.

IN the two last Lines of the last Paragraph of Page 257, read, instead of round with stately Chambers, &c. round stately Chambers, &c. indented with, &c.
 In the Preface, Page 14. Line 2. for Prentence, read Pretence.
 In the Body of the Book, Page 3. Line 46. for Balsora read Balsara. P. 26 l. 17, r. Incapacitated. p. 36 l. 16, r. address'd. P. 96, for 'Εωι r. 'Εωv. P. 115 l. 1, r. Quey. P. 119, for Numquam r. Nunquam. P. 125 l. 1, r. Κρείσσον. P. 143, r. ως and πίπτειν. P. 150 l. 22, for dicifis r. decisifis. P. 167 l. 11, r. Congratulatory. P. 168 l. 11, r. Scene for Scent. P. 169, in the last line of the Greek, add διπλῆς after σουλοσύνης. P. 171 l. 37, r. Incapacitated. P. 196 l. 12, for Degree, r. Decree. P. 204 l. 11, r. Corn. P. 226, for χυνός r. κυνός. P. 206 l. 35, r. L'Histoire de L'Asie. P. 245, r. Ουλύμπος. P. 320 l. 48, r. Rabbiie, instead of Babile. P. 321 l. 18, for Declaration, r. Declamation.

The Present STATE OF ÆTHIOPIA, &c.

CHAPTER I.

Of the Vast Extent of the Turkish Empire.

THE *Turks* arriv'd at their amazing Grandeur from so obscure an Origin, that the invaded World stood wondering at their Growing Fortunes, while they shou'd have endeavour'd to repulse, by a vigorous Opposition, the bold Incursions of their encroaching Numbers. And as at this Day they owe the quiet Possession of their former Acquisitions to the Supine Negligence, and Civil Discords of the Christian World; so the same Neglects, and dissonant Interests and Affections, first built their Glory on the Entire Subversion of our Jarring Ancestors. But 'twill be needless to insert here any more of their History than will be found necessary, for the more easy Comprehension of their present Condition.

WHETHER push'd on by Famine, or expell'd by the prevailing Power of contending Neighbours, is altogether uncertain, A Body of Adventurous *Scythians* forsook their Country, in the Year of *Christ*; 844, and, inur'd to Hardships by the daily Prospects of Familiar Dangers, pass'd o'er the *Caspian Mountains*, and wrested forcibly the Possession of *ARMENIA MAJOR* from its surpriz'd Inhabitants. From the Appellation of its New-come Masters, it receiv'd its present Name of *TURCOMANIA*, who strengthen'd by the daily Accession of their Wand'ring Countrymen, grew strongly planted in their Conquer'd Habitation, and were, soon after, able to send 3000 Men, under the Command of *Tangrolipix* the Chief of the *Selzuccians*, a Family Eminent among them, to the Assistance of *Mahomet* the *Persian Sultan*, who by their prevailing Valour, gave a happy turn to his declining Fortune: But the *Babylonian Caliph* being Overthrown, *Tangrolipix* offering to withdraw his Forces, was detain'd unwillingly by the Arbitrary Power of his ungrateful Ally: This bred a warm Resentment in the *Turkish* Soldiers, who retiring to a Wood, increas'd

Their Ad-
vancement to
the Empire
of Persia and
Babylon.

Their Ruin
by the Ruin
of the Empire
of Persia and
Babylon.

They rise
again.

Are entirely
ruin'd in all
Parts.

The Cause
of the *Turks*
Success.

The Rise and
Advancement
of the
The Origin of
the *Turks*.

Their Inces-
sive Conquests.

By an entire subversion of their former State, and the

Their Advancement to the Empires of Persia and Babylon.

Their Ruin by the Tartars.

They rise again.

Are entirely ruin'd in all Parts.

The Rise and Antiquity of the Ottoman Empire.

Their successive Conquests.

their Numbers by a daily Reception of deserting *Persians*; till at last, they Overthrew the *Sultan* in a bloody Battle, and by the mutual Consent of both Armies, *Tangrolipix*, in place of the deceas'd *Mahomet*, was declar'd *Sultan* of *Persia* and *Babylon*. Stupendious Fortune favour'd the Attempts of his active Successors, till the Glorious Expedition of the United Christians redeem'd the Conquer'd *Syria* from their Usurp'd Dominion. Various was their future Fortune, sometimes Gaining, sometimes Losing, till the Empire of *Tangrolipix* was wholly Subverted by an unexpected Inundation of the Conquering *Tartars*; To whom the Flying *Turks* abandon'd the Possession of their enlarg'd Dominions, and joining with their Country-Men of the *Selzuccian* Race in *Asia Minor*, they follow'd the Fortunes of the Successful *Aladine*, who Invading the neglected Corners of the *Græcian* Empire, then Warring with the *Latines*, Possess'd himself of *Cilicia* and the Neighbouring Countries, Erecting, at *Sebastia*, the Arbitrary Throne of a New-won Kingdom.

BUT they enjoy'd not long a quiet Possession of their easy Conquests, for the jarring Sons of *Aladine* dismembred their Dominion by a mutual Opposition to each others Interest, till the fourth King from the Founder of that Monarchy, became a Tributary Vassal to the Victorious *Tartar*, who had now entirely broken their large Empire in the Greater *Asia*, as the Successful *Mamelukes* had drove their Country-Men out of *Egypt*: But the *Tartars* neglecting their numerous Acquisitions, the remaining *Turks* seeing no Power to prevent their Wills, divided with their Interests, the dismembred Country; And he that had Strength enough to take Possession, enjoy'd the Government of whatever Part his Inclination led him to make Choice of.

ERTOGRUEL, the Son of *Solyman*, a Principal Member of the *Oguzian* Family, had, with an unexpected Supply, successfully Assisted *Sultan Aladine* in a doubtful Battle; and was Rewarded with the Possession of *Siguta*, a *Bithynian* Lordship, in which he settled his separated Family, whose unstable Residence had, till then, oblig'd them to wander thro' the various Mazes of an uncertain Fortune: And after a long and peaceable Possession, having gain'd the Affection of *Christians* and *Turks* by his mild Disposition, he dy'd in the Year of Christ, 1289, and left behind him three Sons, *Osman*, *Saragutin*, and *Iundas*.

OSMAN was Elected by the *Oguzians* to his Fathers Government, who taking the opportunity of resenting some Outrages committed by the Neighb'ring *Greeks*, Invaded their Dominions, Overthrew their Armies in several Pitch'd Battles, and having made himself Master of the City of *Nice*, was, after the Death of *Aladine*, Elected to the Dignity of *Sultan*, and reigning 27 Years, he wrested from the *Greeks*, *Cappadocia*, *Bithynia*, and most of the Fortify'd Towns which border'd on the *Euxine* Sea, till in the Year 1300, he chose *Neapolis* for his Regal Seat, and from thence we date the Original of the present *Turkish* Empire.

OSMAN was Succeeded by his Son *Urchan*, whose successful Attempts on the *Græcian* Provinces, so much enlarg'd his Dominions, that he fix'd his Seat of Empire at the Great City of *Prusa*; which retain'd that Honour until *Mahomet* the First, after several Acquisitions in the *European* *Greece*, removed it to *Adrianople*. The Successors of this Prince continued their Invasions on the remaining Branches of the *Græcian* Empire, till by the unparallell'd Negligence of the State, then disagreeing with their Emperour, they lost their Ancient City *Constantinople*, to the prevailing Forces of a Second *Mahomet*; who by this additional Glory, was justly Honour'd with the Title of *Great*; the Loss of their *Metropolis* was fatally succeeded, by an entire Subversion of their Shatter'd Empire. T H E

Palestine, and the Whole Ottoman Empire.

3

THE Successors of Mahomet by yearly Acquisitions enlarg'd their Territories in Europe and Asia; which at last not contenting them, the Victorious Selym extended his Dominion over Syria and Egypt; bringing the Arabians under his Authority, and raising the Foundation of a Larger Power, on the bloody Ruin of the Subverted Mamalukes; since when, the latter Sultans have added to their Dominions most of the Islands in the Aegean Sea; Rhodes, with those Noble Knights, who so vigorously Defended the Seat of their Order, submitted at last, to the Irresistible Power of the Successful Solyman; Cyprus was oblig'd to fall before the Conquering Armies of the Second Selym; and since then, so prodigiously have they spread their Conquests, that they now enjoy a free, and unmolested Possession of the Noblest Parts of Asia, Europe, and the Remoter Africa, on which Extensive Foundation, they have certainly built the most absolute Empire, and Arbitrary Monarchy, that has ever flourish'd since the Worlds Original.

Continuati-
on of their
History.

FOR First, the Western Part of its European Dominion, is extended to the very Borders of the once-lost Hungary, stretching to the Adriatick by the Ragusean Confines, bounded on the South by the Mediterranean Sea, on the East with Pontus, Propontis and the Aegean, even to the Scythian Chersonesus; Poland and Russia scarce bound its Northern Limits. Within this vast Extent of Empire are contain'd, the fertil Territories of the fam'd Romania, Servia, Rascia, and Bulgaria: Valachia and Moldavia pay Tribute to its Power; Albania, Epirus, Macedonia, Bosnia and Greece, are now entirely Turkish; and the fruitful Islands of the Aegean Sea, with those of Candy, Rhodes, and Cyprus, acknowledge now no Lord but him.

The Title of
the Turkish
Empire.
Extent of the
Turkish Empire.

HIS Asiatick Territories contain that vast Tract of Land between the Euxine, Cilician, and Aegean Seas; viz. Bithynia, Pontus, Phrygia, Galatia, Lycia, Cappadocia, Pamphylia, Cilicia, and the vast Extent of Armenia Minor; stretching Northward from Colchis to Catai, and Eastward to the inaccessible Mountains of the Hardy Georgians. Armenia Major is now mostly theirs; Babylonia, Mesopotamia, Phoenicia, Caelosyria, and Palestine, are altogether in the Turks Possession, as are the vast Dominions of the Three Arabia's.

Their Em-
pire in Asia.

IN Africa it stretches along the unmeasur'd Coasts of the Mediterranean, from the Red-Sea to the inmost Parts of the Mauritanian Country, including Tripoli, Tunis, Fez, Algiers, and Morocco, so vastly Large are the usurp'd Dominions of these encroaching Infidels: But that the Reader may more plainly comprehend the Whole by a Measure of some Parts, I have Calculated the following Account for his more particular Satisfaction.

Their Domi-
nions in Afri-
ca.

PALUS Maëotis entirely his, spreads full a Thousand Miles into the Land; The Circuit of the Euxine or Black-Sea contains at least Two Thousand Six Hundred Miles; Three Thousand Two Hundred Miles scarce compass Egypt; and as much of the Mediterranean Coast as is subject to the Turk, contains above Seven Thousand Miles in compass; From the Caspian Derbent to Aden on the Red-Sea is Three Thousand and odd Miles; and near Four Thousand Miles from Tremessen in Barbary to Balsora on the Persian Gulf. So that the amazing Conquests of the Macedonian Alexander are swallow'd at a Morsel, by the swifter Acquisitions of a Modern Empire; The stupendious Victories of the successful Jews outdone by these; The mighty Power of the Egyptian Monarchs intirely baffled by the Turkish Soldiers; The Græcian Empire, once so famous for its Military Atchievements, divided into Provinces by One far Greater; Athens, Sparta, Corinth, Lacedæmonia, and those numerous Governments, so fam'd for their abounding

ding Vertues, are all involved in one Common Ruin, and the Glorious Actions of their Prodigious Hero's forgotten and unimitated, by the broken Spirits of their supine Posterity.

The Conveniences of their Metropolis.

N O R wants this vast Dominion any thing that is requisite for the strenuous Support of its exalted Splendour ; its very Situation seems to speak it built upon the Loftiest Columns of *Universal Monarchy* ; for its equal Division between *Europe* and *Asia*, has plac'd it in the Center of the Surrounding World, whereby they are ever ready to enlarge their Conquests either way, and have fresh Supplies still near at hand, to reinforce their broken Troops in every Corner ; while his Imperial City, the Ancient *Constantinople*, standing so Commodiously on the extreamest Limits of those joyning Regions, is officiously attended by Two Neighb'ring Seas, whose meeting Waters gliding by the Walls of the Magnificent *Seraglio*, bring Wealth and Honour to this Potent Lord, and lay the various Treasures of the Earth, at the Worshipp'd Feet of their Illustrious *Monarch*.

The Titles of the Turkish Emperour.

N O T H I N G can in a more lively manner express the Sense they have of their extended Power, than that affected Vanity with which their haughty *Sultans* swell their Titles, as " King of Kings, and Lord of Lords, " Ruler of the *East* and *West*, and of all Parts of the World, Prince of the " Holy and Chast City *Jerusalem*, Shining with the Brightness of God, " Thrice happy Lord of the Refulgent *Mecca*, Tamer of Infidels, and Scourger of the Unbelieving Race of Christian Vassals ; Lord of the White " and Black Seas, The most Mighty and Invincible *Sultan*, who has Power " from God to Rule all People with a Bridle, and to break open the Gates " and Bars of all Cities and Strong Places, into whose Almighty Hands, " are deliver'd all the Ends of the World, none excepted. These and many such-like Titles, are proudly Challeng'd by the Imperious *Ottomans*, who, in former Times, have Blasphemously presum'd to take upon them the very Attributes of the Almighty : But of late they are become more Modest, which may proceed from the numerous Disappointments, that in the Modern Wars, have so frequently baffled their presumptuous Armies, and by curbing the Designs of their ambitious *Sultans*, taught 'em better how to know themselves and prize their Neighbours ; yet, notwithstanding the Inglorious Reigns of several Modern Emperors, have added nothing to their Territories, they still continue in a full Possession of their former Acquisitions, and are not only able to Defend *their own*, but Conquer other Countries, shou'd the Warlike Spirit of some more Active *Sultan* once lead 'em out to Action.

Their Dominions in Asia.

P A R T S M A K I N G entirely his spreads full a Thousand Miles into the Land ; The Circuit of the *Black-Sea* contains at least Two Thousand six Hundred Miles ; Three Thousand Miles is subject to the compass Egypt ; and as much of the *Mediterranean Coast* as is subject to the Turkish, contains above seven Thousand Miles in compass ; From the *Caspian* Desert to *Aden* on the *Red-Sea* is Three Thousand and odd Miles ; and near Four Thousand Miles from *Tybes* in *Barbary* to *Babylon* on the *Per-* sian Gulf. So that the amazing Conquests of the *Macedonian Alexander* are far surpassed by the swifter Acquisitions of a Modern Empire ; The stupendous Victories of the successful *Jews* outdone by these ; The mighty Power of the *Egyptian Monarchs* entirely baffled by the Turkish Soldiers ; The *Greek Empire*, once so famous for its Military Achievements, divided into Provinces by One far Greater ; *Athens*, *Sparta*, *Corinth*, *Lacedæmonia*, and those numerous Governments, so famous for their abundance

C H A P.

CHAP. II.

Of the Turkish Policy.

THE Political Maxims of an Arbitrary Government, may not improperly be compar'd to the spreading Roots and twisting Fibres of some Tall Oak, whose elevated Height exposing it to double Danger, by the raging Force of Stormy Winds among its Branches, has no Security but the Rooted Depth, by which it is supported against the strongest Efforts of contending Tempets; and certainly a Government so vastly Large, so inexpressibly Rich, and so strangely different from all other, must be supported strongly by some uncommon Policy; without which Guard, the daring Ambition of aspiring Princes, and the formidable violences of intestine Discords, would like some surprizing Earthquake, break fiercely thro' the Bands of Duty, and by their factious Consequences involve the Empire in most inevitable Ruin.

THAT I may with greater ease Describe the solid Foundations, upon which the *Turks* have built their Safety, 'twill be necessary to divide their Maxims into Two Parts. The First, are those by which the *Sultan* supports securely his unrival'd Grandeur, and the sure Dominion of his extensive Empire. The Second, are such Notions as are taught his Subjects with the earliest Rudiments of their common Knowledge, and diffuse with ease a certain Awful Duty, or almost Idolatrous Veneration thro' the whole Country for the Person of their Emperour; and are the only causes of that mild Obedience and miserable Servitude, with which they own themselves his Slaves, and endeavour vigorously to exert an uncommon Industry, in hopes to gain some Mark of Favour from the inestimable Bounty of their Common Master.

I shall begin with the *Sultan*, whose first Maxim of Policy is to Depopulate as much as may be the remoter Parts of his wide Empire, the more effectually to strengthen its Center. The Reasons he gives to prove the Usefulness of this Maxim are these, First, That Countries far distant from his Eye, might with more ease and less danger be induc'd to some fatal Rebellion, were the Number of their Inhabitants but any way proportionable to the Conveniency of their Situation. Secondly, By the miserable and barren Condition of a dis-peopled Country, 'twould be found a matter of inconceivable difficulty, for an Invading Enemy to penetrate their Empire with a numerous Army; since their Troops without the chargeable Inconvenience of vast quantities of Provisions, would never be able to subsist in a Country, whose flying handful of Inhabitants, would immediately convey what little Stores their Poverty afforded them, to Woods and Mountains, and Places inaccessible to People unacquainted with the Passes of the Country: Another Reason is, the utter impossibility, which Discarded Favorites (by this Means) find to escape the Anger of their Offended *Sultan*; for knowing no Place capable of Assisting or Concealing them, unless they Retire to some *Christian* Country, they rather chool a voluntary Resignation of their Lives and Fortunes, to the undisputed Will of their Great Master; and quietly submit their Necks to the Sword of the Executioner.

The first Maxim of the Turkish Policy.

The Reasons upon which this Maxim is founded.

BUT

BUT considering on the other side, that the Strength and Glory of a Prince does chiefly consist in the Numbers of his People, he is ever careful not only to draw to the Center the Conquer'd Inhabitants of his dispeopled Frontiers; but by the subtle Bait of some inveigling Privileges, is constantly attracting innumerable Quantities of Tributary *Christians*, to Embrace the Doctrine of their Fallacious Religion, and by becoming Members of the *Mahometan* Faith, enjoy the Possession of some little Marks of Distinction, purposely deny'd to their more honest Fellows, who bravely prompted by the Dictates of their Vertue, can without concern despise those gaudy Trifles of a fancied Happiness, and dare prefer the heavy Chains of honest Slavery, to all the guilty Pleasures of an Apostates Liberty.

Second
Maxim.

Its Reasons.

HIS Second Maxim is, That the only way to preserve a Domestick Quiet, is to employ the Heads and Hands of his Subjects in some Foreign War: The numerous Advantages which accrue from this Maxim are so Conspicuous as scarce to need an Explanation; for by this means he is continually enlarging the Bounds of his Dominions, or at least improving the vast Numbers of his Soldiers, in an Instructive Practice of all the various and necessary Points of Military Discipline: By these means he preserves himself secure from the sudden Violence of Domestick Rebellion; for the search of Glory firing the Breasts of Officers and Soldiers, they unanimously bend their utmost Endeavours to encrease the Power of their extended Empire, which a lazy Peace might rather prompt them to Destroy: For the working Brains of Men inur'd to War and Danger, will abhor the Rust of idle Sloth, and stir up gradually an Ambitious Fire in the Breast of the Soldier, to lay a sudden hold on some inviting Opportunity, and raise himself to Power and Honour, upon the bloody Ruin of his surpriz'd Commander.

Third Maxim.

Its Reasons.

IN the Administration of his Justice he holds it a necessary Maxim, that a tedious Legality is far more dangerous than a swift Injustice: His Reasons for this are, First, The Fear and Awe which so rigid a manner of Proceeding infuses strongly into the Hearts of his Subjects, making them ever ready to obey his most irrational Commands with an unexampled Willingness; and terrifying their Reflections with so deep a Sense of his Power, as to deter them from the smallest Inclination to a dangerous Disobedience; and Secondly, tho' some by so hasty a Severity may unjustly suffer, yet Numbers are by their Examples frightened from Villanous Actions, whose Natures and Necessities, would otherwise incline them, to a constant Practice of the blackest Vices.

Fourth Maxim.

Its Reasons.

ANOTHER Maxim teaches them, That Learning is of all things the most dangerous to an Arbitrary Monarchy. For First, Was Knowledge encourag'd by the happy Advantages of a liberal Education, the Genius of their People would soon become much more refin'd, and consequently the gross Absurdities and fictitious Lessons of their *Alcoran*, be look'd upon with Indignation, when compar'd with the Brighter Doctrine of the Christian Religion. They would soon discover the fallacious Dreams and vain Delusions of their fancied Paradise, and throw off (with their Ignorance) the dull Stupidity of their slavish Ancestors, they would soon perceive the Felicity of other Nations in a Glorious Liberty, and casting off the Yoak they had so long submitted to, attempt unanimously some wondrous Revolution, and weary of a shameful Fate in their so long Subjection to a Tyrannical Government, redeem their Honour with their long lost Liberties, and Triumph in the Ruin of their Subverted *Sultan*. Another Reason for this Maxim is, a Notion commonly receiv'd in *Turky*, that the Use of Letters

is altogether inconsistent with the rougher Genius of a Warlike Nation; and that Learning if encourag'd would lull their Faculties in a silent love of Study, till sinking in the soft indulgence of a Philosophical Solitude, they would neglect entirely the more noble Practice of those Martial Exercises, whose successful Application has bravely rais'd them to the glorious Empire, which now distinguishes them from the less Powerful World.

BUT above all these, there is One Maxim the constant Care and Security of the *Turkish Sultans*, and that is to be serv'd by such Men as they can Raise without Envy, and Destroy without Danger. This they put in Practice by admitting none to the Honour or Trust of great Preferments, but such as have been brought up under the strictest Discipline of a *Seraglio* Education: They are generally the Sons of *Christian* Parents, taken Captives by the wand'ring Incurfions of the Roving *Tartar*, and sent by way of the *Black Sea* to *Constantinople* as to a Common Market: Out of great Numbers of these there are Yearly Chosen a certain Quantity for the *Grand Signior's Seraglio*, where at their first Admission they are carefully Instructed in the Rudiments of the *Turkish* Language and Religion. Thence proceeding gradually as qualified in Body or Mind, from the laborious Practices of the meanest Drudgeries, to the loftiest Studies of their more Polite Accomplishments, till their Knowledge and Experience encreasing with their Years, they are Preferr'd at last to some Place of Honour about the Person of their *Emperour*, and thence advanc'd as Occasion offers to the Government of some Principality, a Seat of Justice, or Command in the Army, whichsoever their Genius has chiefly seem'd to bend them to: And by these Means being Educated from their Infancy with a servile Awe upon their Spirits, their Endeavours are entirely bent to please their *Sultan*; and starting from so severe a Discipline to the Seat of Power, without Friend or Parent to assist them in their Enterprizes, they have no possibility of attempting with the smallest likelihood of Success the least Design against the Interest of their *Sovereign*: But besides this, The *Grand Signior* has another Method no less Politick, to prevent them from making an ill use of the Authority he trusts them with; and that is the frequent Change of Officers, often calling them from one *Government* to take Possession of another in some far distant Part of the Country; by which means having no time to fix an Interest with the People that are under them, they are absolutely debarr'd from the smallest Hopes of Success in an Attempt against the Person or Power of their *Sultan*, who seldom continues them so long as Three Years in one Place; and as if in that time there was danger of a *Revolt*, takes care by other Methods to render it still more impracticable, for giving them no Money, when he prefers them to a *Government*, and themselves Possessing nothing but what they receive from his Bounty, they are oblig'd to borrow great Sums on Credit to furnish out their Equipage, for which the *Christian* Merchants exacting often *Cent per Cent* Interest; they have no other way to pay these Debts, than by a barbarous Oppression of the *Provinces* they are sent to, and knowing their time to be but short, they seldom fail by Arbitrary Methods to enrich themselves for ever after, by a Three Years Plunder of the poor Inhabitants; by which means they become odious to the People, who would be so far from assisting them against the *Sultan*, as readily to embrace the smallest Opportunity for revenging their Misfortunes in the Death or Ruin of their Tyrannick Governour; By which the *Grand Signior's* Power stands more unshaken than that of *Christian* Princes, who have too often suffer'd by the Ambitious Inclinations of Rebellious Subjects.

THESE are the most noted Maxims of the *Eastern* Policy, whereby the *Turkish* Emperours maintain an uncontroul'd Authority over their so vast Dominions: Others there are, which being taught the People as Essential

- essential Points of Duty and Religion, oblige them quietly to bend their Necks, and calmly stoop to the galling Yolk of an Ignoble Slavery.
- Sixth Maxim. A N D First, Obedience to the *Sultan's* Will is taught them as a Duty, the neglect whereof, will draw down the Curses of God and *Mahomet* upon themselves, and their Posterity: His Word must ever be a settled Law, and Infallibility a peculiar Perfection of his Nature: None dare believe he errs, and tho' his Actions appear altogether inconsistent with Reason or Humanity, they must rather question the perspicuity of their Senses, than presume to think he ever can be guilty: Nay, so widely has this crafty Lesson spread its Doctrine, that to die by the Hand or Mandate of their Emperour, is look'd upon by these deluded Wretches as a never failing Passport to the Gates of Paradise; and so Sacred a Veneration do they pay to the Person of this Idoliz'd *Sultan*, as if his People were destin'd as an inferior Species of Mortality, to serve the mighty End of his Creation: The better to support this awful Sense of Fear and Duty, the Expounders of their Law have fix'd a Notion in the Superstitious Breasts of the Common People, that they can never pay too deep a Veneration to the Person of their Emperour, since the good or evil Fate of the *Turkish* Empire depends entirely on the Preservation or Extinction of the *Ottoman* Family.
- Seventh Maxim. A N O T H E R Maxim among the *Turks* declares, That Merit is the only valuable Nobility, whereby the Meanest of their People exert their utmost Industry in the pursuit of Honour, as knowing they must owe their Fortune to their own Personal Worth, and not the Hereditary Possession of Lands and Tenements from the successful Labours of industrious Ancestors, for the *Grand Signior* is the common Heir to all Mens Estates, and distributing some small Part among the Children, leaves them to cut out their own way to Riches and Preferment, and throws in the remainder amongst the numerous Heaps of his own prodigious Treasure.
- Eighth Maxim. A N O T H E R Opinion not a little conducive to the *Turkish* Interest is, That those who die in Battle against a *Christian* Enemy are immediately Transported into Paradise, as a Reward for their Courage. 'Tis no great difficulty to guess the Effects of such a Notion on the thoughtless Crowd, who are thereby at all times willing to Invade a *Christian* Country, and hurried forward to a zealous Madness by so encouraging a Doctrine, fall rashly on, and prove too often fatal Instruments of Death and Vengeance.
- Ninth Maxim. T H E R E is another Maxim of their Policy, which seems to have been owing to the vast Successes of their Arms in the Infancy of their Empire, and that is, To look upon Prosperity as an infallible Sign of God's owning the Justice and Legality of their Endeavours: By these Means they have encourag'd their Armies to a constant Assurance of repeated Successes, from the favourable Consequences of one single Victory, and drawn in prodigious Numbers of Voluntary Soldiers to the assistance of a Cause, which such propitious Omens had induc'd them to believe must necessarily entitle them to the Smiles of Providence.
- Tenth Maxim. T H E R E is a Law amongst the *Turks*, which I believe was introduc'd from an ancient Maxim of their Political Government, strictly prohibiting all Subjects to the *Grand Signior* from Travelling for Improvement of their Knowledge and Experience, into any Country not under his Authority, especially such Parts of the World as are enlightned by the Heavenly Rays of *Christian* Doctrine; and so very nicely is this Law observ'd amongst them, that he who is accus'd of having broken it without a positive Order or Permission from the Court, is often punish'd in an Exemplary manner, and his Goods and Chattels forfeited thereby, to whatsoever Use the *Sultan* shall assign them.
- T H E

THE numerous Advantages arising to their Government from so strict a Prohibition of a Custom, so diverting to the curious Inquisitions of our *European* Gentlemen, are so obvious to the Judgment of a Common Reader, that they hardly need a farther Explanation; since every Body must perceive, the chief Design of this so useful Maxim was to Cloak the Fallacies of their deceitful Doctrine, from the hoodwink'd Eyes of its Professors, whose clouded Apprehensions, fatally Illuminated by a *Christian* Conversation, might probably be brought to an entire Discovery of that inglorious Servitude in which they live, and tempt their Courage to assume new Fire, and redeem their Minds from an Erroneous Superstition, while they bravely chang'd the base Subjection of their Insulted Bodies for the generous Enjoyment of a Nobler Liberty: And how far the continuance of this subtle Maxim may be serviceable to their Interest, does beyond dispute appear in the good Effects it has hitherto produc'd; and the frequent Insurrections and intestine Jarrs that almost Yearly happen on such of their Frontiers, as by their nearness of Situation to the *Christian* Countries, have render'd their Inhabitants no ways Strangers to the difference of their Government.

MANY besides these are the Political Maxims of the *Turkish* Nation, but I shall content my self with having nam'd the Chief, and those on which they build the Pillars of their Constitution; and will proceed in the next Chapter to give as full an Account as I can of the peculiar Form and artful Management of their *Civil Government*.

CHAPTER III

Of the Civil Government of the Turks.

THIS Perhaps the most difficult Undertaking a Man can put himself upon, to write of the numerous Intricacies of Foreign Governments, and particularly One like that of *Turkey*; the Native Haughtiness of whose Insulting People, and their coy Deportment to the Travelling Subjects of a *Christian* Country, are so many inaccessible Barriers to the Curiosity of their Observations: But 'tis a Task yet more difficult to endeavour a satisfactory Description of that Part of their Constitution which composes this Chapter, since the Offices of their Religion are so closely interwoven with those of their Law, that 'tis almost impossible to treat of either without involving both in a promiscuous Confusion.

HOWEVER that I may the more easily avoid the disagreeable Obscurity of so unnecessary a Conjunction, I shall gradually proceed to an Account of the Places of Trust and great Offices of their Empire, as they now differ from, or are dependant on, each other.

BY the foregoing Chapters, the prodigious Power and unlimited Authority of the *Turkish Sultan* has been fully taught the Reader: But tho' his Rule is Arbitrary, and his Sway Despotick and Tyrannical, he submits the Management of his Large Dominions to the depending Government of a deputed *Viceroy*; and indeed it has ever been the Custom of the *Eastern* Em-

The Policy of
Constituting
a Vice-roy a
great Support
of the Sultans
Power.

Emperors to Constitute some favour'd Subject in a Degree of Honour next themselves, a Custom by many Authors condemn'd, as owing its Institution to the slothful Disposition of some Inglorious Monarch, wholly given up to Ease and Luxury; but in my Opinion founded on the subtle Maxims of a deeper Policy; for by these means, the Emperours may not only, when they please, unbend their Minds from the fatiguing Cares of an intangled Government, but when the growing Anger of their injur'd Subjects provoke them to a Resentment of their oppressive Cruelties, they throw the odium of their own Injustice upon their Guiltless *Viceroy*; who skreening the Mis-carriages of his Imprudent *Sultan* from the Revenge of a Rebellious Multitude, becomes himself the Object of their Hatred, and lays the Foundation of his Masters Safety, on the Peaceful Consequences of his own Destruction.

The manner
of Creating a
Grand Vizier.

THIS Officer among the *Turks* is distinguish'd by the Title of *Vizier Azem*, or Councillour in Chief to the *Grand Signior*, from whom all Power is immediately deriv'd to him, and by whom he is Created without any other Ceremony than the delivery of a large Golden Seal, whereon is Engrav'd the Name and Age of the then Reigning *Sultan*; this Seal he always carries in his Bosom, and becomes thereby Invested with an Authority almost as Arbitrary and Unlimited as that of the Emperour himself.

The Antiqui-
ty of this
Office.

AMURATH the Third was the Institutor of this Office, at a time when breaking into *Europe*, he conferr'd the Dignity of General and Chief Councillour on one *Lala Schabin* his Tutor, since which time his Successors have continued to appoint some favour'd Subject to the Dignity of *Vizier Azem*, and honour those Officers with the Name of Tutor as often as they hold Conversation with them.

His Business
and Authori-
ty.

THE *Vizier Azem*, as in Title, so in Power, is the Head and Mouth of the *Turkish* Law; to him Appeals are brought from all their Courts of Judicature, and by him the former Sentences of Inferiour Judges are frequently disannull'd, and the Cause decided in favour of the Party who before had lost it. There lies no Appeal beyond him, unless to the Person of the *Grand Signior*; and that so very difficult, that 'tis very rarely put in Practice. The manner of doing it is so odd and different from the *European* Customs, that the Reader will be inclin'd to pardon the Digression if I describe the Ceremony as briefly as is possible: At certain Hours of the Day, when the Gates of the *Seraglio* are set open for the Admittance of great Numbers of Citizens and Others, whose Business with the Officers of that Place require their daily Attendance there, the Persons who would complain of any grievous Injury they have suffer'd, and which the Injustice or Connivance of the *Grand Vizier* has refus'd to redress, enter hastily the Outward Court, and putting Pots of Fire upon their Heads run swiftly forward, nor dare the greatest Officer presume to stop them, till they arrive in the Presence of the *Grand Signior*, and humbling themselves at his Feet, declare the weighty Wrongs they labour under, and implore the gracious Mark of his unquestion'd Justice in a kind Redress of their Oppressive Injuries.

The manner
of Appealing
to the Grand
Signior.

THERE is a private *Divan* or Court of Justice held in the Palace of the *Vizier Azem* every Wednesday and Thursday; on the other Days (excepting Friday, which is the *Turkish* Sabbath) the *Divan* is kept in an open Chamber of the *Seraglio*, whither the *Vizier* is magnificently Attended by a great number of Pursuivants and Serjeants; at his Arrival he is saluted with the noisy Acclamations of the People, and guarded by a sort of Soldiers, maintain'd purposely for that Use, to his Place upon the Bench; where being Seated with the *Cadeetscheer* or Lord Chief Justice, and Six *Viziers* of the Bench, who are Grave Men that have formerly born Offices in the Govern-
ment,

ment, and are skill'd in the Knowledge of their Law, but not permitted to give their Opinions on any Point unless demanded by him. He listens to the Judgment of the Lord Chief Justice, who hears and determines all Causes, unless the *Vizier* shall disapprove his Sentence, and Reverse it as he thinks is most agreeable to the Justice of the Cause, or his own private Inclinations.

THUS much may serve as to the Judicative Power of the *Grand Vizier*, but is far from expressing the utmost Limits of his Authority, which extends its self so far beyond that of the other Great Officers of the Empire, that tho' he cannot by virtue of his own immediate Order take off their Heads, or recall them from their Governments, he has so great an Interest in the *Grand Signior*, that he can, without the smallest Difficulty obtain his Warrant for the Displacing or Beheading any Officer at Court or elsewhere, who has unfortunately disoblig'd him, or stands obnoxious to the danger of his Envy.

IN time of War he has the Command in Chief of the *Sultan's* Armys, and leads them where he pleases, without the least necessity of waiting for his Master's Order. He gives Audience to the Embassadors of Foreign Princes, Receives and Answers the Contents of their Memorials, and is in short the only Master of the Executive Power over the *Grand Signior's* whole Dominions.

ANSWERABLE to the vast Authority of this great Officer is the pompous State in which he Lives; his Court consisting frequently of Five and Twenty Hundred Servants, including the Officers about him; when he appears Abroad he is distinguish'd not only by the Splendour of his Equipage, but the bearing on the fore part of his Turbant Two large Feathers, set on with a great Knot of Diamonds and other Jewels of inestimable Value, the peculiar Mark of his Degree, the *Bashaws* being permitted to wear but One, and the *Sultan* himself never appearing with more than Three: Three Horse-tails are carried before him on a lofty Staff, another distinguishing Mark of his Authority. Great Numbers of stately Horses adorn'd with Trappings of Gold and Silver set thick with Precious Stones are led before him; his Stirrops held by the obsequious Hands of his surrounding Slaves, and his Garment kiss'd with the most profound Respect by endless Crowds of prostrate Officers, whose servile Souls encline their Actions to the basest Practice of a vile Subjection to Men by Fortune plac'd above them, while they basely Triumph over the miserable Wretches that are under their Command, with all the haughty Marks of an insulting Arrogance.

The Splendour
of his Court.

PRODIGIOUS and beyond Belief are the amazing Profits arising from this Post to the Coffers of its Possessor: For tho' the Revenues of the *Grand Vizier*, or his immediate Salary from the Crown does scarce exceed Five Thousand Pounds *per annum*, 'tis yet impossible to guess the vast Advantages it brings him; for besides the great Sums of Money he receives from the Numbers of his Petitioners, who, be their Business of what nature it will, dare never move it empty Handed, there are daily Rivolets of Plenty from all Parts of the Empire flowing to his Treasury: No Subject to the *Grand Signior* dares enter on a Place of Power, till by the moving Rhetorick of some considerable Present he has brib'd the Favour of the *Grand Vizier*; without which he is always sensible his Head will surely pay the Forfeit of his Avarice. There are certain times of the Year, when all the Governours of Provinces are oblig'd to send Presents to the *Sultan*, after the manner of our *New-Years-Gifts*, and tho' there is no Obligation which compels them at that time to remember the *Vizier*, a fatal Experi-

His Revenues
and Advan-
ces.

ence of the Consequences of such a Neglect has often convinc'd them, that, 'tis highly Dangerous to forget him; The Rulers of the Remotest Branches of the *Turkish* Empire are Oblig'd to Court his Favourable Representation of their services with the Perswasive Oratory of their Golden Messengers, and in short no Man who omits his Duty this way can reasonably hope a long Possession of his Honours or Preferments.

BY these means a *Vizier* of a Covetous Disposition, who loses no Advantage he may Reap from his Authority, has such Incredible Opportunities of Encreasing his Wealth, that many at the Death which generally Attends their short liv'd Splendor, have been found Possessors of such Immense Heaps of Treasure as have Equall'd if not exceeded that of the *Grand Signior* their Master; But those very Riches which still render this High Office desirous in the Emulative Breasts of the *Turkish* Candidates, are the very Poyson of its Pleasures, and to a Genius blest with a serious Contemplation on the Frailties of Humanity would open all the dangers of its Gawdy Glories and rather frighten him from their search than allure him to their Possession.

The Office
of *Vizier*, a
Dangerous
Station.

FOR few there are who long enjoy the Slippery Honours of this wish'd Preferment; the *Sultan's* Policy forbids a long Permission of such unbounded Power, and urges him to frequent changes of such dangerous Officers, nor are there many, who survive the loss of this High Post, for having some time serv'd like a necessary Sponge to gather Riches for the *Sultan's* use, he Squeezes them at last into his own vast Treasure; and to free himself from all the fears of their Resentment, invents some Plausible pretence to take them off and put others in their Place, to grow up Gradually to the same Fate their Predecessors met with.

The Office
of *Ries-Effendie*:

Its Profits.

IMMEDIATELY under the *Vizier* are these three Officers, viz. The *Musfee*, the *Ries-Effendie*, and the *Testerdar Basban*. Of the first of these I shall take occasion to speak largely, in the Chapter relating to the *Turkish* Religion, as being *High Priest*, and consequently not properly to be Treated of under this Head, further than as he is concern'd in the Interpretation of their Civil Law, and of that in its due Place. The *Ries-Effendie*, is Secretary of State and in constant Attendance on the Person of the *Vizier*, by whose Orders he dispatches Innumerable quantities of Patents, Decrees, Commissions and other Instruments, over all Parts of the *Turkish* Empire: This Officer has Places of great Trust and Profit under him, and by the Multiplicity of his Business Collects such Sums of Money to his own Possession, as often Equal the Riches of the *Vizier* himself.

The *Testerdar*:

His Profits
and Danger.

THE *Testerdar Basban*, is Lord Treasurer of the Publick Revenues; he Pays the Salaries of all great Officers Depending on the *Sultan*; by him the Souldiery is Weekly Paid, and all Publick Disbursements made. This is an Office of great Honour and Advantage, but has the same Fate Entail'd on its Possessors with those abovenam'd, and exposes them not only to the Danger of their *Emperour's* Hatred, but often Sacrifices their Lives and Fortunes to the Fatal Malice and Inordinate Caprices of a Discontented People.

The *Musfee*:

His Dignity.

I undertook to say as much of the *Musfee*, in this Place as concern'd his business in the Management of their Laws; He is an Officer of great Authority, Nominated to that Dignity by the *Sultan's* voice, who ought to choose a Man of Exemplary Piety, Untainted Virtues and Humility, and more Especially of undoubted knowledge in the explanation of their Law: His opinion in matters Civil and Criminal, as well as in Affairs relating

lating to the State is given by Subscribing Yes or No, with the humble Addition of God knows better, to a Paper in which the Question is for that purpose Stated, and tho' he gives his Judgment in a Persuasive not Compulsive manner, his Sentence is notwithstanding wholly Decisive, and the Judges Verdict Regulated accordingly, without the tedious Trouble of a further Appeal, or any Dilatory Practice whatsoever, for the Religion of the *Turks*, having Plac'd in this Man a Perspicuity of Judgment almost equal to the Peremptory Doctrine of a Roman Infallibility, no Subject dares dispute the *Muftee's* Wisdom, nor will the Emperour himself contemn his Counsel, for he seldom undertakes a distant War, or any other Business of Weighty Moment, till the Approbation of this Religious Man has Sanctified the Action. When Matters of Difficulty are Debated before the *Sultan*, the *Muftee* is always Present at the Council, and his advice requir'd with the utmost Veneration; but as his Honours are Superiour to most other Officers of the Empire, so is his Punishment (when his Demerits have requir'd it) in an Exemplary manner more Surprizing, for in a Castle at *Constantinople*, which the *Turks* distinguish by the Name of the Seven Towers, there is purposely expos'd a Brazen Mortar of uncommon Shape and Magnitude, into which the *Muftee* when convicted of High-Treason, or Unwarrantable Practices, is Publickly thrown Headlong and Pounded to Death with a Massy Iron Pestle.

The Odd manner of Punishing them.

THE next Office below the *Muftee*, is that of *Cadeelescheer*, or their Lord Chief Justice, whose Authority tho' Originally confin'd to the Souldiery, extends its self at present to the Determination of all sorts of Law Suits whatsoever, with Submission to the Pleasure of such Superiour Powers, to whom there lies an Appeal from the Tenour of his Sentence, for the Military Body of the *Turkish* Nation enjoy this Privilege beyond the Civil, that tho' themselves are Subject to none besides their own Commanders, the Authority of their Officers extends Promiscuously over all sorts of People, inasmuch that all Commission'd Officers of the *Turkish* Army are by Virtue of the Commission they possess, Entitled to the Office of Justices of the Peace over all parts of the Empire, a Policy not a little Advantageous to the *Grand Signior*, by the vast Encouragement it gives the Souldiers, who ever were and must be still the Pillars of his Government, this Office of *Cadeelescheer* is a step from which they often Mount to that of *Muftee*, nor can any Man be Legally Entitled to the one, who has not first Discharged with Universal Praise the Duty of the other.

The Office of Cadeelescheer.

His Power.

THEY generally rise to the Preferment of *Cadeelescheer* from the Office of a *Mollah*, the Advantages of which Post are different according to the Places over which they Exercise their Power; some are Judges in Chief over whole Provinces and have under their Command the *Kaddees* or Judges of Stately Towns and Villages; others there are, whose Government is Confin'd to Poor and Inconsiderable Places, having under them the Tatter'd Judges of a few Distrest and Miserable Cottages.

The Mollah.

THE next Inferiour Officer is the *Kaddee* abovemention'd or the Lowest sort of Judges among the *Turks*; the Profits arising from this Post are more or less according to the Places under their Jurisdiction, but is Considerable as being the First Step towards obtaining the Dignity of *Muftee*, a Preferment Eagerly desir'd by the Politest of their People.

The Kaddee.

THUS much may have serv'd to give the Judicious Reader a Sufficient Idea of the Fountain of Civil Government now Exercis'd in the Court of *Turkey*, whence flow Innumerable Streams of Policy,

to

to the Channels of remoter Governments, possess'd in their several Degrees by *Beylerbeys*, *Sangiack Beys*, *Bashaws*, *Beys* and *Aga's*, every one of which Offices I shall largely Treat of in their respective Places.

The division
of their Em-
pire.

THE Formidable Empire of these Successful Infidels is divided into Twenty Two Parts, each Division of so vast Extent, as exceeds the Magnitude of many of our *European* Kingdoms, and govern'd by its *Beylerbey*, or Arch-Duke, for of all *Christian* Titles there is none which can more nearly express the nature of that Office; every one of these Arch-Dukedoms is divided into certain unequal Numbers of *Sangiacks* or Provinces, some containing Twenty, some not more than Seven, Ten, or Fifteen, according to which Numbers the Arch-Dukedoms are more or less Profitable to their Governours; over every Province there is plac'd a Ruler, distinguish'd by the Title of *Sangiack-Bey*, or Lord Provincial: These depend upon, and are subservient to, the several Arch-Dukes under whom they live.

The Sangiack
Bey.

The Bey.

The Aga.

INFERIOR to the Lords Provincial are the *Beys*, or Lords of the several Partitions into which the above-nam'd Provinces are divided; These have under them another sort of Lords, distinguish'd by the Name of *Aga's*, or Captains of a certain Number of Towns or Villages and their Dependencies, all which Officers have their several Courts of Justice, peculiar to the different Nature of the Governments they hold, and yet are link'd together in the joint Promotion of one Common Interest, and a firm Obedience to the Sacred Will of their Great Lord the *Sultan*.

The Bashaw.

BESIDES these Arch-Dukedoms severally Subject to their respective *Beylerbeys*, there are certain Parts of the Empire independant on those Divisions, and altogether Subject to the Government of *Bashaws*, a Title almost equal to that of Prince, and generally born by such Men as having gradually Ascended from the meanest Offices, have inur'd their Minds and Bodies to the roughest Changes that can befall Mortality, and having prov'd their Knowledge by a successful Disentangling the occurring Intricacies of State and War, distinguishably Shine by the conspicuity of their Merits, and Succeed alternately to the Highest Offices of their Unshaken Empire.

BUT that I may explain more fully the unimagin'd Grandeur of the *Turkish* Emperors, I will particularize the several Governments of all the *Beylerbeys*, and the Number of those extensive Provinces over which they preside; that by considering the numerous Opportunities the *Grand Signior* is Master of, whereby to Reward the Fidelity of his Subjects, the Reader may no longer wonder at the Support of his Authority.

The 22 Arch-
Dukedoms
of the *Turkish*
Empire.

THE Twenty Two Arch-Dukedoms before mention'd are distinguish'd among the *Turks* by the following Names, *Anatolia*, *Caramania*, *Diarbekir*, *Scham*, *Siwas*, *Esrum*, *Pascha*, *Childir*, *Cheruzul*, *Halep*, *Marash*, *Kibros*, *Tripoly*, *Terbozan*, *Kars*, *Musul*, *Rika*, *Rumeeli*, *Kapudan*, *Bosna*, *Grand-Cairo* and *Babylon*; of which the Governours of the Two Last receive their Salaries from the Treasury of the *Sultan*: The First, which is the Highest Government in the *Grand Signior's* Dominions, has a Yearly Revenue of Three Hundred Thousand Pounds; the Salary of the Last exceeds not Six Thousand Pounds *per annum*; but the numerous Advantages which accrue from his Perquisites afford him daily Opportunities of amassing vast heaps of Riches.

The Salaries
of the Bashaws
of *Cairo* and
Babylon.

THE remaining Twenty have a certain Yearly Income, appointed them out of the Annual Revenues due from their Provinces to the Coffers of the *Sultan*, which tho' inconsiderable in it self, is constantly multiplied into Fifteen or Twenty times its quantity, by the griping Arts and avaritious Practices whereby these Arbitrary Governours oppress their People. The fixed Allowances which they may justly Claim are these which follow.

		l.	The respective Salaries of the Arch - Dukes of Turkey.
The Beylerbey of Anatolia has a Yearly Salary of—		3000	
<i>Caramania</i>	—	2500	
<i>Diarbekir</i>	—	4000	
<i>Scham</i>	—	3000	
<i>Siwas</i>	—	2931	
<i>Efrum</i>	—	4050	
<i>Pascha</i>	—	4010	
<i>Childir</i>	—	2890	
<i>Cheruzul</i>	—	3000	
<i>Halep</i>	—	2730	
<i>Marasb</i>	—	2000	
<i>Kibros</i>	—	1500	
<i>Tripoly</i>	—	2400	
<i>Terbozan</i>	—	2320	
<i>Kars</i>	—	2500	
<i>Musul</i>	—	1900	
<i>Rika</i>	—	1800	
<i>Rumeeli</i>	—	3654	
<i>Kupudan</i>	—	2192	
<i>Bosna</i>	—	1608.	

THESE are the certain Salaries settled by the *Grand Signior* on the several *Beylerbeys* above-mention'd, but as I hinted before, are seldom the twentieth Part of the Profits into which they improve their Employments.

THE Provinces contain'd in these Twenty Two Arch-Dukedom are at least Two Hundred and Sixty Four, every one of which, as I said before, has a Lord Provincial over it, whose Profits may be computed about half as much as those of the *Beylerbeys* their Superiour Governours: The *Beys* and *Aga's* possessing smaller Salaries in a just Proportion to the Inferiority of their Offices: The *Bashaws* are all entitled to Revenues agreeable to their Power, and both the one and the other are alike unbounded.

BY the prodigious Sums of Money amass'd this way, which any Curious Reader may nearly compute by the Account above-mention'd, and which, in comparison with the *Sultan's* Revenues, are as so many small Canals to the unfathom'd Ocean; you may guess at the surprizing Grandeur and inexhausted Riches of the *Ottoman* Emperours, which shall be particularly Treated of in a more proper Place; I shall now proceed to inform the Reader in what manner the *Turks* Administer their Justice, and how the Forms of Law are practis'd by that People.

TWAS the Opinion of *Tacitus* that those Governments have most Laws who have least Policy, and the strenuous Support which the *Turkish* Empire receives from few but necessary Maxims, does in a great measure justify the Truth of his Assertion; for they have no confounding Volumes of one Lawyers Observations upon the Remarks of another, no COKE upon Little.

The speedy
dispatch of
Turkish Justice.

LITTLETON, to explain the different Interpretations of a Thing, that is, or ought to be the same: The Reports of such a Judge, or such a Lord Chancellor, have here no Power to guide the Sentence of a Court of Justice, by the prevailing Virtue of some forgotten Precedent: Their Laws are few, but always put in Execution with the utmost Severity; and tho' the Sentence *Pro* or *Con* depends entirely upon the undisputed Will of an Arbitrary Judge, whereby the Subject is depriv'd of that indulgent Liberty we tast in *Britain*, and sometimes Sacrific'd to the mercenary Interest of a brib'd Decider, he has yet this Happiness superiour to us, that he always loses a Cause before the melancholy Consequences of a tedious Controversy has disabled him to support that Loss, and depriving him of all possible means of a future Subsistence, unfortunately sink both the Cause and the Client in promiscuous Ruin, by one single Act of an unexpected Injustice.

Their Deeds
and Instru-
ments.

Bribery com-
mon among
them.

Womens
Oaths not
taken.

THE Truth of this will evidently appear by the speedy Dispatch of their decisive Sentence, having no Form of Law but this which follows. Whatever Land, Moneys, Goods, or any of the common Benefits of Life are bought by, or given to a Subject of the *Grand Signior's* Dominions, or any other Inhabitant of that Empire, must be confirm'd to his Possession by virtue of a Seal'd Instrument call'd an *Hodget*, which being Sign'd by the *Kaddee* or Judge of the Place they live in, does certainly entitle them to as firm a Property as all the Deeds of Gift, Releases and other endless heaps of Parchment now in use amongst us; such an Instrument being once produc'd admits of no evasive Quirk to weaken its Authority; no Word misplac'd, or Name mistaken by the adding or omitting some single Letter can baffle the Legality of a Subjects Endeavours by the Shock of a Nonsuit, but where the Justice of a Cause is undeniably conspicuous they very rarely suffer by a partial Sentence; tho' where the Case is doubtful or obscure, the native Avarice of a *Turkish* Judge will generally incline him to a favourable Opinion of that Side from whence most Money challenges his Gratitude; nor is the Curse of Bribery esteem'd so black a Crime in this Country as in the *Western* World, most Men practising it in a publick and audacious Manner, wheresoever their occurring Interests make it Usefull.

WOMENS Oaths are never taken but against a *Christian*, nor a *Christians* against a *Turk*. Among themselves the concurring Evidences of a plurality of Witnesses decide a Controversy. Their Punishments are either Bodily or Pecuniary; the first are rarely suffer'd when not deserv'd, but the latter sometimes inflicted unjustly by the malicious Prosecution of revengeful People, or the partial Sentence of some poor and avaritious Magistrate.

The Office of
a Saubashaw:

THERE is no City which has not its *Saubashaw* or Head Constable over it, whose proper Business it is, to inspect as secretly and as narrowly as possible the Behaviour of the Inhabitants, having his inferiour Officers in every Corner to detect the Misdemeanours of offending People, and seizing their Persons, deliver them over to such Punishments as upon Conviction of their Guilt shall be judg'd agreeable to the nature of their Offences.

THE Corporeal Punishments in use among the *Turks* are different, according to the several Crimes for which they are impos'd; the most Common, and that which is inflicted on Slaves, Servants, and the Practicers of *Petty-larcenys*, is the Bastinado, or beating them on the Soles of the Feet. The method of putting this in Execution is as follows.

FIVE or more Officers seizing the Offender by the Arms, conduct him roughly to some smooth piece of Ground or Grass-plat, where throwing him upon his Back, the heaviest among them sitting down upon his Breast, prevents him from springing upwards to avoid the Blows, when two others by the help of a large Stick like the handle of a Broom, bor'd thro' at both ends, to receive a Rope there fastned by two Knotts, and hanging down in a bent Form like that of a Bow, lift his Legs from the Ground, and rowling the Stick downwards as far as the Rope permits them, prevent them from moving either one way or the other; this done another with a stiff Hazel Wand gives him as many Strokes upon the naked Soles of his Feet as he was order'd to undergo, which are sometimes several Hundred, and have often prov'd Mortal to the guilty Party.

Their manner of Executing the Punishment call'd Bastinado.

I cannot forbear the Crime of a small Digression, to divert my Reader with the Comical Relation of a certain Passage, which once in this Country afforded me the pleasure of a very agreeable Amusement: There was an *English* Merchant who had for many Years been troubled with the *Gout*, in a very violent and uncommon Degree, nor could the daily Application of the richest Medicines procure him Ease, much less the Cure he sought in vain for, insomuch that being in a manner transported by the sharpness of his Pain, he became so very peevish that he could neither talk, walk, or sit still in Comfort: The pressure of this Gentleman's extraordinary Affairs requiring his presence at *Adrianople*, he undertook the Journey with a great deal of uneasiness, and met at the Entrance of a Town call'd *Baba*, a considerable Party of *Turkish* Soldiers, who were marching towards *Constantinople*; the Officer, as is common in those Parts, took the liberty as he pass'd, to express himself a little disrespectfully in contempt of the *Christians* in the Merchant's Company; and he, unqualified at that time by the peevish Effects of his Distemper, to bear it patiently, made an ill Use of his Skill in the *Turkish* Language, and return'd the Salutation as roughly as it was sent him: The Inhabitants of that Country are of all others least able to bear Reflections on their Government or Religion; and the Officer of these Men, forgetting that himself had been the Aggressor, resented the Affront so very highly, that he order'd the Merchant to be taken from his Horse, and undergo the Punishment of One Hundred and Fifty Bastinados in the manner above written: Vain was Resistance against a Number so much Superiour, and Complaints were altogether useless, in a Country where the speedy Execution of an Arbitrary Order is the highest Qualification they believe themselves capable of: In short, the poor Merchant submitted awkwardly to the unwelcome Novelty, and was so sorely beaten on the Soles of his Feet, that for many Days he was oblig'd to continue in a House at *Baba*, nor was he able to stand upright for a long time after; but the Jest of this Story comes in the Conclusion, for the Bastinados it seems having frightned away his *Gout*, his Distemper went off with his Bruises, nor was he ever troubled with the return of one single Fit from that time forward: The unexpected Consequence of this lucky Beating, oblig'd the Merchant at his return to *Constantinople* to seek industriously after the Author of his Cure, that he might thank him for the Favour, but not being able to find him out, he contented himself with a grateful remembrance of the weighty Obligation, and to this Day (if he be still alive) as constantly Drinks to the Health of his *Turkish* Doctor as he sits down to his Table.

A Comical Story of an *English* Merchant.

The Effects of Peace of dangerous consequence to Warlike Governments.

BUT to return to the Subject in hand, they have several Punishments peculiar to the Military and other Orders, which shall be describ'd hereafter in their proper Place: One now in common Use amongst them is Impaling Alive; that is, thrusting in a sharp Pole at their Fundaments,

D

and

Their manner of Impaling Alive.

and Forcing it out at the Upper Parts of their Body, and so Fastening the Pole upright in the Ground they leave them in some High way as Miserable Examples to Deter others from the like Practices.

Other Punishments in use there:

STRANGLING in a very Expeditious manner is the Death whereby they distinguish Suffering Noblemen. Hanging they seldom use; Breaking on the Wheel very Rarely; but the most common way of Execution is, Beheading the Condemn'd Person with a Broad Scymetar, while he Kneels upon a large Heap of Sand to that end provided. Other kinds of Punishments there are in *Turkey*, but such as being very rarely put in Practice, are altogether needless to be here mention'd and for that reason purposely omitted.

CHAP. IV.

Of the Government Military.

IF the general Experience of the knowing World allows it as a necessary Maxim, that every Effect of Nature and Morality must be Supported by those very Causes to which they owe their First Production, it will follow Undeniably that a Government not Gradually Rais'd from the continued Improvements of some unresisted Colony, but founded Violently upon the Bloody Ruin of a Conquer'd People, must Slacken by Degrees that Nervous Strength by which it Flourish'd, when the long neglects of Idle Peace Corrupt its Natives with the Love of Pleasure, and draw them by Degrees to Hate the Practice of those Successful Arms, by whose Unequal'd Force their Braver Ancestors had Cut a Passage to Meridian Glory.

The Effects of Peace of dangerous consequence to Warlike Governments.

'TIS this alone to which the *Persian, Grecian, Roman*, and every other Glorious Monarchy, have ow'd their Downfal; and 'tis the same Indulgence of a Slothful ease has Rusted all the Powerful Springs of *Turkish* Discipline, and chear'd Exceedingly the Drooping Spirits of the *Eastern Christians*, with Reviving hopes to see the Happy Restoration of their Religion, and their Liberty in the Entire Subversion of their Usurping Tyrant, for that perfwasive Poverty which once Inclined the *Turkish* Souldiers to a Scorn of dangers, has now no more the Power to Urge a Brave Defiance of the Shocks of War, since they are all Possessors of a Rowling Plenty, the want of which provok'd 'em Chiefly to their Ancient Actions.

A great decay in their Military Discipline.

BUT tho' the present Managment of their Military Discipline falls greatly short of what in former Ages spoke them Matchless, they are not yet so sensibly Decayed, as to become an easy Conquest, were the United Arms of Warlike Christendom now bent against them; for tho' their Souldiers are not now Inur'd to War and Hardship, nor by the Frequent Victories they were us'd to gain, familiar with the Face of Ruin and continual Contest, they are not less in Number

ber than they were, nor all so Ignorant as their Majority. The *Turkish* Policy permits no loss of Power by the loss of Souldiers, and is perhaps the only Government that e'er grew Stronger by the Death of Subjects; for having Numbers ready upon all Occasions to Supply the Room of such as Die, their Places are Improv'd to double Worth by a surprizing Management peculiar to the *Turks*, which shall be told the Reader in its proper Place. They have no occasion on declaring War, or losing Battles, to dispatch their Officers for fresh *Recruits* about the Country, and supply with raw unpollish'd *Rusticks*, the Places of well disciplin'd and skilful Soldiers; They have formidable standing Armies, in every Corner of their Empire, which from time to time supply the Vacancies of their *contending* Bodies, which like the boundless Ocean tho' discharging endless Depths of Water appears no less in *Ebb* than *Flow*, but stands the same in every Season, never subject to perceptible *Diminution*.

I N describing the present Establishment of the *Ottoman* Forces, I will begin with that Order of Foot Soldiers commonly known by the Name of *Janisaries*; for the peculiar and remarkable Privileges whereby they are distinguish'd from the ordinary Militia, may justly intitle them to the Honour of a Preference. *Janisary* is nothing but a Corruption of the Word *Tani-Cherr*, which in the *Turkish* Language, signifies a *New-Order*; they took their Original from the Death of one *Hodgy Bechtash*, an Old Religious Man of an *exemplary* Life and Conversation, in the Reign of *Sultan Amurath*, the third King of the *Turks*: This Man had long endeavour'd to dissuade that Prince from dangerously exposing his Person, by too near a Familiarity with the Subjects of *Servia*, often Prophefying the sudden Death which afterwards befel the *Sultan* upon the Overthrow of *Lazarus* the Despot of that Country, when walking out to view the Heaps of Slain, one *Miles Corbelitza*, a *Christian* Soldier, rising heavily from a Mount of Carcasses, made shift to stagger in the Pangs of Death, and by expressive Motions of his Head and Hands desir'd admittance to the Person of the Emperour, who thinking he design'd to beg his Life permitted him to such a near Approach, that the undaunted *Servian*, falling on his Knees as if he would have sued for Mercy, snatch'd out a Dagger from his bleeding Bosome, and striking it with violence to the *Sultan's* Heart, reveng'd successfully his Countries Wrongs, and liv'd and dy'd like *Israel's Sampson* a double Scourge to an Ambitious Enemy.

T H E Death of *Bechtash* immediately succeeded that of *Amurath*, for having often prophefy'd the Blow and not preventing it, tho' near the *Sultan's* Person, he was cut in pieces by the furious Guards, as a *Party* in the Treason; but foreseeing easily, what Fate would soon befall him, he rent off a long Sleeve, which he wore continually on his Right Arm, and putting it upon the Head of one of the Soldiers, cried out prophetically in the *Turkish* Language,

*Life from my Death shall like a Phoenix spring,
To Guard from Dangers your Succeeding King.*

T H I S said, he Fell, a bloody Victim to the Soldiers Anger, but had his Prophecy compleatly verifi'd in the First Year of the next *Sultan's* Reign, who reflecting seriously on the Fate of *Bechtash*, resolved to take some Method of *perpetuating* his Memory, and Instituted a New Order of the Militia, by the Name of *Janisaries*, who to this Day in Imitation of the Sleeve which *Bechtash* put upon the Soldiers Head, are all obliged to wear a Head-piece fac'd with pollish'd Sreel, to which is fastned a large piece of *Buff*, that falling in a moderate Breadth from the Crown of their Head spreads gradually wider to the midle of their Backs.

The ancient
Care to sup-
ply the Em-
pire with *Fa-
nizaries*.

THE Institution of this famous and formidable Militia, was Founded Originally on the surest Pillars of a deep but barbarous Policy, for Officers were continually dispatch'd to make triennial Seizures of the *Christian* Children, Inhabiting the Countries unhappily fallen under the galling Yoke of *Turkish* Slavery: These miserable Wretches thus violently ravi'sh'd from their sorrowful Parents, were distributed in Parties over all the Empire, till they reach'd the Age of Sixteen Years, at which time, compleatly versed in the Knowledge of the *Turkish* Language and Religion, they were severally disposed of, in the many *Seraglio's* belonging to the *Grand Signior*, where for the space of Five or Seven Years, they were inur'd to Hardships by the laborious Practice of continual Drudgeries, such as cleaving Wood, bearing Burthens, working in Gardens, and every other toilsome Exercise; till having learn'd the Art of Patience, and submissive Resignation to the Will of their Superiors, they were instructed diligently in the Art of War; and as the Death of other *Fanizaries* afforded Vacancy, succeeded gradually to their Posts and Privileges, where Practising with an emulative Courage, the Dictates of their Education, they give a fatal Proof how much the present Ties of Life exceed the Bands of weaker Nature; for not retaining the minutest Notion of their Parents or their Country, they bend entirely the Endeavours of their Arms for the wish'd Promotion of their *Sultan's* Interest; and have in former Ages, by the Excellence of their Discipline and Greatness of their Courage, been Chief Supporters of the *Turkish* Glory; and by the Just Rewards their Valour won, distinguish'd Honourably as the Flower of that Empire.

The present
neglect of that
Order occasi-
on'd by their
former Info-
lence.

BUT far below the ancient Spirit of this Martial Order is the groveling Genius of the Modern *Fanizaries*, who tasting largely of the Sweets of Power in the black Successes of their bold Resentments, grew madly Insolent, and so familiar with Rebellion, that having dy'd their Weapons in the guiltless Blood of many *Sultans*, they became so terrible to succeeding Emperors, that they have long endeavour'd by the subtle Force of undiscover'd Policies, to Raise some Milder Order on the Ruin of the Former; least like unhappy *Rome's Pretorian Cohorts*, the rough Effects of their audacious Violence should one Day Ruin that declining Empire, whose Defence alone was the true Design of their Original Institution.

Their Num-
ber and Pri-
vileges.

THEIR Number was at first confin'd to Seven Thousand, but is now improv'd to more than Forty Thousand lawfully Enroll'd; besides vast Numbers who, by the winning Virtue of an annual Present, to the Officers of this Order, become Possessors of those innumerable Privileges, which exempt the *Fanizaries* from Taxes, Prosecutions, or any other Ties of Justice, so that being own'd on all Occasions by the Muster Masters of that Militia, they stand secure above the Law, and practice Villanies by the favourable Connivance of an uncontroll'd Authority.

Their Way of
Living.

THERE are now One Hundred Sixty Two Chambers or large Buildings call'd *Odaes* at *Constantinople*, for the Lodging of the *Fanizaries*, but none in any other Part of the Empire, because the *Sultan's* having ever look'd upon this Order, as the Safety and Support of their Authority, took care to have them always near their Persons, a Design well laid, but fatal in its Consequences. Over every Chamber is an Officer appointed, under the Title of *Oda Bashaw*, or *Inspector* of the Chamber. The Creation of a *Fanizary* is a peculiar Prerogative of this advantageous Office, and the manner wherein it is perform'd deserves Remark.

The manner
of their Cre-
ation.

WHEN the Persons to be Chosen have gradually proceeded thro' the tedious Course of their probationary Labours, they are Summon'd in their Places, to a Personal Appearance before the Muster Master of that Order, who

who having Registred their Names in Rolls of Parchment, presents them Ceremoniously to the Inspector of that Chamber into which they are to be admitted, who making them pass by according to their Seniority, the Younger holding up the Elder's Garment, strikes every Man a Blow upon the Ear, to remind him of the Duty and Subjection he then takes upon him, and without the trouble of any additional Formality declares them Janizaries.

THEY receive their Pay proportionable to their Merit, beginning with little more than a Penny a Day, and encreasing their Allowances upon every worthy Action, till they reach the Salary of Seven Shillings per Week, which is the utmost Pay a Janizary can pretend to, till the Seniority of their Years, or peculiarity of their Actions, advances them to the Offices peculiar to their Order, and makes their Riches equal to their Authority: But by the way, the Reader must observe this Pay is only an additional Encouragement to excite their Valour, for they have not only daily Meals provided in their Chambers, with all the other Necessaries of Life, but receive an annual Present of a Suit of Cloaths from the Bounty of their Emperour, which is generally made of very good and serviceable Green or Violet colour'd Cloth, the Form whereof may fully be perceived, by turning to the Cut relating to the Grecian Wedding, described at large in the One and Twentieth Chapter of this Book.

Their Pay.

THERE is an Officer appointed over this Militia, distinguish'd by the Title of *Tant-Cherr Aga*, or General of the Janizaries, whose suspected Power alarms the Court with such preventive Jealousies, that the Sultan takes a constant Care to give that Charge to one intirely in his Interest: A Policy whose Effects have often sav'd the Modern Emperours from the threatned Violences of their fierce Rebellions: The boundless Power of this Arbitrary Officer extends it self to the decision of every intervening Accident, in favour of, or judgment against them: The common Punishments of their less hainous Crimes are generally ordered by their Inferiour Officers, and executed by the Cooks of their respective Chambers; but if any of that Order is detected in a Guilt deserving Death, he is condemned immediately by the Sentence of his General, and thrown at Midnight with the greatest Secrecy imaginable with Weights about his Neck into the middle of the Sea.

The Power and Interest of their General.

The way of Executing a Janizary.

THEIR Arms in War are Scymetars and Musquets wherewith they Fight on Foot, surrounding always the Person of their Emperour, or in his Absence the *Vizier* or General; they seldom Fight in other Order, than the Figure which of old compos'd the *Macedonian Phalanx*. When at Home they are appointed as the Guards of Honour to the *Christian* Embassadors, to keep perpetual Watch in all the Gates and Avenues of their Imperial City; to Accompany and Protect, such Strangers as are Curious to behold the Rarities of the Country, from the barbarous Insolencies of the rude Inhabitants; which they will do with all imaginable Courtesy and Fidelity, for the small Reward of half a Crown a Day, and sometimes less. They bear no other Arms at Home than a small Dagger call'd *Hanjarr*, which with a large smooth Cane, not much unlike the largest Staffs belonging to our Constables, are known so commonly, and so extreamly fear'd by all who meet them, that no Man dares presume to offer the least Affront to any *Christian* guarded by a Janizary, lest his Blood should pay the Forfeit of his Insolence.

Their Arms abroad and at home.

I remember with concern that at my first Arrival in that Country, while I was a perfect Stranger to their Nature and their Language, I was prompted by the Curiosity of my Temper, to walk about the Streets of *Constanti-*

A Story of a Janizary at Constantinople.

nople,

people, and make my Observations on the Place and its Inhabitants, under the undoubted Convoy of a faithful *Janizary*; we were passing on a Causeway in a Publick Street, when the Misfortune of a Rude and Ignorant Potter, led him on to stop our Way, by the means of an Ass that he had loaden with brittle Ware to Sell his Customers about the City: The *Janizary* had already pass'd the Door of a large Shop, from whence the poor Fellow drove his Ass upon the Causeway, and prevented me from following my Convoy; there was a fair Descent not much beyond him, whereby he might have gone down to the middle of the Street, had he turn'd his Asses Head the other way, but whether mov'd by a Religious Zeal which naturally teaches them to hate a *Christian*, or by the Native Haughtiness of his unpolish'd Temper, he press'd his Ass with fury forward, and the Passage wanting breadth to give him room, oblig'd me roughly to the inconvenient trouble of an unwilling Squeeze to give him all the way I could, but finding the unwelcome pressure of the Asses Panniers a little incommodious, I was forc'd to lay my Hands upon the Creature's Side, and pushing forward somewhat violently and unexpectedly together, both the Potter and his Panniers fell headlong from the Causeway, which was almost Five Foot high, into the middle of the Street, almost half a Foot deep in Mud and Water: The Fellow somewhat hurt by the roughness of his Fall, and very much enraged at the Destruction of his Glasses, drew out a long Knife, which he wore within his Girdle, and running to the Causeway endeavour'd furiously to reach my Legs with a revengeful Wound: The *Janizary*, who had heard the Fall, and was come back to my Assistance, leap'd swiftly down, and drawing his *Hanjarr* in hasty Passion, struck it to the Hilt in the poor Fellows Shoulder, who falling on his Knees amidst the Dirt, cry'd out with lifted Arms, O God, and Mahomet his only Prophet, in what have I Offended to be made the Victim of a Cursed Infidel. Nay to so unreasonable a Degree was he transported by his Passion, that finding no Redress, he threw the Mud upon his Face, and rowled himself about in Blood and Water, while the *Janizary* march'd forward unconcern'd and stately, leading me untouch'd, thro' Crowds of People, who tho' their Eyes declar'd their Anger, were oblig'd to hide their Thoughts in the deceitful Postures of a mild Neutrality.

A dangerous Privilege of the Militia.

Their Abuses of an Interregnum.

AMONG the numerous Privileges peculiar to the *Janizaries*, there is one a little inconsistent with the cautious Policy of the *Turkish* Government, that is a Permission of increasing their Common Treasury, by the successive Additions of what Sums of Money their *Aga's* or Generals die possessed of, and the Grant of very considerable Profits, arising from the Tenure of several large Tracts of Land in *Anatolia*. How dangerous it is to Assign such Power and Riches, to a Standing Army ever Quarter'd in the *Metropolis* of their Empire, the *Turkish Sultans* have experienc'd dearly, by the frequent Effects of that audacious Insolence, which having long been nourished by the dictates of their Plenty, has often Flesh'd the Lawless *Janzaries* in the Murder of their Sovereigns: Nor do they only study their *Revenge* in the Success of their Rebellion, since 'tis the never failing Interest of this Order, to out-live the Reigns of many *Sultans*; for besides the sure Addition of a daily Penny to their former Pay, they gain an uncontroll'd Authority, to Rob and Plunder during the space of a small Interregnum, violently Possessing as a lawful Prize whatever Goods they lay their Hands on; and committing boldly black Outrages with the plausible Pretence of Grieving out of measure for the mournful Death of their Indulgent Master.

THE melancholy Consequences of this Abuse of Power, have as is before declar'd, induc'd the Government to study Means of ruining this Order, which not being able to accomplish by the dint of Force, they have invented

ted many subtil Wiles to Weaken Gradually the Foundations of their Power; for whereas the Matchless Discipline of Ancient *Janizaries* gave bright Examples to Inferiour Orders, they are now admitted frequently without the Gradual Labours of Probationary Servitude. Marriage once deny'd 'em with the Strictest Prohibition, is not only Suffer'd but Encourag'd by their Officers; Trades are follow'd, and the Weekly Musters Slighted by Permission, insomuch that their Unfurnish'd Chambers, once the Nurseries of Successful Valour, can furnish few at Wars great Summons, who do not Artfully decline the Service, by the prevailing Pleas of Wife and Family, or some mean Shift, whose common Practice has already Weaken'd and will in time Entirely Ruin the declining Columns of that Dwindling Order.

NEXT to the *Janizaries*, I proceed to speak of that Order of the *Turkish Horse*, commonly distinguish'd by the Name of *Spahees* and divided into two Bodys, viz. the *European*, and the *Asiatick*. These *Light-Horse Men*, were in Ancient times the *Noblest Cavalry* the World could boast of, *Rich and Formidable* by the Plenty they were Masters of, never coming into the Field without the Stately Splendour of a Numerous and Magnificent Attendance, and Shining Brightly over all the rest of their *Militia* by the vast advantages they made of their Acquaintance with, or Interest in, the Greatest Officers of the Empire, but Poisoning their Loyalty with the encrease of their Authority, they Sacrific'd their Honour to the Dictates of Ambition, and Insolently Practic'd a continued Lesson of Mutiny and Rebellion, till the common Fate of Failing Treachery Involv'd their Order in a general Ruin, and from the Towering *Pyramids* of their Unrival'd Grandeur, reduc'd them Gradually to a common Level with the Inferior Orders of the *Turks Militia*.

The Turkish
Spahees.

The Reasons
of their late
Decay.

AT present the Number of *Spahees* exceeds not Five and Thirty Thousand, who Receive a Quarterly Payment in the Presence of the *Vizier Azem*, a Custom Introduc'd by the Famous *Kupriuli*, to prevent the Black effects of those Intestine Discords, common Formerly, from their Pay Day Quarrels; The lowest Salary of a *Turkish Spahee* is at the Rate of one Shilling a Day, to which they become Intituled to upon their first Promotion to that Office, and encrease their Pay by Gradual Steps, such as the Favour of their Officers, the Addition of 2 Pence or 3 Pence a Day for the Head of every Enemy they bring their General, as much for the Information of a *Spahee's* Death out of the Pay of the Deceas'd, a Custom Politickly Instituted to prevent the Fashionable Cheats Impos'd on Christian Princes by their Military Officers. Besides which casual Opportunities of Encreasing their Allowances, they Receive the Additional Reward of 4 Pence a Day upon the Accession of every New *Sultan* to the Throne of his Predecessors, so that by the Favourable turns of Merit or good Fortune they go on Encreasing by Successive Additions, till they attain at last their *Ne plus Ultra*, and sit down contentedly in the full Possession of Eight Shillings and Four-Pence per Day.

Their Pay and
Opportunities
of Encreasing
it.

THE Common Arms in use amongst these Horse-Men are numerous and convenient, and so strangely differing from one another, that 'tis a Sight Compleatly curious to observe a Disciplin'd *Spahee*, as fully Arm'd as War requires him. For first a Glittering Helmet rather Graces than Defends their Heads, a Back and Breast Piece Guard their Bodies, and on their Shoulders Hangs a Bow with a Capacious Quiver of their Eastern Arrows, their Girdles often hold 4 Horse-Mens Pistols, a long Light Musket Slung like ours, hangs Neatly at their Sides, and on their proper Thigh, is Fast'ned a Large Weighty Scymetar, werewith when Broken in upon Disorder'd Enemies they do Prodigious Execution, and Riding short

Their Arms
in War.

short in strong and spacious Stirrups, lift themselves with ease beyond their Saddle, and extend a Blow with double Fury: Besides these Arms, they bear upon the left side of their Horses beneath the Girt, another strong and broader Back-Sword; which with an Iron headed Mace, for that purpose fasten'd on the contrary side, they use promiscuously as they see Occasion.

Their Discipline rather desperate than regular.

THEIR Discipline is mean and insignificant, for they never Form their Bodies according to the politer Practice of the *Christian* Nations, into Regiments or Companies, Rank, File, or any other Order, but uniting strongly into one gross Multitude, observe attentively the Nod of their Commanders, and repeating loudly Exclamations upon God, under the Expressions *Allah, Allah*, fall rashly on with speed and vigour; and if repuls'd in their two first Endeavours, to break the Order of their Enemies, repeat with desperate Rashness their dangerous Attempt, and if repell'd that fatal time, forget their Courage, and disperse confusedly in all the hurry of a shameful Flight.

Their Punishments.

IN War, the Charge of those Rich Waggon, which contain the Money for the Payment of the Troops, is constantly committed to the Custody of the *Spahees*; whose place it is to stand on Horseback as Centinels of Honour with a *Janizary* on Foot, at the end of every Rope which supports the stately Pavilion of their *Sultan*, or in his Absence the *Vizier* his General. When their Crimes deserve the Punishment of Death, they suffer privately like the *Janizaries*, but when Demerits of a lower Nature, call for Punishments of smaller Rigour, they are bastinadoed on their Feet as is before describ'd, while offending *Janizaries* feel the Cudgel on their fleshy Buttocks, that the one may Ride and t'other Walk without uneasiness; by which means neither is prevented from the Service of his *Sultan*.

Their Pay and Opportunities of Enriching.

SO much I shall serve to have spoken of the two extraordinary Orders of the *Turkish* Militia, who receive immediate Salaries from the Treasures of the *Sultan*. I shall now proceed to Calculate as nearly as is possible the prodigious Numbers of their Cavalry, whose formidable Bodies have so often struck a panick Fear thro' the despairing Armies of contending Governments.

Zaims and Timariots, what they are.

THE main Support and sinewy Foundation of their Military Power, are the Orders distinguish'd in their Language by the Names of *Zaim* and *Timariot*; the First of which in Rank and Title is no ways Inferiour to an Earl in *Christendom*, the last may justly be compar'd with our *European* Barons, and both not much unlike those Persons, who in *England* possess'd Estates in *Capite*, or the ancient Tenure of Knight's Service.

Their Use and Duty.

IT ever was, and still continues a Custom amongst the *Turks*, immediately after having Conquer'd the Dominions of an Enemy, to parcel out the Lands into certain large Divisions; and bestow them instantly upon such of their Officers as had successfully distinguish'd themselves in the Reduction of that Country: These Men in return for the Possession of their Lands, are besides the necessary Duties of a Rustical Improvement, oblig'd continually to maintain a settled Number of Men and Horses completely Arm'd, and ready at a Minutes warning for the Call of War; to which they go themselves attended by their several Numbers when the *Grand Signior* or *Vizier* appear in Person in the Field; but generally go or stay, according to the Dictates of their various Inclinations, when the Armies are Commanded by some Inferior General.

OF these the *Zaims*, as noblest in their Quality are richest in their Possessions, and consequently Tax'd with a proportionable Weight of Care and Charges. The lowest Charge incumbent on a *Zaim*, is Four compleat and qualified Horsemen, and the highest Nineteen. The highest of a *Timariot* is Four, and the smallest One: But many of these Men, ambitious of Preferment, and desirous to be taken notice of, for over-acting their Parts of Loyalty and Obedience, will often double, sometimes treble their Proportion of the Soldiers.

The Charge incumbent on a *Zaim*.

THAT the Reader may be able to compute the Number of the Ottoman Forces, I will proceed to make a reasonable Calculation of these Horsemen, from the several Farms belonging to the Two and Twenty Provinces heretofore mention'd.

In the Province of *Anatolia* are reckon'd 629 *Zaims*, and 8570 *Timariots*.

<i>Caramania</i>	073	2165
<i>Diarbekir</i>	118	0873
<i>Scham</i>	128	0560
<i>Sivas</i>	108	3029
<i>Ezrum</i>	122	5548
<i>Pascha</i>	185	0826
<i>Marasch</i>	027	0512
<i>Cyprus</i>	040	1067
<i>Tripoly</i>	063	0570
<i>Rika</i>	060	0666
<i>Terbozan</i>	056	0398
<i>Halep</i>	117	1044
<i>Childir</i>	106	0959
<i>Kupudan</i>	124	1152
<i>Rumeeli</i>	075	8194
<i>Bosna</i>	063	1621
<i>Kars</i>	078	2111
<i>Musul</i>	058	1340
<i>Kibros</i>	094	2450
<i>Babylon</i>	180	7924

GRAND CAIRO is omitted here, as having a Militia peculiar to its self, to be treated of hereafter, consisting of Twenty Thousand Horse and Eighty Thousand Foot, kept constantly to be ready upon all Occasions; so that in the One and Twenty Arch-Dukedoms above-mention'd are contain'd at least, Three Thousand Five Hundred and Four *Zaims*, and Fifty One Thousand Five Hundred Seventy Nine *Timariots*; and the Charges incumbent on the First of these, being as I have said before from Four to Nineteen Men, we may reasonably conclude, that the Grandeur of One making full amends for the Deficiency of the Other, they come attended to the Field at the rate of Ten Followers to each Man, which added to their Masters, compleat the Number of Thirty Eight Thousand Five Hundred and Eighty Men.

The Militia peculiar to Grand Cairo.

THE lowest Quota of a *Turkish Timariot* as has been told already, being One Man and the highest Four; and indeed there remaining few of the Former, since the vast Improvements made of ancient Farms, we may with reason judge *Timariots* to bring, one with another, Three Men besides themselves to serve in War; which make in all, the Number of Two Hundred and Seven Thousand, Three Hundred and Eight Fighting Men; which added to the *Zaims*, *Spahees*, and *Egyptian* Soldiers aforemention'd, compleat their Cavalry and form a Standing Army consisting of at least, Three Hundred Thousand Eight Hundred and Eighty Eight accomplish'd Horsemen.

A Calculation of the Number of the Turkish Horse.

NOR is this large Account of their Prodigious Numbers Swoln beyond the fix'd Reality of their Existence, I might rather have advanc'd my Calculation in a High Degree, from the Natural Dictates of Conspicuous Probability, but shall Content my self with having given my Reader an Account, Sincerely void of all Extravagancies, and those Fashionable Practices (whether *Justly* or *Unjustly*, I shall not here dispute) so Unfortunately Imputed to the too Prolifick Fancys of our Modern Travellers.

The Order of
the *Turkish* In-
fantry call'd
Azapi.

PROPORTIONABLE to the Cavalry is the Unnumbered Infantry of the *Turkish* Nation, which consists of several Degrees in Honour or advantage, and all Maintain'd in War and Peace without the smallest Burthen on the *Sultan's* Treasury, the most Unvalued, Numerous, and Unpolish'd Souldiers of the *Turkish* Army, are the *Azapi*, an Order void of Form or Discipline, who in the Storming Towns, defending Trenches, or Attacking Armies are like uselefs Blocks of Timber Push'd upon their Ruin, that falling Dead by Thousands they may as it were make Blunt the Weapons of the Enemy, and with their Bodys fill a Ditch or form a Bulwark for the Passage or Defence of their more Valued Followers.

BESIDES these General Bodies of the *Turks* Militia, every Province has some Peculiar Order for its own Defence, nor do the Guards of *Viceroy*s and *Provincials* form an Inconsiderable Part of their Unshaken Strength and Power; no *Bey*, *Bashaw*, or any distant Governour, believing himself secure without the Guard of certain Thousands of Souldiers Appropriated to his Service, who when the Common Danger, or their Masters Loyalty speaks 'em necessary, are sent to serve their Country, where any Seat of War requires their Presence.

THERE are, besides these mention'd Orders several other sorts of Souldiery, such as Gunners, Armourers, Baggage-Guards, &c. of which in *Constantinople* only, may be Reckon'd constantly the Number of 12 or 14 Thousand, whereby the Reader may be able to guess, what Proportionable Swarms must be Distributed in all the Spreading Corners of that Spacious Empire.

The *Turks*
Auxiliary
Forces, from
Valachia and
Moldavia.

THE Subjects of *Moldavia* and *Valachia* are Oblig'd to send Auxiliary Forces to the Assistance of the *Turks*, whensoever their occasions Press 'em to Require it, the Settled Quota of each Country is about Eight Thousand Men, Commanded always by their Respective Princes, nor can the Weightiest Plea of Incapacited Poverty, Exempt 'em from that Duty.

The Duty of
the *Tartar* Han,
in respect to
the *Grand Sig-
nior's* Service.

BUT the Greatest aid, the *Turks* Receive from their depending Allies, is the fix'd Supply of Fifty Thousand Horse, a Tribute due to the Occasions of the *Sultan*, from the Petty *Tartar*, to be led by the Young *Han* his Son, or the Chief Minister of the Country, when the *Turkish* Army is Commanded by the *Grand Vizier*, or any other General, but when the *Emperour* Commands in Person, the *Tartar Han* or Prince himself must come and joyn him with a Furnish'd Army of an Hundred Thousand Men.

HAVING Dwelt so long upon those Numerous Orders whose Unnumber'd Multitudes Compose that Formidable Power whereunto in former Ages the Successfull *Turks* have ow'd their Fortune, it may not be Esteem'd Unnecessary to describe particularly that Accomplish'd Discipline so strictly Practis'd in the Longest Marches of their Numerous Army.

THO'

THO' the *Turkish* Management of their Body Military has been Rendred void of Form and Discipline by the Mistaken Representations of some too Hasty Travellers, yet a Person who observes with a Curious Impartiality, the Artfull methods of their Warlike Government, will soon percieve a Matchless Order Shine Conspicuously throughout their Camp, whose Good effects Produce continually such Happy Consequences, as will more than make a full Atonment for their known Deficiency in the Art of War,

FOR First, the use of Wine is there Deny'd 'em by so Strict a Prohibition, that the Smallest Quantity, when Discover'd, is a certain Sacrifice of that Mans Life who has it in Possession. Hereby those frequent Quarrels and Audacious Villanies so Fatal and Pernicious to the Christian Armies are Perpetually avoided, and the Noisy Clamours of Tumultuous War, Subservient Calmly to the Milder Influence of a Peacefull Quietude, no Rapes or Murders Plead for Justice to the Base Abettors of a Countenanc'd Disorder, no Hopes or Prospect of Unlawfull gain can Tempt the Officers of a *Turkish* Army, to the Loose Permission of Licentious Insolencies; all is Mild and Serene and Silent, and the Horrid Face of Gloomy War Disguis'd or Painted by the Brighter Marks of Form and Discipline.

The use of Wine denied Souldiers of the *Turkish* Army upon pain of Death.

THIS for this the Officers of any Marching Troops throughout the *Turks* Dominions, Dispatch continually from Place to Place, a certain Number of the Trustiest *Janizaries*, to Search the Towns through the which their Men must Pass, and Seal or Stave what *Buts* of Wine or other Spirituous Liquor they find therein, at Least 4 Days before their Camp Arrives.

ANOTHER Custom Prevalent amongst the *Turkish* Armies is to March 'em constantly from Town to Town, and never suffer them in Peace or War to Lie so long in any Place, as to Contrive such Mischiefs as our Christian Souldiers by their Tempting Opportunities do too often Study, and find means to Execute; nay so Carefull are their Chiefs to prevent Disturbances, that they will rather Travel all Night long than give their Men the means of Plundering those Miserable Wretches on whom they Quarter; and indeed it is a Sight Extreamly Pleasant to behold 'em Marching thro' the Thickest Gloom of Winter Nights, with so Innumerable a Quantity of Bright Illuminations as almost Rival Day it self with their Extended Lustre; nor are these Lights like our small Torches, but Compos'd of Large and Massy Balls of Flax and Cotton, dip'd in Tarr or Turpentine, or oftner a sort of Oily, and Bituminous Wood, which certain *Arabs*, Purposely Attending on the *Turkish* Camp, and there Distinguish'd by the Name of *Massalageelar*, bear aloft in Iron Cages, carried on a Tall and Elevated Staff not much unlike those Ancient Lights Describ'd in Old and Valuable Tapestry.

A Curious sort of Torches us'd in *Turkey*.

AND now, since I have so often mentioned the *Turkish* Army, 'twill no ways favour of a Disgressive Prolixity, if I Describe at Large that Gracefull Order and *unthought* Magnificence wherewith they Pitch their Camps in every Place they come to. First then, the Large Pavilions of the *Sultan*, *Grand Vizier*, or any other General then Marching at their Head, are Pitch'd directly in the midst of some Extensive Plain, Surrounded at Submissive Distance by the Tents of his Lord Treasurer, Chief Steward, Secretary and the Master of the Ceremonies; these Five Pavilions Plac'd as I have said before, at a Respectfull Distance, Extend themselves upon a vast Spot of Ground, leaving in the Mid-

The form wherein the *Turkish* Generals Pitch their Camps.

dle one fine open *Square*, in whose delineated Center stand a double Row of stately Pillars, which support a lofty Canopy, under which all Punishments when order'd by the General, are put in Execution: Here come the Officers of the Army, either led by Business or desire of Conversation, and walking up and down in several Companies, form agreeably a sort of *Promenade*, diverting, tho' irregular.

The Turkish
Treasury, how
Guarded in
the Camp.

N O T far from hence are plac'd those valuable Chests which bear the Treasure for the Soldiers Payment, pil'd in gradual Order one upon the other, and rising in a Form directly circular: These Chests are guarded both within and without, by certain Chosen Horse-Men, who all Night long, keep strict and formidable Watch, with Spears and Fire-Arms.

T H E Two abovemention'd Quarters are surrounded by the graceful Tents of the *Bashaws*, *Beys*, *Beylerbeys*, *Sangiacks*, and *Aga's*, whose stately Form and vast Magnificence can never be imagin'd, but by such whose ocular Demonstration have convinc'd 'em of their Grandeur; for tho' the *Turks* delight but little in the outward Ornament of Houses, nor aspire in the least to overdo each other in the *European* Custom of Polite and Solid Architecture, yet do they far more exceed us in the rich Ornaments and Contrivances of their Pavilions, than we outshine their homely Huts, and miserable Cottages, by the stupendious Fabricks of our finest Marble, and the most lasting Statelyness of our most celebrated Edifices.

The wonder-
ful Conveni-
ences of the
Turkish Pavili-
ons.

'T I S every way impossible to describe at large those tripple Walls, vast Rooms of State, innumerable Apartments, Kitchens, Butteries, Cellars, and convenient Offices, wherein those Tents abound which form the Courts of some considerable Officers in their Army; their Rooms are square, and full of Windows, neatly form'd to open always from the Windy Quarter; and in short, nothing either Useful or Ornamental is omitted to compleat them.

The Quarters
of the *Zaims*,
Timariots, &c.

B E H I N D their Masters lie, in measur'd Order, a prodigious Number of the *Zaims*, *Timariots* and *Beylerbeys*, in Proportion to the *Sultan's* Army, who with their Horses, Camels, Mules and Carriages, appear a huge and formidable Body, of well-skill'd and disciplin'd Soldiers.

Quarters of
the *Janizaries*.

T H E Chosen Glories of the Turkish Camp compose its Front, consisting chiefly of the bravest *Janizaries*, and such accomplish'd Volunteers, as having fully qualified themselves by a long Experience for the Duty of an Office, expect impatiently some profitable Employment, by gradual Succession to the vacant Posts of such as fall, or by the long-wish'd Favour of some Great Commander. These encompass at an awful Distance, the *Tani-Cherr-Aga*, or General of the *Janizaries*, whose Place and Power I have lately spoken of, in the foregoing Part of this Chapter.

The *Spahes*
Quarter'd in
the Rear.

T H E Rear of their Army is generally compos'd of the Politest *Spahes*, who with many other Regular and Well-appointed Horsemen, of the most Esteem'd and Honourable Orders, maintain their Posts in case of need with wonderful Alacrity and Resolution, making Good the Retreat of their disorder'd Fellows, by bravely Sacrificing their Lives and Liberty, for the preferable Interest of their *Sultan* and his Country.

Station of the
Baggage and
heavy Artillery.

'T I S generally under the Guard of these above-nam'd Horsemen, that the Baggage, Camels, and heavy Artillery belonging to the Army are safely Convoy'd; and really when a Man who seriously reflects on what

what he sees, becomes a Witness of the numberless Attendants, Trains, and Carriages of the *Turkish* Armies, he cannot but with Wonder bless that God, who curbs in Mercy the Ambitious Arms of this prodigious Government, and has kindly plac'd a powerful Hook in the presumptuous Nostribs of their Great *Leviathan*.

THUS have I at large describ'd the fatal Instruments of those depopulating Slaughters, whose raging Violence in former Ages, rais'd the Monarchs of a ravish'd Empire, to the loftiest Throne of undivided Power and arbitrary Tyranny, which the World supports; and still continue to maintain the Swords Prerogative, whereby without respect to Justice or Religion, the *Turkish* Sultans trample proudly on the softer Dictates of Nature and Morality; removing violently whatever Rubs obstruct their Will; and to whose Inhumane Practices nothing can be more applicable, than the Precepts of *Photinus*, express'd as follows in the Eighth Book of *Lucan*.

*Sceptrorum vis tota perit, si pendere iusta
Incipit; evertitque arces respectus honesti.
Libertas Scelerum est, &c.*

Scepters lose Pow'r when Kings Religious grow,
And valued Honesty does Tow'rs o'erthrow;
Free Villany Supports an envied Reign,
And unsheath'd Weapons, unshock'd Pow'r Maintain.
He who in Wicked Actions takes delight,
Is Safe no longer than they Crown his Sight.
The Pious Man in Courts shou'd never dwell,
Vertue and Sov'reign Pow'r agree not well;
But he who meanly thinks such Sin a Shame,
Let him for ever fear, and miss the Road to Fame.

CHAP. V.

Of their Naval Force.

LET us now proceed to search a little into those extraordinary Conveniencies for attaining the highest Perfection in the Art of Navigation, so peculiar to the Capital of the *Turkish* Empire, that it seems as if the Hand of Providence had fix'd at *Constantinople* the happy Seat of Universal Monarchy, and blest its Neighbourhood with all the mighty Helps that bounteous Nature can afford a Country, or the Hand of Art can possibly require, to extend Dominion over all the World, and spread Authority thro' distant Climates, vainly separated by the Watry Desarts of a Stormy Ocean.

NOT all the Kingdoms of the *Christian* World, shou'd they resolve to join their Forces, and partake promiscuously of one anothers Blessings, cou'd afford conjointly more Materials for Maritime Improvements, than grow

The convenient Situation of *Constantinople*, in respect to Navigation.

Timber
whence
brought
them.

grow commodiously within the beckon of the *Turks* Metropolis; for round the Shores whose ragged Cliffs encompass the *Euxine* or *Black Sea*, stand endless Numbers of Tall Woods, whose stately Timber fell'd for Use, supply the City thro' the *Thracian Bosphorus*, with the finest Wood requir'd for Building.

Canvas, Hemp
Tar, Pitch,
Tallow and
Bisket.

CANVAS for Sails, and Hemp for Rigging well what Ships they build, they have beyond all possible Necessity, from those Parts of *Egypt* which surround *Grand-Cairo*. *Valachia*, *Moldavia*, *Epirus* and *Albania*, supply them plentifully with Tallow, Pitch, and Tarr, the best in *Europe*; as for Bisket it abounds incredibly thro' every Corner of their vast Dominions.

The prodigi-
ous Magni-
tude of the
Arsenal at
Constantinople.

THEIR Ports and Arsenals for building Ships are Numerous, and Convenient beyond Imagination; that at *Constantinople* is so vastly Large and full of Volta's or Docks for Building, as to be capable of Fitting out above One Hundred and Thirty Five Vessels at one and the same time; nor are the other Arsenals and Harbours of his Empire, less Convenient or Magnificently Splendid, in proportion to the several Magnitudes of the respective Towns or Places where they are; and as for Gally-Slaves to tug laboriously at the toilsom Oar, they neither *do* nor *can* want fresh Supplies, while the *Barbarian* Pirates or dreadful Ravages of the Inhumane *Tartars*, present or sell them yearly Thousands of such unhappy Wretches, as have fallen unwarily into their Hands, and so become the wretched Victims of their insatiate Avarice.

Whence sup-
plied with
Gally Slaves.

NOW may my Reader be induc'd to fantasie from the Accounts above-mention'd, that the Relation I shall give him of the *Turkish* Fleets will be proportionable to their Conveniencies for encouraging above the *Christian* World, the useful Art of Navigation; but he will find his Error with a deep Surprize, when he perceives their Naval Force, not only unimprov'd by an industrious Application, to an equal Balance with the *Christian* Navies, but on the contrary, every way Inferior to the Maritime Improvements of those Poor Republicks, whose small Extent and insignificant Possessions, do scarce intitle them to the Name of Governments, when look'd upon in Competition with the far superior Power of *Confederated Christendom*.

Why the *Turks*
grew weak in
Navigation.

YET is this great Misfortune rather owing to their *Ignorance* than *Idleness*, having frequently Attempted to Equip vast Navies, and with some Success Invaded Hostile Nations with their sometime Formidable Squadrons, but their want of Knowledge in the Arts of Building, Rigging, or the Management of Vessels, still occasion'd Yearly Losses to the *Sultan*, by their dreadful *Shipwracks* when they met with Tempests, or more dreadful *Overthrows* when driven by the Turns of Chance to stand the Shock of a more Skillful Enemy, in the destructive Trial of some decisive Battle.

Gallies now
chiefly us'd.

'TIS for this alone they have of late dis-us'd their Large *Maa-humes* or Ships of War, and fallen wholly into building Gallies and Galleasses, so that trusting rather to the Oar, than their Strength or Courage, they preserve their Navies from those shocking Dangers which so often broke 'em, when they vainly thought themselves a Match by Sea as well as Land for *Christian* Enemies.

THERE are notwithstanding now at *Constantinople* so many Tall and Stately Ships of War, as might compose a Navy of Five or Six and Thirty Sail, from Twenty Four to One Hundred and Sixteen Guns; but

but these are never sent Abroad for Use but Ostentation. They are beyond imagination high and broad, their Sterns and Heads built high, one Deck above another, for Conveniency of Lodging Officers, but so unweildy by their Form, and so unfit for Stormy Weather by the Green unseason'd Timber which is us'd about 'em, that tho' they put to Sea, with Drums and Trumpets Sounding, endless Crowds of Sailors Shouting, and their Streamers Flying with a rich Magnificence, they soon return Unrigg'd and Shattered, less in *Number* as in *Splendour*, bearing shamefully the ragged Marks of Weakness and Disorder in their tatter'd Sails, and Planks just gaping to admit the Ocean.

The Form of
Turkish Ships
of War.

THE *Turkish* Gallies, which as I said before, are what they most depend on, are jointly subject to the same Misfortunes with their Larger Vessels, and utterly unable to resist the Fury of a Winter Sea, wherefore being-fix'd in dry Docks belonging to the Arsenal, till the sharp extremity of that unfavour'd Season is a little over, there are Orders given to the *Sultan's Admiral*, distinguish'd by the Name of *Capitain-Bashaw*, to call 'em from their Stations, and with all imaginable Expedition put to Sea, and Cruise all Summer.

PROCLAMATION is immediately hereupon, Issued carefully over all the *Turks* Dominions bordering on the Black and Midland Seas, that such as hold their Lands in Tenour of Sea Service, shall suddenly Repair with their respective Quotas to their several Posts on Board their Gallies, this is done with utmost speed, and generally brings together about Two Thirds of that great Number which their Fleet requires upon all Occasions.

The manner
of their raising
Seamen.

TO fill the Vacancies which still require supply, they List immediately prodigious Numbers of a sort of Mariners, there distinguish'd by the Name of *Tchurmah*, who are kept as Slaves by People in the Towns which border on the Sea, and hir'd to serve the Summer out on board the Gallies, where for Six Months Drudgery at the laborious Oar, they receive a good Allowance of Provision for the Voyage, and about the Sum of Five and Twenty Pounds at their Return, which is the sole Right and Property of their respective Masters, who live an Idle and Inglorious Life, upon the toilsom Labours and unpitied Miseries of their Fellow Creatures.

The Pay of a
Turkish Sailor.

IN case there still requires a fresh Recruit, they send a certain Number of their sturdiest Seamen, to rove from Place to Place, about the Provinces which border on their Capital, and there Impress the lustiest Clowns they find amongst them, till by this Addition they compleat the Number which the Service of the *Sultan* then demands.

THESE last are call'd *Azaps* or Clowns, and as least Useful to the Necessities of their Emperour, are still least Burthensome to his Treasury, for tho' their Pay is equal to the rest, it Costs the Government not one sole Farthing, for out of every Five and Twenty Families they claim a Right to one *Azap*, and for his Maintenance that Summer, the other Four and Twenty Houses are oblig'd to raise an equal Sum of Money to reward his Service.

An admirable
Policy.

BESIDES these several Orders of the *Turkish* Seamen, there remains another to be spoken of, which consists of those condemn'd Delinquents of the *Christian* Churches subject to their Tyranny, whose Crimes or evil Fate have chain'd their Bodies to the Oar of Slavery, whence Death alone has Power to free them; these, with such of the *Maltese*, *Venetian*, *Spanish*, or *Italian* Mariners, as have unfortunately been the Prize of War, are kept

to-

Misery of Gal-
ley-Slaves.

together void of Hope in endless Misery, never to enjoy their Ravish'd Liberty till the Pitying Sea demands their Bodies, Worn and Meagre by continual Labours, or the Happy turn of a Successfull Battle, shall with Joy give back again that Darling Blessing which it once took from 'em.

The Yearly
Voyage of the
Turkish Fleet
of Gallies.

THE *Turkish* Gallies thus Equip'd, set Sail for a large Port upon the *Hellespont* now call'd *Gallipolis*. Their Number ne'er exceeds one Hundred nor can the Mighty Power of the *Turkish Sultan* maintain a greater Fleet, tho' oft Attempted. Hence they Sail as *War* or *Business* leads their Admiral, from Isle to Isle round all the Tributary Islands of the *Archipelago*, to awe the Natives from Rebellion or Disorder; or Preserve their Shoars from the Repeated Insults of their *Christian* Enemies, till having spent the time Allotted for their Absence, they return again to the Port of *Constantinople*, and Discharging all their Hired Seamen, Place the Gallies in their former Stations, and retire to their Respective Habitations, till Approaching Spring Invites their Officers to Renew their Care, and Summon Back the Marriners to their Abandon'd Duty.

Beys of the
Archipelago.

BESIDES the Fleet Immediately depending on the *Sultan's* Admiral, there are a certain Number (under Twenty) of the Lords or Governours of the abovenam'd Islands, who by the Tenure of their several Governments are still Oblig'd to Joyn the Navy every Summer, with each a well appointed Galley under his Command, when every Prize they Chance to Take is the undoubted Right and Property of their *Sultan*, but when in Winter, they continue Cruizing, after the Return of their High Admiral and his Navy, whatever Prize their Fortune gives 'em, is their own by Law, and by themselves Possess'd as Lawfull Booty.

A great Over-
sight in their
Governments.

THE Fatal cause of that Unsinew'd Weakness in the *Turkish* Navy, may not be Improperly Assign'd to their Unskilfull Practice in the Art of Navigation, guiding with a sort of Little Application, their Unpolish'd rules of Maritime Improvements, and so Confiding in the sure Perfection of the *Christian* knowledge in that usefull Science, that without the least Examination into the Pretensions of a Renegado, they Immediately advance him to the Post of Gunner, Sail-Maker, Carpenter or Boatswain, never doubting his Accomplishment in a Study which they look upon as natural to the Natives of a *Christian* Country.

A Turkish Pro-
verb.

I know not whether it proceeds from a mean Despair of being able to Exceed or Equal us in Sea Affairs, or is the Luxurious Effect of their Prodigious Plenty, and those Rich Dominions they Possess by Land, which Tempts their Inclinations to a Gross and Unmolested Enjoyment of their Unmeasur'd Wealth, and draws away their minds from that Industrious Application, they must long time use before they can Attain a full Perfection in that neglected Science. But Plain and Undeniable Demonstration, convinces us that they Affect not in the least becoming Formidable by a Powerful Navy, never Venturing into distant Oceans, and very Rarely out of sight of Land, Sailing always by Direction of certain False and Ill-design'd *Sea-Charts*, Mechanically Drawn without the Smallest knowledge of a Mathematical Proportion, and as a Cloak to Shroud the Shamefull Ignorance which Reigns among them, make Frequent use of an Inglorious Proverb, viz. *That God hath given the Land to their Possession, and thought fit to leave the Sea to the Dominion of the Infidels.*

IN former Ages the *Grand Signior* cou'd by Virtue of his great Authority at any time Oblige the *Algerines*, with those of *Tunis*, *Tripoly*,
Mo-

Morocco, Fez, and other Parts of *Africa*, to come with Powerful Ships of War to his Assistance; but the Princes of those Countrys having lately much Encreas'd their Power as well as Policy, find constant Means by some Excuse to Quitt his Service, nor Approach his Empire, but in Order to Recruit their own, with Fresh Supplies of Men and Plunder, while they Frequently Attack such *Gracian* Islands as are under the Protection of the *Turkish Sultan*, and Artfully contrive to Play the Pirate by Lying off at Sea without the Reach of any Fort or Castle, that upon Complaint by those they Injure to the Officers of the *Grand Signior*, those Avaricious Ministers who *Under-hand* receive their Shares of all the Booty, may have a fair Pretence for the Refusing to demand a Legal Satisfaction, as knowing it beyond their Power to Revenge the Injury.

The Pyrates of Barbary Independent on the Grand-Signior.

HAVING lately spoken of the Miserable Fate wherein such Wretches find themselves Involv'd, as are by the Unhappy Chance of War become the Slaves of an Inhumane Enemy, it may not be Unwelcome to Relate a Story, of the Particulars whereof I was Inform'd by many People who were Witnesses to the Truth of most of its Uncommon Passages.

SIGNIOR PIETRO CORNARO a Young Accomplish'd Gentleman of an Ancient Family, and considerable Fortune in the City of *FERRARA* in *Italy*, was led not many Years ago, to Travel thro' the Various Provinces of his Celebrated Country, that by Improving his Experience he might Entirely Satisfie his Eager Curiosity, and Enrich his Mind with such Refin'd Notions, as wou'd distinguish his Perfections from the far less Qualifi'd and common Conversation of his Fellow Citizens.

A strange Story of a Turkish Slave redeemed from Servitude.

HE came amongst other Places to *Leghorne*, and took up Lodgings at an Inn, in order to Observe the Rarities of that well Peopled City, and Hapning to be Plac'd in an Appartment that Op'ned to the Publick Street, wou'd often take a Morning Walk about his Room, and looking Frequently upon the Street, Divert himself Agreeably by a Curious Observation of whatever Pass'd before him.

TIS a Custom of the Town abovemention'd, to Enlarge the *Turks* who serve 'em as their Slaves, and give them Liberty to Ply as Porters, or betake themselves to any other Toilsome Drudgery, Obliging them to Pay their Masters such a Daily Sum of Money as is Judg'd convenient, and Permitting them to keep the little Over-plus to serve Occasionally their own Necessities.

A Privilege of Slaves in Leghorne.

DIRECTLY Opposite to *Signior Pietro's* Chamber was a Bench, on which he often saw a Melancholy *Turk* sit Thoughtfull and Dejected, Leaning Pensively his Head upon his Hand, and Dropping now and then a Silent Tear, which he Endeavour'd Secretly to Wipe away with a large Knott of Ropes the Wretched Badge of his Unfortunate Employment. The Frequent Repetition of this Mournfull Practice, tho' begun too Early for a Publick Observation, was perceiv'd with Wonder by the Compassionate *Italian*, who Earnestly desirous to become Acquainted with the reasons of his Sorrow, sent at last a Messenger to Fetch him, and having Carry'd him Directly to his own Appartment, Discours'd a while and Askt him several Questions in the *Italian* Language, wherein the *Turk* had then Attain'd Considerable Knowledge, and Receiving Answers Modest and Particular, Proceeded to demand the manner of his being Taken, and how long he had continued in that State of Slavery.

A Virtuous Curiosity.

F

WITH

WITH wringing Hands and elevated Looks which seem'd to blame his Starrs for his unpity'd Misery, The poor, disconsolate *Mahometan* began his Tale, and water'd his Complaint with showers of Tears, whose falling Streams spoke piercing Proofs of his ungovernable Sorrow: I am, says he, an honest *Musselman*, never Friend to *War* or *Rapine*, but became a Sacrifice to both, in an unlucky Visit to an Aged Father, then in Health, and Peace, at *Cyprus*; now perhaps laid Cold and Breathless in some gloomy Grave, and may have broke his Heart to hear my Misery.

THESE sad Complaints were follow'd mournfully by a sincere and full Account of every Accident which had concurr'd unfortunately to reduce him to this Slavery; he soon at large inform'd his kind Inquirer, that he had sorrowfully spent Four tedious Years in that Condition, which had left Three Wives, Two Sons now Men, and Nine small Children, drown'd in Grief for his unlucky Loss, and wholly destitute of any means whereby to know his present Habitation.

THE pitying Breast of *Signior Pietro*, fram'd for tender and compassionate Impressions, melted generously with Sympathetical Concern, to hear the wretched and forlorn Condition of this complaining Infidel, and asking him his Name, and other things he thought convenient, he gave him Money and dismiss'd him kindly, with a Word or two of Comfort.

A generous
Compassion.

THE *Turk* return'd disconsolately back to the unwelcom Practice of his daily Labours, and the tender-natur'd *Signior Pietro*, seriously reflecting on his weighty Sorrow, and considering that the Will of Providence, or some unthought of Turn of fickle Chance, might one Day make the Case his own, and teach him by the bitter Proofs of sad Experience, how to pity others Miseries, by the insupportable Extremity of his own Misfortunes; he resolv'd to do a noble Act of *Christian* Charity, and making Interest with the Governour of the Town, found means to get the *Turk* Releas'd, for the Ransom of about One Hundred Forty Five Ducats.

NEVER could more welcome and surprizing News rejoyce the Heart of Humane Sufferer, than that which brought the happy *Turk* the News of his Delivery; with rapid Transports of ungovern'd Joy he fell upon his Knees, embrac'd the Feet of his ador'd Redeemer, and with numerous Vows of hearty Gratitude, entreated *Signior Pietro* to inform him how he might return *twice told* that friendly Sum, which had so generously purchas'd him his valued Liberty.

An honourable
Liberality.

THE Good *Italian* wish'd him well, but told him he expected no Return, yet if his Soul was Noble and wou'd urge him to be Grateful, he only ask'd his solemn Promise that he wou'd at his Return, Redeem from Slavery some *Christian* Gentleman, whom he shou'd think did most deserve it, and send him back as soon as possible, to visit once again his Native Country; This last Agreement was in fine concluded on, and the deliver'd *Turk*, supplied with Cloaths and all things necessary, embark'd on board an *English* Vessel bound for *Turkey*, and return'd successfully to his former Habitation.

THERE pass'd about Three Months beyond the Day of the *Mahometan's* Departure from *Leghorne*, when *Signior Pietro*, having been the greatest Part of that time in *Venice*, pleas'd extreamly with the City and its People, became enamour'd of a Lady Young and Beautiful, call'd *Maria Margarita Delfino*, who had for several Years resided in that Town, under the

the Roof and Care of a substantial Merchant, youngest Brother to her Father, who with her Sisters, and the major Part of her Relations, liv'd at *Malta*: Nothing cou'd dissuade the Amorous *Italian* from a violent Expression of his growing Passion; he solicited her Uncle with incessant Importunities, and at last engag'd him to permit him to Address her, upon this Condition, that he should accompany his Niece and him to *Malta*, there to gain her Father's Approbation of his Person and Condition. This he promis'd, and continued Four Months daily visiting the Object of his Affection, till he gain'd entirely her Consent to Marry him when she was Authoriz'd to do it by her Father's Order; and it seems their Sympathetic Ornaments of *Mind* and *Body*, pointed out the Match, and spoke 'em only Worthy of each others Value.

THEY Embark'd upon a Vessel Bound for *Malta*, and belonging to that Island, which they were almost arriv'd in Sight of, when a *Turkish* Gally met and boarded them, making undistinguish'd Prize of all her Cargo, and transporting *Signior Pistro*, with his Mistress and her Uncle into threatned Slavery, landing them at *Smyrna*, together with the Valuable Prize in which they took them.

A strange Misfortune which befel a Lover and his Mistress.

O H! Strange Uncertainty of Humane Life, blind, mad Event of fickle Fortune! How much in vain do thoughtless Mortals boast the Blessings of a Worldly Grandeur, when the sudden Turns of War, or Accident, destroy Tyrannically, in one poor Moment, the stateliest Pillars of that fanfied Greatness upon which Foundation we so vainly Build our Hopes of Happiness!

I forgot to tell you that the Three Companions in this miserable State, had chang'd their Cloaths, for coarse and rougher Habits, when they saw the Danger they were falling into, that being so disguis'd they might expect a Ransom from a smaller Charge than otherwise would serve 'em; so that being taken with the Common People they were like them, in Chains, conducted to the Publick Market, where the Slaves are Bought and Sold like Sheep or Oxen; *Signior Pietro* and the young Ladies Uncle were ty'd together, and plac'd with many more to wait the Purchase of the fairest Bidder; opposite to them the Poor, Unhappy Lady stood, half dead with Fear and Anguish, with a numerous Crowd of *Christian* Women, Young and Old, expecting every Moment to be Bought, and torn away from any hopes of seeing ever more her Lover and Relation.

A very odd and surprizing Turn of Fortune.

Another strange Turn of Fortune.

WHO cou'd now express the swelling Grief, conflicting Passions and tumultuous Agonies, wherewith these poor desponding Lovers view'd each other, yet not daring to discover their Concern, for fear their Love should double their Misfortunes; till at last a young and graceful *Turk* came up to the disconsolate *Maria*, and bargaining immediately with the Officer who kept her, paid the Money, and throwing on a Veil he brought on purpose, took her from the rest, and carry'd her away with an extraordinary Satisfaction.

A grating Trial of a Lover's Patience.

MANY a Complaining Look did the despairing Lady give her Friends, who answer'd her with all the mournful Marks of silent Lamentation, and were now, (especially the Lover) so confounded with their Misery that they stood insensible like Marble Statues, looking stedfastly upon the Ground, and took no notice of the many Purchasers, who walk'd about from Place to Place to view the Persons of the wretched Captives.

WHILE they stood thus fix'd in Contemplation on the transitory Blessings of a Mortal Life, there came a *Turk* from Stall to Stall enquiring

earnestly of every Officer, what Quality and Country their several Slaves laid claim to, and examining particularly the Slaves themselves to the same Effect, at last he came to *Signior Pietro*, who holding down his Head, the *Turk* stoop'd forward to look upon his Face, a Courtesy not often put in Practice by those barbarous People, who when a Slave refuses to hold up his Face will generally take them roughly by the Chin, as when a Jockey looks upon a Horse's Mouth, and rudely force 'em to expose their Countenances. The *Turk* no sooner saw the Face, but starting back in great Surprise, he rais'd his Arms and Eyes towards Heaven, and half transported at the strange Discovery, cry'd out aloud, *I thank thee Holy Prophet thou hast guided well my lucky Footsteps.* The griev'd *Italian* looking up at this surprizing Exclamation, saw before his Eyes that very Man, whom in *Leghorn* he had so kindly freed from Slavery; no Pen can tell the Raptures he must needs conceive at this so happy Meeting, swift Embraces follow'd their Surprise, and when the Wonder of the *Turk* would give him leave to speak again, he thus address himself to *Signior Pietro*.

A lucky Accident.

A memorable Piece of gratitude.

*I promis'd thee, said he, thou best of Christians, that I wou'd certainly redeem such Slave from Servitude as I shou'd judge did more than any else deserve that Blessing; and now, thank Mahomet, in thee, I have discover'd him; with that he order'd him who guarded them to send some Person to receive his Ransom, and conduct him presently to his own House. The overjoy'd *Italian* heard with Pleasure the Design of his accomplish'd Gratitude, but told him, if he would be doubly kind, he might Redeem his Friend who suffer'd with him, and they wou'd find some speedy Means to reimburse his utmost Charges; the Proposition was embrac'd as soon as offer'd, and a Person being sent to take the Money, receiv'd immediately the Ransoms he demanded, and returning to the Market left the Gentlemen in the Care of their Redeemer.*

Another strange Surprise.

THE *Turks* Two Sons, when told the Accident by which their Father met the Man to whom before he ow'd his Liberty, express'd sincere and grateful Joy, and bid them welcome with an inexpressible Civility, and after having heard the manner of their being Taken, and their sorrowful Complaint for loss of an unhappy Virgin, whom they lov'd so dearly; he who was the Eldest of the Two cry'd out with earnestness, *Now by the Religion of our Prophet and his People, my Father's House, contains this Virgin; and thereupon proceeded to inform them, he had bought that very Morning a young Christian Slave, to wait upon his Mother and his Father's other Wives, that she had giv'n the same Account as they had done of the particulars of her Captivity, that she was then above among the Women, and he wou'd for satisfaction fetch her down that very Moment.*

IT IS easy to imagine the Disorder of their Breasts, possess'd alternately by Hope and Fear; which rag'd impetuously and rack'd their Minds; till Doubt gave way, and boundless Joy o'erspread their Souls to see the Person they so lately lost, conducted to their Arms by him to whom the Laws of *Turkey* gave her up as lawful Purchase.

THEY staid a Week with their kind Landlord, who wou'd not rest till he had likewise Ransom'd Two Men Servants, and a Maid who waited on the Lady; these together with as many of their Goods and Cloaths as he could purchase from the *Turk* who took them, he bestow'd again upon their lawful Owners; gave them a considerable Sum of Money and contriv'd to get them Passage on a Vessel of *Marseilles* then Bound for *Malta*.

SIGNIOR

SIGNIOR PIETRO, the young Lady, and her Uncle frequently Endeavour'd to Oblige this Honest Turk to take their Bills, or find some other method to secure his Money; but he Persisted in a Positive Refusal of their smallest Proffers, telling Signior Pietro the Debt was Paid before it was Contracted; and would often lay his Hand Devoutly on his Bosom, and with a Zealous Sigh repeat this Proverb. *The God of Heaven has given us Plenty, that we may give from God where need requires it.*

A Turkish Proverb.

THIS Story, tho Digressive from the Subject of the Chapter, may perhaps, so far divert the Reader as to make a full Atonement for its Undesign'd Prolixity; since a Moral Observation may thereby be made, and Teach us happily so well to use our Charitable Opportunities, that we may reasonably Hope, if once our Fate shou'd Chance to be Inverted, duely to receive that Measure of Compassion, which our former Mercy Heap'd Abundantly on those who wanted it, always bearing in our Memories, that the Transitory Smiles of Worldly Fortune, tho' they make a Blessing Great, can never make it Fix'd or Permanent; that **KINGS** and **BEGGARS** are alike the Sport of Chance; and those who Rule to Day may Serve to Morrow, while the Blanks and Prizes of our Frail Mortality, Proclaim Alternately the Good or Ill of Humane Life uncertain as a Lottery.

Moral reflections on the Instability of Fortune.

BUT to return to what I Undertook to speak of: Such as before Describ'd is now the Greatest Naval Power which the Turkish Sultan's Boast Possession of; and while the Reader may be led to Wonder at the Blindness of those Enemies to *Christendom*, he wou'd do well to Praise the Mercies of that God, who by his Undeserv'd and Boundless Providence vouchsafes to Curb the Wild desires of an Ambitious Government, by not Permitting them to know their Interest, and Improve those vast peculiar Opportunities, their Provinces afford them, to the Terrour or Destruction of his Church and People.

The Turkish Empire, or a Description of their Empire.

THE Numerous Advantages a Nation gains, defended Formidably by a Warlike Navy, are beyond dispute the Pillars of her State, and chief Promoters of her envied Glories; since a People strengthen'd by a Pow'rful Fleet, not only reap Advantages from Foreign Traffick, and become thereby Immensely Rich at home, but are Enabled fully to extend their Conquests to the spacious Earths remotest Corners, and become free Denizons of all the Countries of the Habitable World.

A Powerfull Navy the Glory of a Nation.

THAT therefore these Aspiring and Ambitious Infidels, instead of having gain'd a double knowledge of the useful Art of Navigation as their daily Conquests swell'd their Empire, have extremely Slacken'd their once-warm Endeavours, and begin to slight Marine Improvements, may well be look'd upon as an undoubted Proof of their declining State and Sinking Grandeur, and many reasonable Causes joyn to Prompt a Christian's hope, that he may live to Triumph in the downfall of a Throne whose Black Foundation fix'd its Greatness on the Bloody Overthrow of Injur'd Princes, and the Undistinguish'd Slaughter of Invaded Nations.

The decay of Naval Force among the Turks, an Omen of their Downfall.

NOR are the Turks insensible of their Weakness; they know they lie entirely open to the Insults of the *Muscovites*, who lately forc'd a Passage through the *Euxine Sea*, and sent a Ship of 70 Guns, which brought on Board the Czar's Ambassador, and coming to an Anchor at the Point of the *Grand Signior's Seraglio*, saluted and surpriz'd the City with a whole Broadside; never was there seen a greater Consternation, which continued with uncommon Hurry and Distraction till 'twas Publicly Proclaim'd he came to bring their Emperour a Compliment from *Moscovy*; since that, they have

The Five Articles of the Treaty of Commerce between the Emperor of Russia and the Sultan of Turkey.

have repair'd some Castles on the Entrance of the Bosphorus and Black Sea, but never built one Vessel more, nor taken any requisite Precaution in order to withstand the growing Danger, which alarm'd their Fears from so undreaded and remote a Corner.

CHAP. VI.

Of the Tenets of their Faith, and how differing from the Persians.

The Turkish
Alcoran, or
Body of their
Faith.

THREE Noted Books among the Turks, Direct their Faith and Dictate their Religion: The *ALCORAN*, or Body of their Law and Faith, was first Compil'd by the Impostor Mahomet, assisted by the Pen of Sergius a Monk; this Book is written in Arabian Verse, but rough and inharmonious, nor must be either read or written in another Language; 'tis like the Gospel amongst Christians, Sacred and Incontrovertible, and approach'd Devoutly with a zealous Kiss, nor must be touch'd by Christians, or the unwash'd Hands of Turks themselves. The Titles under which it passes are agreeable to their Opinion of its Doctrine, such as *Light of God*, *Sole Guide to Paradise*, and *Divine Director* unto Heavenly Glories.

The Second
Book of their
Religion.
The Third, by
whom 'twas
written.

THE Second Book, which teaches their Religion, is the *Assonah*, or sure Traditional Decrees of their Enlighten'd Prophets, *Ebubeker*, *Omar*, *Haly* and *Ozmyn*: The Third is call'd, *The Necessary Consequences of the Books of Life*; or, *True Interpretation of the Prophet's Pleasure*: Which last was written by the Ancient Caliphs of Egypt and Babylon, whose vast Authority the Power of the Sword and Change of Governments has centur'd in the *Muftee* of the Modern Turkish Empire.

NOW tho' these Three above-nam'd Books, contain the total Sum of their fallacious Doctrine, yet are they inverted greatly by the various Explications and directly opposite Opinions of their Expounding Doctors: But notwithstanding their Divisions into numerous *Sects*, which Teach peculiar Doctrines to their several Adherents, there is a certain *Standard* of their Faith, containing Five Religious Articles, of Fundamental Piety and Indispensible Necessity; which are requir'd to Constitute a *True Mahometan*, and allow'd by all, sufficient Proofs to gain a *Man* of any Party or Opinion whatsoever, the valuable Character of a *True Believer*: The *First*, is frequent Cleansing with a Pot of Water all the outward Parts of their polluted Bodies: The *Second*, is to Pray Five times each Day they live: The *Third*, to keep one Month in Twelve a Strict and Holy Fast: The *Fourth*, to give according to their Wealth a large Proportion to the Poor Believers: And the *Fifth*, to Visit once at least before they Die, the Celebrated Tomb of their Impost'rous Prophet, or depute some Holy Person in their Stead, and Bear his Charges going and returning thro' the Num'rous Stages of that commanded Pilgrimage.

The Five Ar-
ticles requir'd
to Constitute
a True Maho-
metan.

THE

THE only Great and Noted Article of the *Turkish* Faith is centred fully in the following Profession, *Allah Ekbirr, Esaked hu enlah Ilah he Illallah ve esked hu enai Muhammed weesaul*: The meaning of which Words in our Language may be express'd as follows, *I verily believe there is but one God, and Mahomet is the Prophet of that God.* Other Rites and Ceremonies are only look'd upon as Tryals of Obedience, and never reckon'd necessary Rules to guide their Faith, or forfeit, tho' omitted, their assur'd Salvation.

The main Profession of the *Turkish* Faith.

AMONGST these last may be esteem'd the Duty of their Circumcising Children, their abstaining zealously from Blood and Swines-flesh, their observing *Friday* as an holy Sabaoth, their refusing Images or Pictures in their Churches, and a Number more of their Religious Customs.

Certain other Principles of their Religion.

THO' they acknowledge God in all his Attributes, of *Great, Good, Just, Omniscient, Omnipresent, and Incomprehensible*, they deny with violence the Doctrine of the *Trinity*; and not distinguishing the Sacred Union of that Heavenly Mystery, are blindly led to think we Worship Three distinct and separated Godheads: They believe that God Created both the World and all Things in it, and relate a pleasant Story, how he form'd Man of various sorts of colour'd Clay, which having lain for many Thousand Years neglected in the Sun, he breath'd into him the Breath of Life, and being much delighted with his new Creation, made the Angels Kneel down and Worship him; But when the innate Pride of haughty *Satan* urg'd him to deny his God's Decree, by boldly daring to dispute his Will, the kindled Anger of the Great Almighty threw him headlong down to Hell, with all those Angels which appear'd his Friends; for which, they say, the *envious* Devils have since that, been *unrelenting* Enemies to Humane Happiness.

A pleasant Notion of the *Turks*, concerning the Creation.

THO' they disavow with Heat the Noblest Principles of *opposite* Christianity, they do not only speak respectfully of *Jesus Christ*, but own him as a Prophet far beyond the *Hebrew Moses*, and inferiour only to their worshipp'd *Mahomet*, whom he preceeded with inferior Share of Inspiration, as he succeeded *Moses* with a greater Portion. They call him in their Books *The Breath of God*, but own not his Divinity, nor can be brought to credit his asserted *Crucifixion*, which they say was inconsistent with the Justice of a God, so Holy and Impartial; they can by no means think he wou'd permit a Prophet, whom he had endu'd with Vertue to resist all Sin, Cure worst Diseases, Raise the Dead, and do all other Miracles, to be made a Sacrifice to so Unworthy, Base, and Curst a People as the *Jews* then were, and die so Vile a Death, as *Christian* Doctrine says he suffer'd.

Their Opinion of our Saviour.

They deny his Crucifixion.

THE better to defend this Error in their Faith, they have contriv'd a subtle Story, how, when *Christ* was led to die, Almighty God translated him invisibly to a Place in Heaven, and deceiv'd the Eyes of the deluded *Jews* by such prevailing and mistaking Blindness, that they seiz'd on *Judas* who betray'd him to their Hands, and taking him for the departed *Jesus*, nail'd him to the Cross, and Executed him instead of our Redeemer.

A strange Opinion of the *Turks* concerning *Judas*.

THEY believe him to have been a Virgins Son, and that his Mother *Mary* Bore him at her Breasts; Conceiving not by Humane Help, but by the virtuous Odour of a certain *Rose*: They will not suffer him to be Blasphem'd, but own he will return to Judge the World some Years before its Dissolution. Nay, so great a Veneration do they pay his Memory, that they refuse to let a *Jew* turn *Turk*, till he has first espous'd

No *Jew* permitted to turn *Turk*, till he becomes a *Christian*.

the

the *Christian* Faith, and will from thence become a perfect *Mussulman*.

THEY quite deny the Doctrine of *Eternal Punishment*, believing every Man attended constantly in *Life* and *Death* by Two contending Angels, One whereof is *White* and *Kind*; the Other *Black*, *Severe*, and *Cruel*. Such they say as die Religiously are transported soon to Joys in *Paradise*, while such as live a *Careless*, *Loose*, *Debauch'd*, and *Sinful* Life, shall long be tortur'd by their *Sooty* Angel, and receive a great and tedious Punishment for all past Wickedness, before their *White* and *Friendly* Angel can prevail to lift 'em from the *Flames of Hell*, and bear 'em pure and free from *Stain*, to tast the *Bliss* their *Paradise* affords them.

THE gross Absurdities of their politest Notions of a Future State, are such as will undoubtedly surprize the Reader with a wonder at their Ignorance, but are not, if consider'd rightly, void of Crafty and Designing Subtilties, since to the rude and barbarous Natures of those unpolish'd, gross, and sordid People, who were first deluded by the *Turkish* Superstition, nothing cou'd have been a fairer Mark to draw away their Minds, than those alluring Prospects of a Carnal Pleasure, which so entirely suited their extravagant Desires and unrefin'd Capacities.

The *Turks* odd Notion of a general Judgment.

The Line or Bridge of Justice.

THE Common Notion prevalent in *Turkey*, of a General Judgment and its necessary Consequences is ridiculously Founded on the following Particulars; They say, the winding of a frightful Horn shall shake the World to single Atoms, by the raging Force of unresisted Earthquakes, God alone shall Judge all Mortals, *Moses*, *Christ*, and *Mahomet*, appearing severally at the Head of their respective Followers, to intercede with the Almighty for the Pardon of their Sins: That *Cain* shall lead the Numbers of the *Damn'd*, all loaden heavily with Satchels full of Crimes upon their burthen'd Shoulders, to pass upon a small and slippery Rope, thence call'd the Line of Justice, that the greatest Sinners shall be forc'd to tumble on the Right-side into prodigious Flames and scenes of Torment, there to be, till having expiated all their Guilt, they shall be taken suddenly to Seats in *Paradise*, while *Hell*, the *Devil* and his wicked Angels, shall become annihilated by the Power of Heaven.

Reward of Vertue.

THOSE whose Sins are less in Weight, and fewer in their Number, falling gently to the *Left* of this above-nam'd Line of Justice, shall be taken in a nearer way to endless Bliss, and undergo but very small and trifling Punishments, to purifie their Natures for the Tast of Happiness.

BUT as for those whose Pious Lives, and Exemplary Vertues have deserv'd on Earth no just Reproof, they shall be pois'd in Passage by their Guardian Angels, and attain successfully their Throne of Joy, without the trouble of the smallest Stay in either of those Places, not unjustly call'd the *Turkish* Purgatories.

The odd Chimera's of the *Turkish* Paradise.

PARADISE is by the *Turks* conceiv'd a spacious Land, o'erspread engagingly with lofty Palaces, inviting Shades, soft murmuring Fountains, cooling Grotta's, verdant Bowers, and flow'ry Meadows, adorn'd magnificently with Trees of Gold and Rocks of Diamond; amidst whose soft alluring Charms, the never-fading Joys of Love must bless their Hours with constant Pleasure, giving each his lovely Mistress, rich in Beauty, and accomplish'd Sweetness both of Mind and Body, never subject to the Earthly Passions, or Deficiencies of Nature, Pure and Perfect in their Forms and Substance, daily gaining back their rob'd Virginities, to bestow again on those to whom before they lost 'em, ever blooming in the Flower of

of Youth and serv'd obsequiously by the attendant Duty of divinely Featur'd Boys, or Angels, and in short, Enjoying in their fanfy'd Paradise, the very Height of those Extravagant desires, which are on Earth, the wild and vain Effects of an Insatiate, Wanton, and Luxurious Appetite.

P R E D E S T I N A T I O N, in its Highest and Extended Pitch, is by the *Turks* most Zealously Mantain'd, nay, to such strange degrees of Height does this Opinion lift 'em, that they Scruple not to look on God as the Unquestion'd Author, both of *Good* and *Evil*. Predestination, Strictly held in Turkey.

T H E Y all Unanimously Acquiesce in one Belief: That every Man Receives upon his Forehead, at his time of Birth, the Undisputed Mark of all his Future *Good* or *Ill*, that there is Written both the Time and Manner of his certain Death, nor can he Possibly by any means, avoid the Fate to which the Will of God has so Ordain'd him, and herein they seem Exactly to agree with those Expressions of the Famous *Seneca*, in his Tragedy of *Oedipus*.

*Fatis Agimur, Cedite Fatis,
Non sollicita possunt Cura
Mutare, &c.*

A Quotation from *Seneca*, Relating to Predestination:

Guided by Fate, we must Subservient be,
Nor can our Care Subvert one fix'd Decree;
Whate'er our Mortal Race does Undergo,
Whate'er we think or Act, from Heav'n must Flow,
All Natures Springs move one Appointed Way,
And the First Hour Points out the Latest Day.

A very odd and comical Turkish Song.

T H E Y hold the Name of God so Sacred and Inviolable, that they seldom speak of the divine Omnipotence, without a Reverend Stroaking down their Beards, and Faces; nay so Carefull are they to Preserve from Disrespect the Power of God, that when they find the Smallest Piece of Paper fallen in the Street, the Gravest Man among them will with Reverence stoop to take it up, and Thrust it Closely into some small Nook, or Crevice, in the Walls or Houses as they pass along: A Stranger wou'd be very much Surpriz'd to see the outward Cafes of the *Turkish* Buildings Cram'd as full as Possible of little Rough and Rump'd Scrips of Brown and Writing Paper.

A very Strange and Humorous Custom of the *Turkish* People.

T H E Reasons which they give Inquiring *Christians* for the Practice of this Odd and Trifling Ceremony are Diverting and Particular; for First, they Judge it an unseemly Action to permit the Feet of Men, or Beasts, or Highway Mud, which fills their Streets, to Touch, or Soil with their Polluted Filth a thing whereon the Name of God might Probably be Written.

Their Reasons for it.

T H E other reason which Excites the Walking *Turks* to Narrow Searches for such bits of Paper, is a Notion they have got amongst them, that before they come within the Walls of their delightfull Paradise, they must be all Oblig'd to Walk Bare-Footed o'er a large and Glowing Plain of Red-Hot Iron, without Permission to have any thing Beneath their Feet, but all those Former Bits of Paper, which they Sav'd on Earth, from being Trampled on by the Polluted Tread of Men or Horses.

W O M E N are but rarely suffer'd to appear in *Mosques*, and then are plac'd all over Veil'd, behind a large and darken'd Lettice, for the *Turks* however fond of Female Conversation, and wholly given up to wanton Favours.

The *Turks* Ungratefull for their Womens Favours.

Dalliances, and the warm Caresses of their Womens Persons, are so far from placing like our amorous *Christians*, Flames and Darts, Death, Wounds, and Lightning in a Ladies Eye, that they inhumanely deny their Dovelike Women, even so much as one poor Place in that enchanting Paradise, which we like more indulgent Lovers, make our Mistresses the sole Disposers of.

The Turkish Ladies are deny'd a Place in Paradise.

THE fine Virginity-restoring Ladies I so lately spoke of, are not such as here on Earth the *Turks* Enjoy, but fine, new-form'd, and shining Creatures, purposely Created for the Place they dwell in; while the poor forgotten Objects of their Worldly Love remain without, in Places far less Bright and Glorious, nor are allow'd one distant View of those transporting Joys, in whose Possession their once-lov'd and stately Lords now live in Raptures.

AND now, to give you *British* Ladies an enlivening Taste of *Turkish* Arrogance to your deserving Sex, and let you see how little Cause you have to grieve, that we possess a just and mild Preheminence by Natures Laws, and those of Matrimony, I'll venture to Translate a famous Song, now much in Vogue among the celebrated *Beaux*, and *Belles* of *Turkey*: You'll pardon Ladies if it wants the Spirit of a Good Translation, since where the Subject does not please, the jaded Pen will very rarely reach Perfection. The Song shou'd seem to have been made by some successful Lover, on his meeting a Repulse from one he Courted for his Fourth and Favorite Comfort.

A very odd and comical Turkish Song.

I. Three Wives I boast, as black as Jet,

And Comely as the Pine,

Mongst all the Three, I never met

A Baulk to one Design.

O Mahomet, O Prophet you who can,

Hear, and Revenge an Injur'd Mussulman.

II.

A Short, and Fair, late won my Heart,

And her I wou'd have blest,

She shou'd have had of Love a Part

Superior to the Rest.

O Mahomet, O Prophet you who can,

Hear, and Revenge an Injur'd Mussulman.

III.

But she deny'd the proffer'd Bliss,

And durst refuse to Wed,

But if she suffers not for this,

May I be Lost when Dead.

O Mahomet, O Prophet you who can,

Hear, and Revenge an Injur'd Mussulman.

IV.

Before her Window long I stood,

Sung loudly to her Praise,

Deep gash'd my Arm till drown'd in Blood,

Yet unconcern'd she'd gaze.

O Mahomet, O Prophet you who can,

Hear, and Revenge an Injur'd Mussulman.

N. But

V.

But tho' she proudly dares Rebel,
The time will come when I shall see,
The poor inferior Wretch in Hell,
Not Worthy once to look on me.
Then slight conceited Slave, if there you can,
The proffer'd Courtship of a *Mussulman*.

THE Use of Wine is in the *Alcoran* forbid the *Turks* on pain of the severest Anger of their *God* and Prophet; yet they Publickly express their great Dislike of that Injunction, by the frequent drinking it in largest Quantities; in Men of Years and grave Appearance 'tis esteem'd a Crime beyond Excuse, to be inclin'd to common Drunkenness, and Men of High and *Envied Posts*, are careful how they show the smallest Inclination to the like Intemperance, lest they shou'd give a joyful Opportunity to their observing Enemies, to blame the Follies of their several Governments, as an impure Effect of lov'd Ebriety: But Men of Gay and Sprightly Tempers, Young, and unemploy'd in State Affairs, affect the Practice of continual Drinking; nor is the Use of Wine by them conceiv'd as Sovereign by its *Virtues*, or *enlivening* Qualities, but by the downright Operation of a pow'rful Quantity, which skrews their Spirits to a strange Extravagance, and robs 'em wholly of their *delug'd* Reason, by the moist Effects of its *in-* *toxicating* Nature.

The *Turks* forbid the Use of Wine.

Yet drink it to Extravagance.

THERE is a Custom I observ'd amongst the *Turks*, that they will often visit *Christian* Merchants, at their Country Houses, where, retir'd from fear of Publick Observation, they have convenient Time and Opportunity to Carouse at Pleasure, till becoming downright Drunk and Mad, they run immediately to mount their Horses, and tho' scarce able to continue on their Feet, when fix'd securely in their Saddles, begin to Spurr with restless Fury, riding up and down from Hill to Valley, in a constant Gallop, till they grow again sedately Sober, and return to take a formal Leave of him whose Wine they quaff'd so freely of.

THERE goes a pleasant Story of the Cause why *Mahomet* prohibited the Use of Wine to all his Followers, which is related by the *Turks* themselves with these Particulars.

THERE was a certain Shepherd in the Neighbourhood of *Meccha*, whose Possessions were so far Superior to the rest of his Fraternity, that he was Chosen as a Ruler of their whole Society, and exercis'd a sort of mild Authority, by the joint Permission of the Shepherds of that Country.

A Story how *Mahomet* came to forbid his Followers the Use of Wine.

IT happen'd that this Man oppos'd with violence the Doctrine of the Impostor, then but newly vented in those very Parts wherein he liv'd, and all the Brotherhood depending upon him as on their Lord and Oracle, The crafty *Mahomet* perceiv'd it difficult without his Friendship to accomplish his Designs, and so resolv'd to court his Favour by the most respectful Marks of Honour and Civility.

ACCORDINGLY he came one Day to make a Visit to this pow'rful Shepherd, attended pompously by a magnificent and numerous Retinue; it hapned that a Daughter of this honest Mans was that Day Marry'd, and a splendid Entertainment made, to feast those many Guests who grac'd her Nuptials; when the Prophet enter'd, he saluted kindly all the Company with his most hearty Blessing, and sat him freely down among the rest, pretending great and wond'rous Satisfaction in their agreeable and pleasant Conversation.

The first and
best Effect of
Wine.

THE merry Company a little Elevated with the Fumes of Wine, forgot their Hatred to the Doctrine which he taught; and pleas'd to see him so familiar and respectful, grew extremely fond of the Impostor's Person, shaking him by the Hand, embracing him with fervour, and saluting him with Kisses on his Cheeks and Forehead.

BUT Business leading him a little farther, he began to take his leave, and was detain'd against his Will by the uncommon Kindness of the Shepherd and his Family, who wou'd by no means suffer him to go, till he engag'd himself by solemn Promise to return again as soon as he had ended what small Business he was then to go about. He went, and finish'd in an Hour or Two the utmost of his Task, and made all hast imaginable to be there again, imputing the Excess of their Civilities to the Virtue of the Wine they drank so plentifully, which he therefore bless'd, with oft repeated Orders to his numerous Disciples, that they shou'd thenceforth drink a double Quantity of that Celestial Liquor, whose Effects produc'd such peaceable Engagements, and had Power to change the sharpest Hatred into Love, and make a Friend of a profess'd and open Enemy.

The last and
worst Effect
thereof.

BUT when he came again among them, he perceiv'd a mighty Change in all their Humours; they were now become entirely Drunk, and turn'd the late Expressions of their Kindness, into rude, ungovern'd and tumultuous Violence; him whom so lately they address'd with Kisses, now they Curse and strive to Murder; Noise and Discord, Fighting and Distraction, were the only Scenes he had before him; and in short, with much ado escap'd alive, from their oppressive Injuries.

THE *New Effect* of this mistaken Liquor, urg'd the Prophet to a *New Decree*, as much against it, as the First had been in favour of it; for perceiving now it cou'd excite Disorder, and give birth to *Broils* as well as *Mirth*, he chang'd the Sentence he so lately gave, and made it an *Haram* for ever after, or *Abomination* not to be encourag'd by the Children of his People.

The Turks and
Persians much
divided in Religious
Matters.

THESE are the prevailing Tenets of the *Turkish* Faith, but differ widely from the *Persian* Doctrine; which last Nation, tho' the Followers of *Mahomet* and his Religion, do notwithstanding that, prefer before him *Hali* his Successor, and Usurper of his Empire, by the Claim of Marriage with the Prophet's Daughter, who in the end was overthrown and slain by *Ebubeker*, *Omar* and *Osmyn*, whose Opinions are at present follow'd, as believ'd Inspir'd like *Mahomet* himself, by all the *Turks* depending on the Government of the *Grand Signior*: But as for *Persia*, She adheres intirely to the Thoughts of *Hali*, and esteems him not Inferior even to their fam'd Impostor.

THESE dissenting Notions and encreasing Differences in Opinion, have at last so far extended their pernicious Influences, that from small and gradual Breaches, they are now burst out to open Hatred of each others Persons; complaining mutually that either Side has added to or taken from the Substance of their *Alcoran*, as has been most agreeable to their respective Interests, and the promotion of their own Opinions.

NAY to such unbounded Madness does their Hate arise, that not contented to heap Loads of dreadful Curses on each others Heads, they set themselves in every Point directly opposite to one anothers Notions, the *Turks* remaining censur'd as *Schismatical*, by the adverse Exposition of the *Persian* Creed, and *Persia* Stigmatis'd for wilfull Heresy in more than *Seventy* Places of the *Turkish Alcoran*.

THUS

THUS will the *Turks* revile that *Hali* whom the *Persians* own as their Infallible Director; and the *Persians* in return, to mock the Objects of the *Turkish* Worship, raise in *Sugar* at their Marriage Feasts, the Figures of the Three respected Friends of *Mahomet*, viz. *Ebubeker*, *Omar*, and the forenam'd *Osmy*, when growing merry in their drunken Cups, the Bridegroom and his Fellows draw their Scymetars, and with a spightful Scoff, and noisy Mockery, first cut them down from top to bottom, and then proceed to melt the numerous Pieces as a means to sweeten their Sherbets and other Liquors.

A rude and barbarous Proof of disrespect.

'TIS from a natural Aversion, that the favourite Colour *Green*, which by the *Turks* is only worn about the Head and Noblest Parts, is by the *Persians* chosen to make their Breeches, Shoes, or Drawers, and employ'd continually in all the most indecent, disrespectful Uses which a Man can possibly invent to put it to.

THE *Turks* esteem it necessary to resort in frequent Numbers to the Publick *Mosques*, to pray conjointly for the Grace of God, and Blessing of their Prophet; but the *Persians* hold it only needful to convene at Churches in a full Assembly, there to make an open Declaration of their fix'd Belief, without the Duty of a general Prayer to Heaven for Mercy.

Several differences between the *Turkish* and the *Persian* Tenets.

THE *Persians* never Shave the Hair upon their Upper Lip, but cut and trim the Beard upon their Chin, according to the various Forms their several Fancies lead 'em to make Choice of; whereas the *Turks* preserve with care a very long and spreading Beard, esteeming the Deficiency of that respected Ornament, a shameful Mark of servile Slavery.

SWINES-FLESH, and the Use of Wine, deny'd the *Turks* with strictest Prohibition, are by the *Persians* practis'd with a fond Indulgence; nor do the *last* distinguish Meats by *Clean* and *Unclean*, but enjoy promiscuously the common Gifts of Nature's Liberality.

The many inconveniences of this prohibition.

THE *Persians* when they wash their Feet before they Pray, do seldom more than stroke the outward Part with their Right Hand just dipp'd in Water, and hold it a superfluous Ceremony to rub hard as if they wash'd away the Dirt; which *last* the *Turks* believe a Duty of assur'd and indispensable Necessity.

A Number more of such-like opposite and contradictory Opinions, divide the Faith and Interests of these Powerful Neighbours, who invent a yearly Store of black *Invectives* to attack alternately each others Doctrine; amongst which Curses none are more surprizing, odd and comical, than these which follow;

MAY your fatigu'd and hated Soul find no more Rest when damn'd to Purgatory, than a Christian's Hat enjoys on Earth. By this I guess they meant to ridicule our European Custom of Saluting one-another with our Heads uncovered. May your transmuted Soul become in Hell an hackney Ass, for even the Jews themselves to ride about on: These and many others, needless to insert, are fashionable Curses, and in frequent use among the Hot-brain'd Zealots of each Adverse Party.

The Curses common between the *Turks* and *Persians*.

THUS have I at large set down the most material Articles of *Turkish* Faith, which if the Reader look upon as gross, absurd, and void of Reason, let him direct his Praise to that Great Being whose enlight'ning Rays of Mercy and Compassion, have inspir'd his Soul to Steer aright, and miss the stormy Seas of Pride and Ignorance.

YET

Y E T this the *Turks* agree upon with us, that tho' they differ in their Notions of the Godhead, yet they own One Great, Supreme, and Sacred Being, to whose unlimited and mighty Power, the Earth, Mankind, and all Things else owe their Existence: And it is observable that tho' most Nations vary in their Opinions, yet they own conjointly One Superior Essence, as is observ'd ingeniously by *Lactantius* in the following Expressions:

All People under different Notions own One God.

OMNIUM Sententia quamvis sit incerta, eodem tamen spectat, ut Providentiam unam esse consentiant: Sive enim Natura, sive Aether, sive Ratio, sive Mens, sive Fatalis Necessitas, sive Divina Lex, idem est quod à nobis dicitur DEVS.

THE Opinions of all Men tho' never so uncertain, tend directly to one common Center; and agree unanimously upon one conspicuous Providence: Which is, that be it Nature, Light, Reason, Understanding, destin'd Fate, or the Divine Decree, 'tis still the same with that which we distinguish by the Name of G O D.

CHAP. VII.

Of the Ceremonies of the Turkish Religion.

The many Inconveniencies of Turkish Superstition.

A STRICT Adherence to the dangerous Tenets which Compose the foregoing Chapter, have expos'd the *Turks* to constant Troubles; that strange inhumane Tyranny and barbarous Violence with which their haughty Arms have crush'd the *Christians*, have oblig'd whole Nations to become their Enemies: The rash and inconsiderate Doctrine of *Predestinated* Fortune has expos'd their Lives, by an imprudent and unnecessary Scorn of Danger from the fatal Influences of contagious Pestilence; their false Belief of a Sublime Reward for Death in Battle, has excited Thousands of their bravest Soldiers to forget the Charms of Life and Liberty, and run directly on the Mouths of Cannons.

Y E T tho' they see these many Inconveniencies, and have doubtless some amongst them, who have now discover'd the fallacious Principles of their impure Religion, they persist with obstinacy, in the strictest Practice of its weakest Precepts; like those whom *Marius Victor* censures sharply in the following Verses.

*Nil Hostes, nil dira Fames, nil denique Morbi
Egerunt, fuimus, qui nunc sumus; ijsque periculis
Tentati: Nihilo meliores reddimur unquam;
Sub vitij nullo culparum sine manentes.*

In vain dire Hunger, Foes, and Sickness strove,
The fix'd Intention of our Souls to move;
What once we were we strongly still remain,
And the same Snares once felt, now feel again;
No length of Time can our stiff Natures bend,
We live 'midst Show'rs of Vice, and Sin that knows no End.

THE

THE Superstitious Ceremonies of the *Turkish* Nation are as Numberless as they appear Extravagant, nor is it easy to obtain Admittance where we may become Eye-witnesses of their devout Retirements, for so severely do they Guard their Publick Mosques from *Christian* Observation, that shou'd an heedless and unwary Stranger set his Foot within their Gates, at certain Seasons of extraordinary Devotion, he wou'd be seiz'd immediately by watchful Officers, and hurry'd headlong to a partial Magistrate, whose harsh Decree admits no Bail, nor any other Means of Liberty than becoming instantly a Member of their Faith, by publicly renouncing the Divinity of Christ, and owning *Mahomet* a Greater Prophet; which they must Attest by the commanded Seal of instant Circumcision, a severe and barb'rous Custom, but must surely be Submitted to, unless the Person so surpriz'd, will die a Martyr to the *Christian* Faith, and bravely spurn with just Contempt the proffer'd Doctrine of their vile Impostor.

The danger of entering a *Turkish* Mosque.

AND now, since I have spoken of the Circumcision us'd amongst the *Turks*, it will not be improper to begin with *that*, in the description of their Ceremonies, and acquaint my Reader with the Form whereby they put that Act in Execution.

THEY are not, by the Precepts of their *Alcoran*, oblig'd to Circumcise their Children as a Point of Duty, but continue to observe that ancient Practice from the Custom of *Arabia*, long before the Time of *Mahomet*, and use it now, as an undoubted Mark, whereby they stamp the Faith of *Musfulman* on tender Infancy.

THE Act of Circumcision is perform'd by Surgeons, when the Child has reach'd the Age of Seven Years, and is suppos'd sufficiently Capacitated to profess his Inclination to become a *Musfulman*; at which time all his Friends, Relations, School-fellows, &c. are Invited to a Feast, and Entertain'd as splendidly as their various Qualities may be thought to Merit; then the Boy is brought amongst 'em, and demanded whether he approves of the intended Ceremony; his Assent is given by the lifting up his Finger, and himself extended on a Table, where the Surgeon strait performs his Office, and having thrown the Skin upon a Chafingdish of Coals, he baths the Wound in Salt and Water; after this, his Head is shav'd to one small Lock, whereas before he wore his Hair dishevel'd, and untouch'd by Razor; this done, they put him on a large white *Turbant*, and from that time forward he becomes a Member of the *Turkish* Faith.

The manner of Circumcising Infants in *Turkey*.

WHEN any *Christian* ripe in Years, becomes a *Turk*, and will Apostatize to base and sinful Superstition, he is led in Triumph on a stately Horse, thro' all the Great and Noted Streets, to some considerable Mosque or Temple, holding in his Hand an elevated Javelin, the Point whereof he frequently affixes to his perjur'd Breast; a silent Declaration of his Will to die for that Religion he has then embrac'd: The zealous *Turks* who pass along, bestow their various Presents on the shameful Wretch, with very large and bounteous Liberality; and being Circumcis'd in publick State, he is attended back with great Solemnity, receiving constantly some Means of Livelyhood, by Pension from the Court, or such Preferment in their Sea or Land Affairs, as his Profession whilst a *Christian* speaks him fit for.

Their Circumcision of a full grown Convert.

THEY have at Publick Times, like those of Circumcision, certain Sacrifices, yet not such as formerly were us'd as Duties of Religion, but are commonly the Flesh of Sheep or Lambs, the Heart cut out and burnt in Fire, while the Beast divided, is distributed with care among the Poor and Indigent about the Neighbourhood.

Sacrifices what, and how made in *Turkey*.

A strange, uncommon, fatal Accident, fell out about the Year 1702, when I resided with his Excellency the Right Honourable the Lord Paget, then Embassador Extraordinary at Constantinople, Mediator and Plenipotentiary at the Treaty of Carlowitz, whose truly Great and Noble Services have left behind him an Immortal Character, to the Interest and Honour of the British Nation, and the Admiration of the Turkish Empire.

A most unhappy Story of the total ruin of a Turkish Family.

T H E R E was a Turk who liv'd in the abovenam'd City, not extremely Rich, but moderately stor'd with easy Plenty; he had a Wife so tenderly belov'd and gratefully returning a reciprocal Affection, that he wou'd not use the freedom of his Country, in regard to tolerated and indulg'd Polygamy, but confin'd the Treasure of his honest Love, to the endearing Center of his first Wife's Bosom: He had two Children by his Favorite Consort, one was then Four Years of Age, the other lay a Speechless Infant in its easy Cradle, when his Fruitful Wife became deliver'd of a Burthen, which declar'd him Father of a Third and hopeful Son.

T H E common Custom of a grateful Sacrifice on such Occasions, led him to prepare a splendid Feast, and summon all his near Relations to be Witnesses of his exceeding Joy for this new Blessing; they met together in an open Court, and after several usual Forms proceeded to the Place where many Sheep were kill'd to give the Poor. The Person who perform'd the Ceremony, cutting the Throat with a large Knife peculiar to that Office, and departing with the Company, to have the Sheep divided in another Place more fit for such an Action.

T H E R E was a Window open'd from the Room where the Child-bed Woman with her New-born Infant, lay upon a Saffrai elsewhere spoken of, at the Lettice of this Window stood the Eldest Son, and saw with pleasure the Performance of the Ceremony: He was much diverted to behold the Blood of the expiring Sheep run trickling from their Throats, and taking notice that the Knife wherewith 'twas done, was left behind by Chance or Negligence, and that the People who attended him, were some gone down to see the Sacrifice, and those above intently busied by his Mothers Matres; he endeavour'd slyly to escape Discovery, and stole away without so much as being any ways observ'd by those about him.

A strange Curiosity of a Turkish Infant.

H E was no sooner out of Sight, but he descended by a Case of Marble Steps, directly to the Place where lay the Knife, yet red and reeking with the Blood of those poor Beasts, whose bleating Innocence it had so lately Sacrific'd.

H E took it up, and hiding it with all imaginable Cunning, underneath his Vest, return'd as slyly as he could, and enter'd the Appartment he so lately left, as unperceiv'd as he had just before departed from it.

A Murder innocently committed.

I N a low, capacious Cradle, near the Place where then the Mother lay, his Second Brother, not above a Twelvemonth Old, was Sleeping calmly, and secure from any fear, by yet-unbroken Rest, and native Innocence: To him the poor unhappy Boy immediately repair'd, and little thinking what he was about, began to practise on his tender Throat, the Method he observ'd the Man to use in Butchering the Sheep design'd for Sacrifice; The waking Child began to cry, as quickly sensible it felt some Pain, while still the Boy continued his Endeavours, drawing up and down like some small Saw, the fatal Knife, and laughing heartily, to see the Blood distain the Cloaths wherein his Brother lay; who struggling to the utmost of his little Strength, the other, to maintain the Sport which so delighted him, endeavour'd hard to keep him down, and leaning forward with too great a Weight, o'erturn'd the Cradle and the Infant in it.

T H E

THE Mother, whom the Cries of the assaulted Babe had just then led to look that way, beheld her Son come *tumbling* out, all stain'd with Blood, and wounded *horribly*; the strange surprize of such a *shocking* Prospect, drew her to forget her weak Condition, so that rising hastily, she stagger'd *inconsiderately* on the New-born Child, and treading on its Neck became its Murderer.

A melancholy Consequence thereof.

THE guilty Son, perceiving by the *Shrieks* and *Postures* of his Mother, that he had someway or other done amiss, threw down the Knife, and running from her Presence to avoid the danger of a *dreaded* Punishment, fell down the high and slippery Marble Steps, and broke his Neck, by that *unhappy* Accident.

The Third Effect of an unlucky Accident.

THE Mother follow'd to the fatal Place, and *Swooning* at the Sight, was carried back to the unlucky Chamber; but the *overstrain'd* Attempt she had so lately made, beyond the Strength of her *reduc'd* Condition, so disorder'd all her Body, that, unable *long* to bear the Burthens of her Grief and *Weakness*, she died herself some few Days after.

Men deny while the Women pines.

THE wretched Master of this miserable Family surviv'd not long the melancholy Loss of so *endear'd* a Comfort, and such *hopeful* Children, but became thenceforth abandon'd over to a mournful *Solitude*; nor could the *oft-repeated* Efforts of his dearest Friends procure him Comfort, so that wholly losing all the Taste of Mortal Pleasures, he began to languish *more and more*, and e'er one Year was fully past, quite broke his Heart with *weighty* Sorrow, and compleated *dismally* the last sad Scene of such a fatal and surprising Tragedy.

The miserable End of an unhappy Master of a Turkish Family.

I have inform'd my Reader in the foregoing Chapter, that the five *notorious* and *essential* Points, requir'd by Mahomet from all his Followers, are *frequent Washings*, *Prayers*, and *Fasting* one whole Month, the *giving Alms* proportionable to their Substance, and *performing* e'er they die, one *Pilgrimage* to Mecca.

I shall *distinctly* treat of all these Duties in their several proper and respective Places; and as their Washing is a *previous* Ceremony to the other Four, it will be requisite I shou'd begin with an Account of that.

IT is divided into Two distinct Formalities, the *Publick Washing* in their Baths or *Bagnio's*, and the *Private Washing*, in whatever Place their *Inclinations* or their *Business* find 'em.

Two sorts of Washings, now in use among the Turks.

NOW tho' their Prophet has *expressly* order'd in the Lessons of his *Alcoran*, that every Turk shall often Wash, declaring *Cleanliness* a valuable Part of his *injoin'd* Religion, yet the Custom is of more *Antiquity* than He, by many Ages; for the *Turks* derive it from the Days of *Esau*, whose *Posterity* they boast themselves to be descended from, and therefore claim the Name of *Ismaelites*. But tho' the ancient Institution of these Washings ow'd its being to the wholesome Practice of a cleanly People, and was never meant a *Sacred Ceremony*, yet the fix'd Decree of their ador'd *Impostor*, has inclin'd the *Turks* to such a strange Opinion of its efficacious Virtues, that they now believe the Water they make use of, not alone sufficient for the cleansing all the *outward* Parts of their polluted Bodies, but of *Sov'reign* Power to wash away their Sins, and free from Guilt the most *internal* Passages of their impurest Souls.

The Turks descended from the Race of Esau.

WE may divide their *Bagnio's* into two Sorts; the First are such as *Rich* and *Noted* Persons build, in some convenient Part of their own Houses, where

Private Bagnio's in Great Men's Houses.

where their *Wives*, *themselves*, and all their *Servants* Bathe *conveniently* in different Divisions, as often as their Duty, Inclination, or their leisure from Employment, urge 'em to it.

The Publick Baths, and reason why so cheaply accommodated in them.

THE Second sort of *Bagnio's*, are those Publick Places where for payment of a *Penny* or *Three-half-pence*, they are wash'd *Politely*, and supplied with *Linen*, or whatever else the *Bath* requires, by the diligent Attendance of *appropriated* Servants. The reason why they are so cheaply serv'd, is owing to the great Revenues left to *Bagnio's* by *deceas'd Mahometans*, who 'mongst the other Dictates of their *Morality*, hold it as a very *meritorious* Deed, to build a Publick *Bagnio*, *Hospital*, or other Place of Entertainment for *benighted* Travellers, and endow the same with an *extensive* Liberality.

Men deny'd Entrance, while the Women bathe.

THESE Publick Baths are very common in their largest Cities, and receive at *several Hours*, prodigious Numbers of either *Sex*, and every *Quality*, for whose *distinct* and *separate* Accommodation, they afford *divided* and *particular* Conveniencies. When Women Bathe, a large and *Ivory-headed* Indian Cane is plac'd against the Door that opens from the Street, and no Man dares on pain of *Death*, at such a time as that, claim Entrance.

Hair, how taken off without the Razor.

THE Law of *Mahomet* obliges every *Turk* to bathe his Body when he has *Caress'd* a Woman, and the Ladies are oblig'd to do the same, so that every Morning when they rise, the first Employment of the Day is washing in the *Bagnio*, where they are not only cleans'd with Water, but *perfum'd*, and dried with *scented* Linen. The Heads of *Men* are daily Shav'd, and *Men* and *Women* are alike injoin'd to leave no *Hair* on any other Part. In order to obey which firm Decree, the *meaner* Sort make use of a *compounded* Substance, made of *Earth* from certain Islands of the *Archipelago*, and neatly mix'd with *Lime* and Drugs of proper *Virtues*; this they beat to Powder, and applying it to any *Hair* they wou'd remove, it takes it off as clean as possible.

Some use Pincers.

Others shav'd by Waiting Maids.

BUT as the frequent use of the *abovenam'd* Powder is of *dangerous* Consequence, if suffer'd to continue but a *moment* longer than the falling of the Hair; the more *Polite* and *Fashionable* Ladies, rather choose to use the help of *Pincers*, and *irradicate* it swiftly by a *twitching* violence; yet this is only done by such as would distinguish all their Actions from the customary Practices of other People, for the *Generality* of *Turkish* Ladies, caring little for the Pain of using *Pincers*, and unwilling to descend to vulgar Methods, constantly appoint some favorite *Waiting-maid* to play the *Barber*, and perform that Office with a *sharp-edg'd* Razor.

1st. Sort of private Washing, when practis'd.

THE other sort of *Washing* is divided likewise into two *distinct* Performances, the First is practis'd after having made the necessary *Evacuati- ons* requir'd by Nature, and to this they use the three last Fingers of the Left Hand; on this account, the *Turks* of Note have Cocks of Water running into Marble Basons in their several *Privies*; and the meaner sort of Men among them never go to such-like Places, without an Earthen Pot of Water form'd commodiously with a narrow *Spout*, which serves their Use on all occasions.

Second sort, when practis'd.

THE second Sort of this *last* Washing, is in order to their *Prayers*, for which *sole* End, a numerous Quantity of *Brazen* Cocks supply large *Cisterns* plac'd in order, at the Entrance of their Churches, here they wash by way of Preparation, first their *Arms*, *Hands*, *Head*, *Neck*, *Teeth* and *Forehead*, thence proceed in *Summer* Weather to their *Naked Feet*; but if the time be *cold* and *rigid*, 'tis enough to make an *Outward Motion*, and the *Will* is taken for the Duty of the Action.

NEXT

N E X T come their *Prayers*, and those, at *least*, *Five* times a Day; the *Over-Zealous* Bigots to their fals belief pray always *Seven*; but the common times Injoyn'd by *Mahomet* are, Just before *Sun-Rising*, Just at *Noon*, Betwixt *Noon-Day* and *Setting of the Sun*, Exactly at *Sun-Sett*, And last of all, *Two Hours* after.

The several Hours where-in the *Turks* are Oblig'd to Pray.

T H E I R Forms of Prayer consist of Sentences Collected *here* and *there*, from several Chapters of the *Alcoran*; some *few* whereof were left by *Mahomet*, but *many more* Compil'd by his Successors, *Ebubeker*, *Omar*, *Osmyr*, and *Hali*; and most Men *now* of good Capacities, Compose their *Prayers* according to the Pressures of their several Occasions. They Praise therein the *Mercy*, *Bounty*, and *Divine Omnipotence*, of the Almighty Author of our Earthly beings, Petition *Heaven* for the constant Welfare of their *Sultan* and his *Empire*, and Conclude *Inhumanely*, with Numerous *Curses* on the *Christian World*.

Their Forms of Prayer, by whom Invented.

T H E Reader will be better able to perceive their manner, by the following Copy of a *Janizaries* form of Prayer, who was appointed by the *General* of that *Order*, to be *one* amongst a constant *Guard* which kept the Gate belonging to the *British* Embassadour at *Constantinople*.

I N God's great Name, in God's great Name, and in the Holy Name of *Mahomet*, his Mighty, Good, and only Prophet, God is Great, my God is one, I shall be Happy and Successful while I trust in him, may my Sword be Broken, and my Head become the Drinking Cup of Infidels, when I forget his Glory, let my Prince live long and Flourish like the Cypress, let my Order be Unnumbred as the sands of the Sea shore, that we may well defend him, and let his Lands become as large and Unresisted as the Boundless Ocean: Let the Cursed Infidels be Damn'd for Ever, since they dare, O *Mahomet*, Oppose thy Precepts; let the Meanest Slave within the Territories of my Dread Sovereign put his Foot before 'tis Wash'd, upon the Neck of that Proud King amongst their People who once Blasphemes the Holy Prophet, let the Infidel I Guard be Safe, whilst under my Protection, but let all others Perish Quickly, or Enlarge the Bounds of thy Religion, God is Great, God is One, and *Mahomet* his only Prophet.

The Prayer of a Turkish Fanisary.

W H E N they resolve to Pray in any *Mosque*, they leave their Slippers at the Entrance of the Place, when they Pray, they turn their Faces to the *East*, because their *Prophet* lies Entomb'd that way, then standing for some time Upright, and Silent, with their Arms a Cross, in serious Contemplation on the Duty they are Summon'd to, they Elevate their Eyes and Mutter to themselves some Pious Sentence, after which they sit down Cross Leg'd with their Hands before 'em, and repeating Slowly several short Ejaculations, at the End of Each, bend forward to the Earth, and Touch it with their Foreheads; some will Kiss the Ground in pure Acknowledgement of their Submissive Natures; this they do for several Minutes, looking now and then behind 'em, over Either Shoulder, for they think their *Prophet*, when he comes will suddenly appear behind some *Mussulman* devoutly Praying.

Their postures when they Pray.

T H E Y Pray with Fervour and a fix'd, Attention, never turning like too many Inconsiderate *Christians* in our Noisy Churches, to behold what People pass behind them; all is still, and softly Sacred; no Man mutters Prayers of Course, and Gapes the while to see about him, how his Neighbours Cloaths are Fashion'd; no loud Indecent Whispers Interrupt Devotion, to inform some busie Irreligious Asker, who Addresses such a Lady, and how much such a Woman brought her Husband; no Opening Pews and Shutting them again, disturb the Congregation with their needless Clamour; no Holy-Talking, and Conceited Hypocrite outruns the Parson with

Their fix'd Attention in the Act of Prayer.

her zealous Lips, while her lew'd Eyes, behind a Fan, are laughing heartily at some poor Jest her Ears have listen'd to; no turn'd-up Eye-lids seem to speak her Thoughts on Heaven, while a *Wry-mouth* or Scornful turn of her affected Nostrils, declare her Observation running o'er the *Faults*, or *ill Contrivance* of her Neighbours Pettycoat. A *Turkish Mosque* is free from Noise, and all within it so *sedately* bent on what they do, that 'tis a matter of sufficient Wonder, to behold so many met together in so deep a Stillness. And indeed, so very Sacred do the *Turks* esteem the Act of Prayer, that if the casual Sting of some small *Gnat*, the scratching of their Heads, or any other common Accident but chance to interrupt them, they *begin* again tho' almost ended, thinking such prevented *Prayers* of no *Effect*, or *Virtue* whatsoever, but neglected as unworthy the Great Ear of Heaven.

A pious Nicety.

Preaching, how practis'd in Turkey.

A small and *unadorn'd* erected Pillar, bears a *Cafe*, not much unlike a Pulpit, whence the Priests sometimes direct a *monitory* Sermon to the listening Congregation, consisting generally of *explanatory* Sentences on the Mysterious Chapters of their *honour'd* Alcoran, with proper *Applications* to the numerous Audience: The Book is held in rev'rence to its *Author*, almost even with the Reader's Eyes, and certain *grave*, religious Songs are *intermix'd* with their *Devotion*; which being ended, every Man begins to stroke his *Beard*, and uttering *short* and *private* Praises to his God and Prophet, takes his leave, and goes away with an extraordinary Satisfaction.

Beads, how us'd among the Turks.

THEY use a sort of *Beads*, not much unlike the *Rosarys* of *Roman Catholics*, but to an End extremely different, for whereas the *latter* make those *Trifles* guides of Devotion, Men in *Turkey* only bear 'em in their Hands, and tell 'em over while they want some other Exercise; the Beads consisting generally of a scented Past, agreeably perfuming all who touch them. I mention these, because some heedless *Travellers* observing them in common Use among the *Turks*, mistook the Cause, and never searching into their Design, have confidently spread a *noted Falsehood*, on the *fix'd* Authority of their *affirm'd Experience*.

No business must excuse the Turks from Prayer.

SUCH *Turks* as at the common Hours of Prayer, are on the Road, or so employ'd as not to find Convenience to attend the *Mosques*, are still oblig'd to execute that *Duty*; nor are ever known to fail, whatever business they are then about, but pray *immediately* when the Hour alarms them in that very place they chance to stand on; insomuch, that when a *Janisary*, whom you hire to guard you up and down the City, hears the Notice which is giv'n 'em from their Steeples, he will turn about, *stand still*, and beckon with his Hand, to tell his *Charge* he must have Patience for a while, when taking out his *Handkerchief* he spreads it on the Ground, sits *cross-leg'd* thereupon, and says his Prayers, tho' in the *open Market*; which having ended, he leaps briskly up, *Salutes* the Person whom he undertook to Convoy, and renews his Journey with the *mild Expression* of *Ghell Johnnum Ghell*; or, Come Dear follow me.

The Creation of a Turkish Yemaum, or Parish Priest.

THE *Turks* are summon'd at the Hours of Prayer by the repeated Acclamations of their *Yemaums*, or Parish Priests, a People Chosen to their Offices by the recommendatory Letters of their best Parishioners to the *Vizier Azem*, if near the *Metropolitan*, or if in *Places far Remote*, to the *Bashaw* of the respective Provinces where such *Vacancies* may chance to happen; by him they are Examined, (for the *Turks* admit of no such thing as *Spiritual Authority*) and if found qualified to read the *Alcoran*, and to have practis'd an *austere* and *rigid* Life, they are confirm'd by Virtue of a *Sigil*, in the sought Possession of a vacant Priesthood.

THESE

THESE call, as I have said above, the Turks to Prayers, by mounting to the Steeple Tops of their high Mosques, where straining to a vast Degree, the shrillness of their Voice, they oft repeat, *that God is one, and Mahomet his Prophet*; by constant Practice of this ancient Custom, some attain a great Perfection, and stopping with their Fingers both their Ears, will raise their Voices to so high a Pitch, that it amazes Strangers when they hear them crying.

How the Turks are call'd to Prayers.

BY this Contrivance they supply the want of Bells, not tolerated in the Turkish Churches; the Cause whereof some Travellers ascribe to an unwillingness they have to follow any Custom of the Christian Countries, which (tho' they vow a disrespect to our Religion and our Manners) is not altogether, the prevailing Cause of their forbidding Bells throughout their Government. But as the Turks are more inclin'd to groundless Superstition than the Christian World, there is an ancient Prophecy, which having long foretold the Greatness of their Empire, in the Downfall of the Greeks, advises them to take a constant Care, lest by the tinkling of a Bell the Walls of Constantinople shou'd be betray'd again, and the undreamt-of Fall of that Important Place denote the Ruin of their whole Dominions. The Words of this fear'd Prophecy, translated into English, run as follows.

Bells not allow'd in Turkish Churches.

The reason of their Prohibition.

The time shall come, when Earthquakes shall confound,
With unresisted Shocks a fertile Ground;
When the wide Ocean shall be stain'd with Blood,
And Bulwarks float on the portentous Flood;
When Smoak and Fire shall joyn to form new Rods,
And Mortals ravish Thunder from the Gods.
Then, shall the Courage by mean Swains possess,
Lead the bold East to over-run the West;
The Pride of Conquest shall adorn the Field,
And the Tall Cross to the bright Crescent yield.
But e'er the Growing Moon her Full attains,
Her waning Face shall see her Sons in Chains;
In a black Hour a fatal Bell shall Ring,
Sure Mark of swift Success to a new mounting King.

A Turkish Prophecy.

THIS Prophecy they look upon as verifi'd in the Destruction of the Gracian Empire about the time that Gunpowder and the Use of Cannons was invented; the Swains, who were to lead the East to overthrow the West were successful Shepherds, who laid the first Foundation of their present Empire; the Cross they look upon to signify the Empire of the Greeks, alluding to the Banner of Constantine the Great; the waning of the Moon before her Fall, they say, denotes the Ruin of the Ottoman Family, before they have obtain'd their Wish of Universal Monarchy; and their Interpretation of the Bell I have just now given you.

The meaning of the Prophecy.

NOW tho' these Parish Priests are reckon'd, while they hold the Places they obtain, amongst the Number of the Turkish Clergy, yet are they no ways differently drest, so much as to distinguish them from Laymen, but in the folding up their Turbant, which they wear a little larger than the rest; they seldom Preach, or venture to expound in Great Assemblies the mysterious Points of their Religion, but content themselves with leading People into Mosques, and the Inferior Business before related; and if their Posts are taken from them, they remain no more as Members of the Priest-hood, but betake themselves at pleasure, to such different Employments amongst the Laity, as their several Educations may have qualified 'em for the Practice of.

The Dress of the Yemaums how differing from the rest.

The *Soboigs* or
Preachers of
the *Turks*.

THE Common Preachers in the *Turkish* Churches are the *Soboigs*, a sort of Men Politely Bred, of Eminent Perfection both in Mind and Body, vers'd *Gentelely*, in a more than common knowledge of the *liberal Arts* and *Sciences*, and sedate Professors of the rules of Moderation; these are most respected by the *Turks* and *Christians*, and are really so Accomplish'd in external Carriage, and the *Unfeign'd* Practice of an Inward Piety, that 'tis not common to behold their Fellows even in the most *Refin'd* and *Polish'd* parts of *Well-bred* Christendom.

The *Muftee*.

How Created,
his Salary and
Perquisites.

THE Head of their Religion is the *Muftee*, an Officer of the highest Dignity, as to the *respect*, which all Men show him, but not extreamly Powerfull, in that he is rather look'd upon as an *undoubted Oracle*, in Cases of Dispute in Justice or Divinity, than as Possessor of a large and Personal Authority. He is Created by the *Sultan's* Choice, who puts him on a Rich and Splendid Vest of Sables, and confers upon him *as his Places's due*, the Yearly Salary of about two Thousand Pounds, which by the Sale of certain *Benefices in his Gift*, belonging to the *Royal Mosques* of *Constantinople*, and the frequent Presents he Receives from *Foreign Ministers* and those of *Turkey*, is Improv'd to 3 times as much again.

The *Emirs* or
Kindred of
Mahomet, how
respected.

I may set down amongst the Orders of the *Turks Religious*, the *Emirs* or Branches of their Prophets Family. These are so highly Valued by all sorts of People, that 'tis present Death, to lift an Hand against their Persons. They are Independent on the common Government, and Subject to some *Grave* and *Ancient* Member of their own Fraternity: They Wear a sort of Turbant High and Stately, in Bulk not much Inferiour to a *British* Bushel: Its Colour is and must be *Green*, for that alone Distinguishes their Lineage; and is Worn, because it was the Colour of their Prophet's *Standard*, which a Member of their *Brotherhood* must always Carry to the War, when the *Grand Signior* does appear himself in Field.

The *Turkish*
Funds for
Maintenance
of their Clergy.

The Yearly
Revenue of
Santa Sophia.

IN order to maintain their Stately *Mosques*, and Endless Numbers of the Preists about 'em, above one Third of all the Lands within their Empire, are appointed for the Raising Sums of Money to defray the Charges of *Religious* Establishments, and such Prodigious Gifts are daily added to the *Settled Income* of the Lands Appropriated for the use of all their *Royal* and *Inferiour* Churches, that the *fix'd Revenue* of that Famous *Mosque* distinguish'd by the Ancient Name of *Santa Sophia*, does Amount to near one Hundred Thousand Pounds per Annum.

Their *Preists*
Subservient
to the civil
Magistrates.

THE Priests of *Turkey* are not, *as in Christendom*, subservient to the higher Power of Superiour Clergy, but every Man dependant wholly on the Civil Magistrates of his *respective Parish*, so that having no dispute upon the several Priviledges of *Spiritual* and *Temporal* Authority, they mingle mildly in a joint Obedience, the Clergy showing due respect to the *Unbridled Laity*, and the latter giving daily Proofs of a *Profound* and *Decent* Veneration to the Office of the former, which they show sufficiently in that *respectfull Style* wherewith they *commonly* Address them.

How the
Turks Address
their Clergy.

TO you the Rich and Valued Mines of Eloquence and Wisdom, bright Directors to the Paths of God, belov'd of Heaven, and Children of the Prophet, the Glories of Religion, and Illustrious Pillars of Unbyass'd Justice, may your Judgment be Encreas'd, and joys be Doubled, &c.

The *Turkish*
Ramazann, or
Yearly Fast
of thirty days.

I now proceed to an Account of the beforenam'd *third Injunction* of their Prophet to the Followers of his Doctrine, and that is, *to observe a Fast one Month in twelve*: This Fast they call the *Ramazann*, and keep it by the different Courses of the Moon, always falling sooner out each Year than other,

other change the Season with the Month they Fast in, and oblige 'em *once in Thirty Years* to Fast each Day of every season.

THEY keep this Fast by *strict, unbroken Abstinence* from the first appearance of the Morning Sun, till after *Sun-sett*, in which *Religious* time, 'tis Death to *Eat, or Drink, or Smoak Tobacco*; but when the Lights appear upon the Steeples of their *Mosques*, they lay aside Sobriety, and bringing out the Dainties *purposely reserv'd*, begin to revel in a loud Extravagance, turn *Fast* to *Feasting*, *Night* to *Day*, and Dallying with their Women, *Loose* and *Wanton* spend their their Hours in Mirth and Jollity, till some shrill Cock invites their Sleep, by loudly telling them the First appearance of unwelcome Morning.

Their manner of observing it.

HOWEVER, *Travellers, or Persons Indispos'd*, may break the Fast of *Ramazann*, provided, when recover'd from their Sickness, or arriv'd in Safety at their Journeys end, they Fast as many Days together as they then omitted doing it.

Travellers, and the Sick, a little favour'd.

SO strictly do they keep this *Celebrated* Fast, that in their *Noted Cities*, Officers are sent about from Place to Place, to make their Observations on the Peoples Actions; and it has been known, that some of their most active *Sultans* have rode *Incognito* about the Streets, attended at a distance by observant Executioners, who, at the smallest Beckon of their Masters Finger, were in constant readiness to *Strangle* or *Behead* whatever Persons he had found in *Actual Disobedience* to the rules of their Religion.

The strictness of the Duty.

IMMEDIATELY subsequent to the *Ramazann*, is that *short* *Three Days Feast*, they call *Bairamm*, not much unlike our *Easter*. They have *two* of these each Year; the *first* is Introduc'd by the appearance of the first new Moon that closes up the *Fast*, and is Proclaim'd by the discharge of all the *Cannon* round the *Sultan's* Palace, and the *Airy* notes of *Sprightly Musick* sounding loud from every Corner; the *Second* is about *Threescore and Ten Days* further in the Year. This Feast is kept with universal Mirth, and all the Sports which *Turkish* Gravity permits the Practice of; and at this time they visit one another with a nice formality, observing, from the *Courtier* to the *meanest Peasant*, certain *Punctual* and *Establish'd* forms of Salutation, not inferiour to the polish'd *complaisance* of *Christian Palaces*.

The Feast of *Bairamm*, and manner of its Celebration.

AND now I come to treat of their *Zacatt*, or Fourth Injunction of their *Prophet*, which is nothing else but *giving Alms*, according to the *Plenty* God has blest 'em with. They are prescrib'd the several rules of this *commanded Charity*, in Books the ancient Doctors of their Law have left behind 'em. The *Standard* rule is to bestow *one Penny in an Hundred*, of their utmost substance on the Publick Funds, for *Building Hospitals*, maintaining *Poor* and *Aged* People, erecting *Hans*, or Inns upon the Road, where *Pilgrims* find *free-cost*, a *Three-days* Entertainment, or for any other publick good which shall be thought convenient; this is the lowest they shou'd give, but some are found, whose *sordid, base, and avaritious* Principles, incline them meanly to *deny* their *Wealth*, that they may save a *Poor* and *Inconsiderable* Portion, from the uses they shou'd give it to; and others have been known, who *generously* prizing *transient* Riches at their proper Worth, refuse to hide one *number'd* Penny, but, *on the Contrary*, bestow the *Fourth* or *Third* of all their substance on the *needy objects* of a *pity'd Poverty*.

Zacatt or giving *Alms*, how order'd by their Doct-rine.

The different Principles of the *Turks* discover'd in their Charity.

FIFTHLY The *Annual Pilgrimage* to *Meccha*, is enjoyn'd the *Turks*, who must from every Part of their wide Empire, *once at least* before they *die*, *The Pilgrimage to Meccha*.

Referr'd to
the 48th
Chapter.

die, perform that Journey, as a *Typical Expression* of their Passage from this World to that hereafter. Many Thousands Yearly undertake this celebrated Pilgrimage; but as there is a large Account of all the Ceremonies of that respected Duty in another Part of this Book, I shall say no more in this Place, but will refer my Reader for his further Satisfaction, to the Eight and Fortieth Chapter, treating fully of some strange Particulars.

Friday the Tur-
kish Sabbath.

Their Punish-
ment for
breaking it.

FRIDAY, as I said before, is set apart by the *Mahometans* for their Day of Rest, or Sabbath; which they keep religiously till the Duties of the Mosques are fully ended; and if in time of their Divine Service, a Turk presumes to open Shop, they nail his Ears directly to his Counter, and expose him to the Scoffs of Publick Scorn, as one who merits not the Name of Mussulman.

The Dervee-
shes, who they
are.

The Cheats
they put upon
the People in
their Mosques.

THEY have a sort of Priests amongst 'em call'd *Derveeshes*, who on these Days, harrangue the People in the open Mosques, and turn themselves about in frantick Postures to the noisy sound of certain Instruments of Musick, till giddy by the frequent Rounds they make, they fall upon the Ground, and lying for a while without the smallest Motion, rise at last, with elevated Eyes, and Arms extended, telling with a grave and artificial Look, their gaping Audience, that while entranc'd as they beheld, they have been taken into Heaven, and convers'd with Angels in the Fields of Glory, and so proceed, while shelter'd by the Cloak of deep Hypocrisy, to tell the People what their own Desires wou'd have perform'd, under the prevailing Notion, that they are all the while, pronouncing Sacredly the Will of Heaven.

The Tempe-
rance and
Longevity of
the Derveeshes.

THESE Priests are most abstemious in their Diet, and austere in Humour, rarely speaking but in Mosques, and never drinking Wine, or any other Liquor than the Fountain Water, whereby secure from those Distempers, which the ill Effects of Gluttony and Drunkenness make common to luxurious and intemperate Appetites, they generally live to a prodigious Age, and serve to prove by undeniable Experience, the inconsiderate Follies of such Rich Men, as hurry headlong to their Graves by lewd Extravagancies, and the constant Practice of a loose Debauchery; on which the following Verses in *Lucan's Pharsalia*, are a very eloquent and nice Reflection.

O prodiga rerum

Luxuries! nunquam parvo contenta paratu;
Et quæstorum terrâ pelagoque ciborum
Ambitiosa fames, & laute gloria mensæ,
Discite quam parvo liceat producere vitam:
Et quantum Natura petat. Non erigit agros
Nobilis ignoto Diffusus Consule Bacchus,
Non Auro, myrrhaque bibunt: Sed gurgite puro
Vita redit: Satis est Populis fluviusque, Ceresque.

Learn, wastful Luxury, whose dainty Care,
Can never be content with low-priz'd Fare;
And, thou vain Hunger, whose ambitious Taste,
Plows Land and Sea to furnish fine repast:
Vainglorious Folly of a Splendid Board,
With far-fetch'd Cates, and Chosen Dishes stor'd;
Learn with how little Life may be preserv'd,
And how much Nature asks. Ill is he serv'd
Who strives, by strong, old-Wine his Health to raise,
Prest in some ancient King's forgotten Days,

The

The hearty Poor, the wholesome Country Swain,
Drinks not in Gold, nor does for Myrrh complain :
Bread, and the murmur'ing Current of some Mead,
Supply his largest Wants, nor does he Dainties need.

AND indeed it is a very common thing, to see in many of those Countries subject to the Turks, both Men and Women of amazing Ages. Once I travell'd through Bulgaria and Valachia, into Germany from Adrianople, with the Right Honourable the Lord Paget, then returning from his Ten Years Embassy in the Turkish Court ; we pitch'd our Tents about a Furlong from a small and inconsiderable Village, through whose midst a smooth and pleasant River gently glided ; natural Curiosity and the coolness of the Day, invited me to take a melancholy Walk along the green and solitary Banks of the delightful Current ; where I was surpriz'd to find a very old and graceful Man lie stretch'd upon the Grass, and humming to himself the merry remnant of a Turkish Song.

A very odd
Discovery of
a Man in Bul-
garia, who
had liv'd to be
162 Years old.

I view'd attentively the wrinkled Visage of this ancient Man, who seem'd to have been buried and return'd to Earth, with all the Furrows of destructive Time engrav'd upon his Forehead : But while I wondred at the briskness of his Voice, he doubled my Amazement, by his leaping up with such agility of Body, as became the Strength of one in all the Vigour of accomplish'd Manhood ; he came towards me bowing with a servile Air, peculiar to the slavish Nature of that conquer'd Nation, and endeavour'd to Salute me with a strange Humility by the kissing of my Vest, a cringing Custom us'd in Turkey, and only proper for the sordid Practice of a base, submissive, and inglorious People.

A cringing
Method of
Salutation
us'd in Turkey.

I prevented his Design, and pleas'd to see the odd Appearance which he made, desir'd him to follow me to yonder Camp, and I wou'd treat him with a glass of Wine ; he seem'd transported when he saw the Tents, and running on before me a considerable way, with awkward steps as if he aim'd at something like a Dance, he threw his Arms and Feet about him, at a merry rate, and with a very brisk and laughing Countenance, repeated in a sort of tuneless Ballad, several Verses to the following purpose.

A strange In-
stance of
Mirth in old
Age.

Wine makes old Men young again,
Ay marry and Women too ;
Wine cures Sorrow, takes off Pain,
And former Joys can soon renew.

I brought him to the Camp, where having eat roast Beef and drank above a Quart of strong red Wine, we ask'd him Where he liv'd, How old he was, and many other such like Questions. He return'd for Answer, that he knew no more, than that he was about thirty Years of Age when the Village where he liv'd was burn'd to Ashes ; that his Children's Children, he thank'd God, were dead, and he had nothing left upon his Care but his old, brisk and honest Person, and so began to sing and dance again as he had done before.

The odd Ac-
count he gave
of himself.

BY this time several of the Country People, who came out to look upon the Tents, were gather'd round him, and inform'd us, that his Family had liv'd above two hundred Years as Farmers in that Neighbourhood, that he had long out-liv'd the period of his Race, extinct near fourteen Years before, by the death of two of his Great Grandsons, Men full-grown, that he was now maintain'd by charitable Contributions of the Houses in the Village, and that he was by punctual Calculation from the burning of the Place, computed, then arriv'd at the surprizing Age of one hundred sixty and two Years.

Teeth three
times chang'd.

HE cou'd eat the *toughest Meat* without the *smallest trouble*, leap about without a Staff, and having chang'd his Teeth three several times, the Set he had, were wholly sound, and white as Ivory. Nor was he *then*, in seeming danger of approaching Death, but may perhaps be now alive, as healthful and untouch'd by those Infirmities peculiar to Old Age, as when he was an Infant.

C H A P. VIII.

Of the several Sects into which they are Divided.

Frequent
Changes in
Religion a
certain Proof
of humane
Imperfection.

AMONGST the num'rous Imperfections which attend Mortality, there is none can better serve to prove the *Frailties* of our *human Nature*, than that *diffusive Levity* which does so often change the Notions of Mankind in matters of Religion. To Day, we strongly fix our Resolutions to defend the Creed we now profess, with Lives and Fortunes; nay, so warmly struggle to promote its Doctrine, that we scarce avoid the Guilt of *Persecution* to enlarge its Limits; yet, to Morrow shakes the Pillars of our Faith, and leads us headlong to a blind Extravagance, in joyning vigorously with some new Sect, to undermine clandestinely the mock'd Foundations of our forsaken Church, and on Her Ruins, raise the Columns of some New Opinion and prevailing Heresy.

Interest the
common
Cause of new
Opinions.

AND if we guide our Judgment by a *contemplative View* of those great Turns to which the *Ancient* or the *Modern* Changes in Religion ow'd their *Introduction*; the pricks of Conscience will be rarely found the *real Causes* of those *numerous Innovations*; perfwasive Interest is still the Motive that excites our Actions to our own Advantage; Man, is *naturally prone* to love himself, and will embrace such Tenets as do best agree with his *desir'd Conveniency*, or sooth most favorably the gross accomplishment of his *licentious Inclinations*, and when the *tempting Call* of such a Doctrine summons his *Adherence*, Nature urges him to quit a Faith *more rigid and severe*, and make himself a Member of such new Profession, as enlarges him to practise *free from Censure*, the unbounded Pleasures of a welcome Liberty.

Men are natu-
rally led to
quit the wea-
kest Party.

THUS every Age produces *new and various Heresies*, nor can the meanest Doctrine want its Profelytes, if vented at a time when *Foreign Wars* or *Civil Discords* shake the Pillars of that Faith it must oppose; for Men of small and undiscerning Judgments, will be proud of owning in its *shining Grandeur*, a Religion they will quit with *scorn and indignation*, when too weak to grant its *persecuted Sons* a *claim'd Protection*. And as a *palliating Excuse* for their *abhorr'd Apostacy*, can only say, with Ovid,

Tempora mutantur, & Nos mutamur in illis.

The Times are chang'd, and we are chang'd with Time.

The means
whereby Ma-
hometanism
gain'd Success.

'T WAS by these means, *Mahometanism*, invading *Asia* at a time when *Wars and Tumults*, *Schisms* and *Heresy*, and all the Plagues of fatal Discord

rent the Kingdoms of the *Christian World*, with dire Divisions, met a *Swift* and *strange Success*, perhaps beyond the very *hopes* or *wishes* of the Black Impostor.

BUT as all Men, let them change as much as possible their *Natures* and *Religion*, must *notwithstanding*, still retain *some Scatter'd Notions* of their former Customs, and perhaps a sort of *native Fondness* for their ancient Practices, so the Prodigious Body of the *Turkish Church*, promiscuously receiving *different Nations* to compose its Grandeur, is thereby Divided into full as many Sects and *different opinions*, as a mixt confusion of *Mahometanism* in its own Divisions, with the broken Remnants of so many Hundred several sorts of Worship, cou'd produce amongst them.

The cause of the Variety of Sects among the Turks.

T H E R E are at present near an Hundred *noted Sects* among the *Turks*, who disagree in very wide Contrarieties of opinion, and many more, whose *unsupported Follies*, sinking Daily, by their want of Learning to defend their Tenets, are not worth a *Stranger's observation*, nor esteem'd enough considerable by the *Turks* themselves, to claim a Place in their Religious Lists.

Above an Hundred different Opinions, now profess'd in Turkey.

T O treat *Distinctly* of the various Sects that now divide them, wou'd require more Room than can be spar'd from matters *more Material* and *Diverting*, and afford the Reader *small delight* and *less Improvement*, I will therefore mention but the Heads of some *prevailing Tenets*, and proceed to what will entertain the *Curious* with a *more uncommon*, and agreeable *Amusement*.

A N D first, in due respect to the *eternal Glories* and *Immense compassion* of our *blessed Saviour*, I must, with *zealous wishes* for the great *Improvement* of a happy Prospect, mention an opinion long since form'd, in several Parts of the *Grand Signior's Country*, and of late encreas'd to such a strength that *Thousands* of his Subjects openly avow it, in despite of danger.

A sort of Turks who own our Saviour for the Son of God.

T H E Professors of the Doctrine Taught by this opinion, are *distinguish'd* by the Name of *Choop-Massiahee* or *Dreamers of Messiah*: These declare that *Christ was God*, is now in *Heaven*, and shall come to *Judgment*, far superior to their Prophet, or his followers. To prove the truth of this oppos'd Assertion, they produce the words of *Mahomet himself* by a Quotation from their *Alcoran*, where it is said, *thine Eyes O Mahomet, shall see thy Lord return in Glory*: They are generally Men of clear Capacities, and *exquisite Dexterity* in management of Business: and by the sacred notions they retain of the Divinity of *JESUS*, appear *not widely separated* from the Pale of his Religion. Some have gone so far in their *enlighten'd* preference of *CHRIST*, to *MAHOMET*, that they have fallen *Martyrs* to an *unripe Faith*, and even in *Death*, maintain'd their Principles.

The Tenets of the Sect above-mention'd.

A N O T H E R Sect Intituled *Morgee*, hold with obstinacy that all the followers of true *Mahometanism*, must necessarily attain the most sublime and heightned joys of their transporting Paradise, tho' while on *Earth*, they liv'd in endless Wickedness, but on the contrary affirm, that any who deny their Prophet, tho' they have led a *Sober, Vertuous, truly Exemplary, and Unspotted Life*, will find it yet Impossible to be admitted into *Heaven*, or indeed, to save their Souls from tedious Scenes of Future Punishment.

The Barbarous and Inhumane Doctrine of the Morgees.

T H E *Chawargee* maintain it an absurd and false Conclusion to assert that ever God bestow'd on Man the Gift of Prophecy, or thought it necessary to inspire with *boasted Knowledge* or *Infalibility*, the blest Capacity

The Chawargee.

They deny
the Propheti-
cal Inspirati-
on of Maho-
met.

capacity of any chosen or distinguish'd Mortal ; these allow no more to *Mahomet*, than that he was a Man, whom *Nature* had endow'd with great Accomplishments, and God afforded an *enlarg'd, peculiar, and uncommon* Portion of his *holy Spirit*, in regard to his *unequal'd Zeal* and unaffected Piety.

The *Sephatee*.

THE *Sephatee*, affirm that God Possesses endless Attributes of *Power, Life, Wisdom, Truth* and *Justice*, but extend their Notions to such *wild extravagance*, as to conceive his *Senses* built upon the same *corporeal Organs* which compose the *Fabrick* of our humane Bodies ; they think he *hears, smells, sees, feels, tastes, and understands* as we do here ; differing from *Mortals* only *thus*, that whereas *our* Bodies are both *weak* and *finite*, God has fram'd *himself* a Being *strong* and *infinite* : This Notion they defend, or strive to do it, from those several Passages of *holy Scripture*, where the *figurative* Sense of the Expression, speaks of God's creating *Eve* from *Adam's Rib*, as by the virtue of a manual Operation, *his sitting on a Throne, repenting often what he had decreed*, as of the Actions of a *humane Body* : They will not be dissuaded from conceiving those Expressions in a *literal Sense*, and being for the most part, Men of *gross* and *vulgar* Apprehensions, ascend not to the height of *sacred Contemplation*, on the *mysterious* Attributes of the *All-Great Incomprehensible*.

The grossness
of their Ap-
prehension.

A Sect, among
themselves,
divided into
one and Thir-
ty different
Opinions.

WONDERFULLY various, and strangely contradictory to their own Assertions, are the Notions form'd of the *Divine Omnipotence*, by the *Muhaw-Tazlee*, a Sect, divided into *one and thirty* several Interpretations of that controverted Tenet which divides them from the rest. And that is, *GOD is Holy and Eternal, by the Virtue of his Essence* ; yet refuse to own him *eternal by his Eternity* ; *knowing, by his Knowledge, or merciful by his Mercy*. Their surprizing Caution and fantastic Notion of *Almighty God*, proceeds from their aversion to the Doctrine of a *Trinity* ; so that to avoid a *multiplication* of the *Divine Power*, they run themselves to *strange, abstruse and incoherent Dreams*, of something which they wou'd conceive but cannot.

A Sect who
wait the com-
ing of another
Prophet.

A NOTHER Sect, call'd, *Zeidee*, believe that long before the World shall end, a *Persian Prophet* shall be sent by God to *dis-annul* the Laws of *Mahomet*, and teach a *new and surer* way to Joys hereafter.

A Blasphe-
mous Opini-
on.

JABHAIHAH are a sort of People who affirm, that God created *Man, the World, and all his Labours, by meer chance and accident* ; denying his *Omniscience*, and believing that he improves *like Men, by Practice and Experience*.

Two Sects di-
rectly oppo-
site.

MAALUMGEE and Meizha-Chullha, are Sects directly opposite to one another, the first affirming, *GOD is to be known on Earth, by the knowledge of our selves* ; and the last, maintaining it *impossible either in the present World, or that to come, to know him otherwise than by a faint perception of his Rays of Glory*.

A stoical
and melan-
choly sort of
People.

KAADE-ZADEELI, are a stoical and melancholy Sect, who practise *strange and superstitious Ceremonies in praying for the Dead*. These Men profess a natural aversion to the sound of *Musick*, and neglect with *rigid and austere disdain*, the chearful use of *Mirth and Pleasure* ; they sit whole Days and Nights alone, still bending forwards and repeating with a *doleful and desponding Accent*, the respected Name of the supreme Almighty.

Idolaters a-
mong the
Turks.

THERE is a certain Sect call'd *Sab-bin*, tending strongly to adore *Idolatrously, the Sun and Moon* ; from the *conspicuous Influences* they are found to have on Things below.

ANOTHER sort of Men call'd *Escrakee*, allow the *Trinity*, as a Number springing from the *Unity of God*. This Sect are blest with a Platonic Contemplation on the great *Idea* of divine Omnipotence, and discerning plainly all the *gross* and *sordid* Falsehoods of the *Turkish Alcoran*, reject the Notions built upon its *Fabrick*, and support their Arguments upon the surer Principles of humane Reason.

A Sect among the Turks, who allow the Trinity.

THE *Hair-betwee* diffide so much in nature's Strength, and humane Understanding, that they think it *Sin* to contradict the *weakest Argument* prefer'd against them; affirming, that our *frail Capacities* can never represent a *true Idea*, of a Being so superior to us. These Men behave themselves with an *accomplish'd Modesty*, give no offence to *Man* or *Beast*, but when a *Question* is propos'd for their *desir'd Solution*, return this Answer, *Allah Belerr, ammah Ben Yoketer*, God knows all, but I am Ignorant.

A sort of Men Professors of an exemplary Modesty.

BUT more *diverting* and *extraordinary* will appear the *Munasahee* or *Pythagorical* Opinion, which maintains with violence, the old *Metempsychosis* or the *Transmigration* of our humane Souls: To this Assertion are inclin'd the ablest *Physicians* of the *Turkish Empire*, and it is a matter worth the Readers Patience, to reflect a little on the oddness of their Notions, as to this particular.

A Sect who hold the Transmigration of Souls.

THEY hold that when a Man departs this Life, his Soul shall enter in that very Moment, the appointed Body of some certain Beast, whose Nature did in Life, the most resemble the prevailing Genius of the late deceas'd; thus for example, the *undaunted Soul* of some *brave Warrior*, shall be sent to animate the *Lyon*; the *Coward's Soul*, shall dwell at rest within the *Hare*; the *Generous* shall possess the *Horses Body*, and the *Goat* contain the Soul of the *Lascivious*. But as a *Blessing* most *desir'd*, and the *sublimest Happiness* they can attain in *Death*, the *pious, grave, religious* and *contented Man*, shall see his Soul inform the *Camel*, a Beast of every other most respected by the fond *Mahometans*.

The Camel much respected among the Turks.

THUS *cas'd* and *fetter'd* shall the Souls of *Mortals* wander in the course of a *refining Pilgrimage*, for the full space of *three thousand and five hundred Tears*, still growing more and more polite and glorious, till the longest Date of their *injoin'd Peregrination* once *expir'd*, they return again to some bright Part of *undiscover'd Earth*, where, free from those *unnumber'd* and *insulting Imperfections*, which attend Mortality in its *impure and unrefin'd Existence*, they shall enjoy the choicest of such *unimagin'd Blessings*, as will fit them joyfully, for that *more bright Reception* they expect to meet in the transporting Mansions of a *future Glory*.

A very strange Opinion.

THERE is a Story which a very *grave* and *seemingly religious Turk* wou'd often tell me, with *repeated Vows*, and *serious Protestations* of the truth of his Assertion. He was a strict Adherer to the Doctrine of *Transmigration*, and gave the following account of a *surprizing Accident*, which had oblig'd him to embrace the Articles of that *till then despis'd Opinion*.

" I was, said he, about my one and twentieth Year of Age, a violent opposer of the Tenets of *Munasahee*, or such as hold the Pilgrimage of Souls, (for so 'tis call'd among the Turks) and often us'd to laugh at the Opinion of an elder Brother, who delighted much in running Races, and was wonderfully swift of Foot; on which account he often us'd to fanzie that after Death, his Soul wou'd animate some Horse or Antelope: He dy'd, and left me very sorrowful, for he deserv'd my love by frequent kindnesses, and triumph'd in a more than common share of my sincere Affection. I often hunted in the neighb'ring Woods, and took a great delight in all the Practices

A strange Relation, of a Turk's Conversion to the Doctrine above mention'd.

“ Practices of Rural Pastime ; when on a certain Day, with several of my
 “ Acquaintance, riding out to seek some Sport, we rows’d a Stag of stately
 “ Size, and spreading Antlers.

Strange Action of a Beast, directly contrary to his Nature.

“ THE Beast no sooner saw the Dogs about him, and beheld the Company prepar’d for his Destruction, but instead of flying from impending Danger, he came running swiftly towards my Horse, as if he aim’d to overthrow me with his fury.

A very odd Passage.

“ SURPRIZ’D at the advance I saw him making, I prepar’d as well as possible, for Self-defence, and poizing in my hand a pointed Javelin I carried with me, was about directing it to wound his Breast, when (O amazing Prodigy !) I saw the Dogs begin to tremble, and instead of tearing his unhappy Limbs, lie down and fawn, with lolling Tongues upon the panting Animal ; who with a timorous haft, as sadly apprehensive of the threatening Weapon, rear’d himself upright upon his hinder Feet, and with his two fore Legs, and the expressive motions of his Head and Eyes, made melancholy signs of some important Secret, which his want of Speech deny’d an utterance.

A Turk discovers his Brother’s Soul in the Body of a Stag.

“ M E T H O U G H T S, the very moment when this moving posture of the Stag was pleading for compassion, I perceiv’d a sudden cold strike thro’ my Body, and imagin’d I distinctly heard a murmuring Whisper speak these Words, as softly and serene, as if some gentle breath of Wind had fann’d my Temples. Pity, O unthinking Man, thy Brother’s Soul, to whose appointed wand’rings, the intended Death of this poor Stag, shall add twelve Tears of tedious Pilgrimage.

“ A S T O N I S H ’ D at the strange, and unexpected Accident, I drop’d my Javelin from my trembling hand, and scarce preserv’d myself from sinking off my Horse, by the industrious Favours of my Friends Assistance : But while they were busy in endeavouring to recover me again, the Stag was gone, nor did one Dog attempt to follow him.

“ A N D now, continued he, you will not wonder that I hold the Doctrine you so much oppose for certain Truth, and undeniable Reality, my Brother’s Soul by this strange Accident converted me ; and may the Will of God direct some Chance to lead your Judgment, first, to see the light of Mahomet, and then, the certainty of this sure Faith, the Tenet of his Follower.

E X C U S E me, Reader, that I have so long detain’d you on so whimsical a Subject, nor believe you see this Story here inserted from a fond effect of my Credulity ; I tell it to divert you with the Turk’s Opinion, who had fram’d hereon, a fix’d belief of Transmigration, and imagin’d by the whisper which he dream’d he heard, that such departed Souls as dwelt within a Beast that happened to be kill’d, or die by accident before its time, shall lose entirely all those Years they had remain’d inclos’d before such accident, and be oblig’d to wander so much longer, thro’ the various Stages of their tedious Journey.

Monasteries among the Turks, by whom Ordain’d.

M O N A S T E R I E S, or a sort of Cloisters for religious Turks of several Orders, were anciently ordain’d by Mahomet’s Decree, in imitation of the Convents famous then, for exemplary Piety, and great Oeconomy, by the religious Practices of Solitude and Sanctity among the Christians.

Muveh-lehvee an Order of Turkish Monks.

O F these, are held in most esteem Muveh-lehvee, an Order, silent, humble, modest, and professing Charity ; they wear the coarsest Dress that can be

be possibly invented, and renounce the *World* with all its Glories, fasting every *Thursday* round the Year, besides the *Ramazann*, or publick Ceremony; and neglecting piously all *earthly Pleasures*, for the preferable Blessings of a future *Paradise*.

ICONIUM is the favour'd Residence of these religious Men, there dwells the Chief, or Prior of their Order, and from thence they go like *Roman Missionaries*, up and down thro' *China*, *Persia*, and the wide Dominions of the *Great Mogul*, striving to convert to *Turkish Superstition*, every Man they can commodiously fall in with; and by travelling without the least suspicion into foreign Countries, become the only able Spies of all the *Sultan's* vast Dominions.

These Monks, the most accomplished Spies of Turkey,

THERE is no Order in the *Romish Church*, which does so nearly suit the Manners, Habit, Humour, and Deportment of these *Turkish Fryars*, as the *Capuchines*; and they agree so fully and exactly in their several Customs, that, were it not for staining with the near Comparison, a *Christian Character*, these *Eastern Priests*, and *Monk-Mahometans*, might not improperly, be call'd the *Capuchines of Turkey*.

Not much unlike the Capuchines of Rome.

A *NOTHER* Order of the *Turkish Priests*, they call *Nim-tulahee*; these have their Convents in the City of *Constantinople*, weigh their Bread by *Drachms* and *Scruples*, fast and pray whole Days together, and avoid the Company of all Mankind. They place no value on the Blessings of Mortality, making frequent use of this grave Maxim in their common Conversation; Riches are the vainest Trifles we can possibly collect, since they so far possess our Thoughts, that we forget one fatal Hour may take us from them; and herein, they seem to steer the prudent Course of a sincere Morality, believing the natural Frailty of our humane Bodies undeserving half the pains we take to pamper 'em, and disregarding with a wise Disdain, those transitory Ornaments, and fading Satisfaction, which must perish with the Persons of unthinking Mortals. And here they act agreeable to the Notions of the admirable *Horace*, in the seventh Ode of his fourth Book.

Their pious Maxim,

Hor. L. 4. Ode 7.

Pulvis, & umbra sumus.
Quis scit, an adjiciant hodiernæ crastina summa
Tempora Dii superi?
Cuncta manus avidas fugient heredis, amico
Quæ dederis animo,
Cum semel occideris, & de te splendida Minos
Fecerit arbitria,
Non, Torquate, genus, non te facundia, non te
Restituet pietas.

What are the Bodies Men so vainly boast,
 But Dust, and Ashes, and a fleeting Ghost?
 Who knows, if Heav'n, whose Pow'r to day we praise,
 Will add one short to Morrow to our Days?
 Vainly, fond Mortal, does thy Soul employ
 Her greedy Faculties in search of Joy;
 For all those Blessings thou dost now prepare
 Will fly the eager hopes of thy expecting Heir,
 When the impartial Stroke of certain Death
 Shall ravish all thy Glories with thy Breath;
 When the Great Judge of Heav'n's unbounded State,
 Has sentenc'd thee to some eternal Fate,
 Alas! my Friend, where's then thy noble Blood?
 What will avail thee there thy earthly Good?

Vainly

Vainly, thy *Eloquence* will *there* implore,
Nor can thy *pious Life*, thy *finish'd Course* restore.

Edheemi, a
grave and so-
litary Order.

ANOTHER Order of the *Turks Religious*, call'd *Edheemi*, live in *Woods, Cells, hollow Trees*, and other lonely Places, converse *familiarly* with *Lyons, Tygers*, and the wildest Beasts which haunt the Forest, if we may believe the Members of their own *Fraternity*: They have some *Convents* in the *Eastern Parts* of the *Grand Turks Dominions*, but will rather choose to live *abroad*, and taste the *free, uninterrupted Pleasures* of a constant *Solitude*.

santoons, a
loose, and
frantic sort
of People.

SANTOON's, or Holy-Men, a sort of *frantic, idle and conceited Beggars*, going *almost Naked*, with their Bodies wounded deep in many Places, are esteem'd among the *Turks* as *Sacred*, and inspir'd by the *divine Illumination*: These commit the worst extravagancies, under the deceitful Cloak of *heavenly Raptures*, and are allow'd the use of *Wine*, and all *strong Liquors*, to enable them the better to converse with *G O D* and view his *Glories*.

Fools and
Mad-Men,
valued much
among the
Turks.

MAD MEN and *Fools* are by the *Turks* esteem'd the Favorites of *Heaven*: They think 'em taken from their *Tenements of Clay*, to talk with *Angels*, in the upper Regions, and will therefore beg the blessing of an *Idiot*, when they meet him in the Streets, and bending forward, *kiss his Garment*, with the most *profound and humble Veneration*.

Schism, more
prevalent in
Turkey, than in
Christendom.

MANY other *Seets and Orders* are at present found among the *Turks*, some of which, assert Opinions in *diametrical* opposition to the *Tenets* of the others; and divide the *Doctrine* they profess from *Mahomet*, into such *intestine Fairs*, and *publick Disagreements*, that the power of *Schism* in *Christian Churches*, falls far short of that, now found in every *Province* of the *Turkish Empire*.

The Opinions
of some, dia-
metrically op-
posite to those
of others.

SOME profess *perpetual Chastity*, and fearing *Nature* will incline 'em to forget the *tenour of their Vow*, will make themselves *unable to commit such Sin*, by the *preventive* virtue of a *self-Castration*; others *Marry freely in their very Convents*, and enjoy, amidst the rigid Ceremonies of *religious Solitude*, the loosest pleasures, and *unbounded freedom* of allow'd *Polygamy*; some again *must never Marry*, but are made a full amends for that *restriction*, by the liberty they have to hold a *free and undisputed Conversation*, with as many *Concubines* as they find means to compass.

One common
Article, in
which they all
agree.

THUS they vary widely from each others *Practice*, and only join *unanimously* in this *One common Article*; That 'tis their duty to *oppose with Violence*, the *Doctrine of Christianity*, *hate, kill, and persecute* without compassion, all the Members of that envied Faith, till they have rooted from the Earth the Name of *Jesus*, and reduc'd the Nations of the *conquer'd World*, to worship singly *One Great God*, and *Mahomet his Prophet*.

BUT the *never-failing Mercy* of our great *Protector*, who prevented hitherto their curst Designs, has *graciously* been pleas'd to take away all Cause of fear from his *defended Church*, whose *firm Foundation* he has plac'd upon a *Rock*, nor shall the *Gates of Hell* prevail against it.

CHAP. IX.

Of the Turkish Studies, and how far Learning is encourag'd among them.

LEARNING, as inconsistent with the nature of a Government, wholly founded on the Power of the Sword, receives but small encouragement in any Part of the Grand Signior's Empire; and as I have said before, it is a Maxim of his Policy, to bend the Minds of all his Subjects to a constant Practice of the Art of War, imagining that, when a Man relaxes from the love of Military Toils, to the more soft, bewitching Charms of Books and Solitude, he grows unfit for Martial Labours, and becomes so deeply sunk in pleasing Contemplations on the Works of Nature, that he loses by degrees, that active Vigour, which shou'd bravely recommend a daring Soldier to the face of Danger.

Learning, discountenanc'd in Turkey, and the Reasons of it.

ROME, the ancient, and the glorious Mistress of the kneeling World, has taught the Turks by sure Experience, that Learning, and the moral dictates of attain'd Philosophy, agreeing sympathetically with the noble, honest, and religious Forms of milder Governments, preserve a peaceful and unshock'd Tranquility; for Men thereby, will see the Blessings they enjoy in Liberty, and know to prize their happy Freedom: But in Governments Tyrannical and Arbitrary, Learning, like a Spurr to Horses of a fiery Nature, only serves to make 'em feel, and hate their Servitude, exciting warm, and dangerous sparks of Courage in their Breasts, whose sure Effects produce an eager, and undaunted Inclination to expose their valued Lives and Fortunes, for redeeming gloriously the ravish'd Charms of Liberty and Property.

Learning, agreeable to mild and gentle Governments.

Dangerous, and fatal, to an arbitrary Monarchy.

THUS, while the weak and dubious Fate of infant Rome, oblig'd her Sons to slight all Studies but the Art of War, she triumph'd nobly in a vast Success, and grew in time, to such a pitch of Pride, that she subdued the Monarchs of the distant East, and rais'd Her Emperours to all the Pow'r, that arbitrary Rule and unresisted Tyranny cou'd possibly afford them; for the constant Practice of a Military Toil made Dangers natural to all her People, who, allur'd by hopes of fresh Success, attempted freely any hazard, like the Men of whom, thus Lucan in his first Book,

Rome, successful in her pristine Ignorance.

Quos ille timorum

Maximus, haud urget Lethi metus; inde ruendi

In ferrum mens prona viris.

Who, fearless, ev'n of Death, (sears blackest fright,) Led on by Courage, swiftly rush to fight,

O'er Groves of pointed Steel.

BUT when the Roman Conquests had possess'd the World, and gain'd the height of aniversal Monarchy, the call of War no more alarming their forgotten Valour, they betook themselves to study Arts and Sciences, and flourish'd for a while in all the Blessings of meridian Glory; but the dictates

O'erturn'd, and ruin'd, by polite Improvements.

of their Learning *fatally encourag'd*, soon inspir'd their glowing Bosoms with a scorn of Slavery, and produc'd such *bloody* and *intestine Discords*, as o'erturn'd the *Grandeur* of their *spreading Empire*, and involv'd the *Government* in all the miseries of divided Ruin.

HOWEVER, as 'tis natural for the working Brains of Man to fix *attentively* on some peculiar and selected Object, how wide soever from the fashionable Practice of the Times they live in; so *some* are found among the *Turks*, whose native Curiosity inclines them to the search of what *small share* of Knowledge they can possibly attain from the perusal of those *few* and *trifling* Books they have among them.

AND tho' for reasons mention'd in the Chapter of the *Turkish* Policy, the Art of *Printing* is prohibited among those People, 'tis not likely they should reach so great Perfection in the Study of *Philosophy*, and other dubious Parts of Learning, as the more enlightn'd Scholars of the *Christian* World, yet are not *all* so meanly ignorant, as the *generality*. The Person, whose Ambition leads him to bestow upon some favourite Son a costly Education, *generous* and *particular*, must first begin like those in *Christendom*, and see them taught their A, B, C, or *Alphabetic* Knowledge of the *Turkish* Language.

The first advance of *Turkish* Learning.

The Knowledge of the Alphabet, as much as is requir'd, in any *Turkish* Minister of State.

The Govern-

Scarce One in many Hundreds of the Sultan's Subjects, tho' they read perhaps indifferently well, can write *his Name*, or form one single Letter of the *Alphabet*, so that when any Business offers, which they would acquaint a Friend with, who resides at any distance from the Towns they live in, they must address themselves to certain *Scribes*, or *Publick Notaries*, whose peculiar Trade it is to write the *Letters*, *Wills*, or other Paper Instruments of any such as will employ them.

Scribes, or publick Notaries, us'd much in Turkey.

Their Number in Constantinople.

NO less than *Thirty Thousand* of these *Publick Scribes* at present dwell, in full Employment, in the City of *Constantinople*, and proportionable Numbers are distributed by order of the Court, to other Cities of the *Empire*: They are admitted upon full Examination, by the *Great Vizier*, or some inferior Officer deputed by him. They take an Oath to keep all Secrets, no ways tending to the *Sultan's* prejudice, but discover every little Hint that looks like *Treason*; hereby 'tis difficult beyond *Imagination*, to maintain a treacherous or illegal Correspondence.

Their several Businesses.

NOT only *Letters* and the little Instruments of *private Business* are dispatch'd *promiscuously* by the *Scribes* abovenam'd, but all the Copies of such *ancient Manuscripts*, or *modern Treatises*, as are in use among them, must be frequently transcrib'd by some of these, the Art of *Printing* not allow'd, as I before inform'd you.

The art of Writing fair, in great Perfection with the *Turks*.

HOWEVER, *Omne malum habet in se bonum*, Every Ill contains some Good within its self. The *Scribes* of Turkey by perpetual Practice, are become such *Masters* in the Art of *Penmanship*, that they have *Pieces* common in their meanest Houses, which for justness of Design, equality of Character, and accomplish'd *Beauty*, *Grace*, and *Smoothness*, cannot be exceeded

exceeded, or indeed *match'd* by the politest *Writing-Masters* known in Europe.

SINCE I have had occasion here to speak of *Letters*, 'twill not be digressive from the Subject of the Chapter to acquaint the Reader, that in order to prevent the ill Effects of treasonable Correspondences, they permit no settled *Posts* in any Part of *Turkey*; so that he who wou'd dispatch a Letter to a Friend, tho' hardly fifty Miles asunder, is oblig'd to hire on purpose some *Courier*, or proper Messenger, or must be forc'd to stay the motion of a *Caravan*, or the departure of a certain sort of *Message-bearers*, Natives of *Arabia*, who ramble up and down on foot to every Corner of the *Turkish Empire*, and will carry Letters for a large Reward to the remotest Borders of the *Turks* Dominions.

The difficulty of sending Letters to any Part of the *Turkish Empire*.

THE Reader will conclude that wanting *Posts upon the Roads*, must render Travelling a vast expence, fatigue, and hazard; and really where a Man presumes to trust himself alone, or undefended by the Power of some respected Order, he exposes rashly, both his Fortune, and his Life, to the repeated *Insults* he is sure to meet with, from the barbarous Wretches he must pass by in his Journey.

The danger of travelling alone very great in *Turkey*.

BUT the Man who knows the Custom of the Country, will be sure to hire a *Turkish Janizary* to accompany him; by whose Protection, he will not only be secure from Danger, but may Eat and Drink, Sleep, Ride, or what he pleases, free from Charge, upon the oft-invaded Property of the poor, enslav'd, and miserable Inhabitants.

How a Man must do to travel safely.

BUT to return to what I was about, no sooner has the Student gain'd a full and finish'd Knowledge of these earliest Rudiments, but he proceeds to change his *Theory* to *Practice*, and apply himself to study with the utmost care, and venerable industry, the un-numbered Intricacies of their *Alcoran*; for to be learn'd in that, is what they all desire with eager Emulation, as the Means whereby they gain the reputation of accomplish'd Scholars, and are thoroughly qualified for any *Post* of Honour, or Religion.

The second Step of *Turkish Learning*.

THE Men who reach Perfection, or as great an Height as can be well attain'd, in this respected Study, are on all hands sought to, by the common People, as the Oracles of their Religion, and undoubted Solvers of the most abstruse and noted Difficulties; but more than any other, are esteem'd a sort of Men, who by a daily running over the several Chapters which compose their *Alcoran*, in time commit it to their Memories, and can repeat in order every Sentence of its valued Doctrine, so that bearing as it were the Body of their whole Religion, within themselves, they are esteem'd as Sacred as the Book it self, and every where distinguish'd by such shining Privileges, as declare how much the *Turks* (O shame of *Christendom*,) encourage more than we the Study of Religion.

The great respect, the *Turks* show to such as are well vers'd in the Exposition of their *Alcoran*.

THE *Turkish Language* rough and inharmonious, is oblig'd to the *Arabian*, *Persian*, and *Chaldean Tongues*, for all the softness it at present boasts; which notwithstanding, is so very little, and so seldom understood by common People, that the *Turks* of late, disuse the Practice of that borrow'd sweetness, once the aim of all their Nation.

The *Turkish Language*, rough and beholding to 3 other Dialects.

OF all the noble Languages at present spoken by the Western World, *Italian* is the only Favourite among the *Turks*, and that being seldom understood, beyond the superficial Knowledge of a common Conversation; the *Latin*, *German*, *Spanish*, *French*, or *British Dialects*, are altogether strangers to their Learning or Affections; nor is the *Græcian Tongue*, that

Italian, the only Western Language studied by the *Turks*.

poor unhappy Sufferer with her ruin'd Sons, so much as *sought*, or any ways *esteem'd* by the illiterate Subverters of that *lamented* Nation.

BUT tho' the native harshness of their own unpolish'd Tongue, denies that smooth, enchanting *Eloquence*, those various *Tropes*, and graceful *Figures*, which shou'd form the *fine*, and *lofty Style* requir'd in *Rhetorick*; the *Turks of Note*, or lovers of Improvement, are not void of other Means, whereby to reach a wish'd amusement, which the barren Study of their barbarous Language cannot give them.

The Persian, and Arabian Romances much in vogue among the Turks.

THE Method then they take to raise their Souls to *emulative* heights of *Honour* and *Ambition*, is to study an accomplishment in all the artful Turns of *Persian* and *Arabian* Oratory; whereby they are inspir'd with lofty thoughts and brave desires of equalling those *great* and *noble Actions*, which they read with wonder in the generous Characters of *ancient Hero's*, celebrated *gloriously* in the fam'd *Romances*, and ingenious *Novels*, *numerously* scatter'd up and down, in both those Languages.

The common Subjects of the Persian Stories.

THESE *Novels* and *Romances* are compos'd by certain famous Writers, who possess a *Genius* fertilely productive of inimitable turns of *Wit* and *Fancy*; they consist, for the most part, of broken Remnants of the several *Histories* of worthy Men, set off to great advantage, by the fictitious Beauties of their strange Additions; nor do they want the taking *Graces*, and enchanting *Ornaments*, which shine so softly thro' the various Subjects of our *British*, *French*, and *Spanish* Novels.

How they are adorn'd.

THEY boast their *Knights* relieving Ladies in Distress, and Slavery, their *Tilting*, *Tournaments*, and amorous *Courtships*, their enchanted *Castles*, *Gyants*, *Monsters*, *Dwarfs* and *Squires*; their *delightful Meadows*, *murm'ring Currents*, *shady Bowers*, and *Groves of Myrtle*; all which are there as frequent and *fantastical*, as in any *Clelia*, or *Cassandra* of them all.

One Kederlee, the same with them, as St. George among the Christians.

The 4 Beasts which the Turks have plac'd in Paradise.

AMONGST the many mighty Men of *Valour* and *Renown*, whose Acts of *Chivalry*, they record as *Miracles*, they relate prodigious and diverting Stories of a certain *Knight* call'd *Kederlee*, who by the Actions of his Life, appears no other than the fam'd *St. George*, that celebrated *Dragon-killer* of the *British Nation*. And so highly do the *Turks* respect the Memory of this illustrious *Champion*, that, in regard of his unequal'd and surprizing Merits, they have given his *Horse* a Seat in *Paradise*, and plac'd him there, in state and *glory*, with the *Ass* whereon our *Saviour* rode, the *Dog* belonging to the *Seven Sleepers*, and the favourite *Camel* of their Prophet *Mahomet*.

The Turks unskill'd in History.

AS for the delightful, and improving Knowledge of *History*, the *Turks* are wholly destitute of any means whereby to reach the smallest Skill in that engaging Study; for tho' they take a constant care to keep *exact* and punctual Records of the *Rise* and *Progress* of their own prodigious Empire, they are so ignorantly defective in the Study of *Chronology*, that by the strangely rude and barbarous dictates of receiv'd *Tradition*, they confound all *Ages*, *Reigns*, and *Persons*, in the mixt disorder of a wild irregularity.

A strange Opinion of the Turks, concerning Solomon and Homer.

THUS they look on *Solomon* and *Homer* to have been two Brothers, who contended with each other for the Bays bestow'd upon the most deserving *Poet*, and believe that *Homer* having gain'd the universal *Plaudit* of the Judges of those times, was envied by his Brother *Solomon*, and being banish'd from the Court, was forc'd to roam about the World, and beg a livelyhood from charitable Contributions.

I know not how it comes to pass, but *Solomon* is now the only Prince who lives in their Traditions, and so great a Notion have they form'd of his extensive Power, and the splendour of his Government, that they have list'd all the famous *Monarchs* of the ancient World, as Servants to his Grandeur.

THUS is the celebrated *Julius Cæsar* thought by all the *Turks*, to have been *Admiral* of a prodigious Fleet of Ships, belonging to the abovenam'd *Solomon*, consisting of a Thousand and odd Hundred Sail. They say, that *Alexander the Great*, was the illustrious General of his victorious Armies; and that *Job*, so famous for his exemplary Patience, was the Judge of all Civil Causes of his large Dominions.

Another of *Julius Cæsar*, *Job*, and *Alexander the Great*.

SOMEWHAT more refin'd are their Capacities in the Art of Poetry, if that indifferent Skill they boast may claim the honour of so high a Character; for the ambitious *Sultans* of the *Turkish* Empire, hearing that the Works of ancient Poets are esteem'd in Christendom; and having been inform'd by *Runnagado's*, what immortal Characters have been confer'd on former Princes, by the Pens of such as writ harmoniously, became inspir'd with eager Wishes, that their own great Actions might be copy'd to advantage, by some *Eastern Muse*, and so transmitted with a shining Glory, to the praises of Posterity.

More vers'd in Poetry, and why inclin'd to study it.

Ambition of the *Turkish* Sultans.

THIS flatt'ring Notion of the *Turkish* Monarchs, caus'd an eager application of their Subjects Fancies to the favour'd study of Poetic Excellence, but the unpolish'd Cadence of their guttural Language, not allowing them sufficient Harmony, they make but dull, insipid Verses, unless they tune their Muses to the warbling Lyre of smooth *Arabia*.

The *Turkish* Language too rough for Poetry.

HOWEVER, notwithstanding all the dis-advantages they meet in their attempt, they still continue to improve their Genius in the practice of this Study, using Arguments to prove the use, and great necessity of Poetic Learning, not much unlike the thoughts of *Horace* in the following Verses.

The Arguments they use in its defence.

*Vixere fortes ante Agamemnona
Multi, sed omnes illacrymabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro.*

Men brave, and valiant liv'd before those Days,
Wherein fam'd *Agamemnon* gain'd his Praise,
Yet does a dark oblivion throw'd their Fames,
And Nights black Mists efface their glorious Names;
Unknown, and unlamented, dead they lie,
While Deeds of later Hero's never die;
Hence springs the Cause, the first no Poets praise,
The last out-live their Death, in Bards immortal Lays.

STRONGLY notwithstanding, are these great Encouragers of Poetry oppos'd, by certain Sects of grave, morose, and rigid Principles, who raise Objections to the Study, from the many false and contradictory Assertions of the greatest Poets, which besides the scandal they affirm it must infallibly create to their unstain'd and holy Doctrine, has another ill Effect, which is, so painting over all the Vices of a Man or Nation, and so Satyrically detracting from their envied Virtues, that Posterity will be oblig'd to read a mix'd Account of Truth and Falsehood, without the smallest possibility of distinguishing with certainty, between the one and the other. And herein they seem to blame such noted Fictions, as those for which *Ansonius* cen-

The Study of Poetry, why oppos'd by certain rigid Sects.

The Reasons which they give for their dislike of Poetry.

cenfures *Virgil*, in the following *Verses*, on the Statue of *Queen Dido*; as I remember in the 117th Epigram.

Auson. Epig.
117.

*Illa ego sum Dido vultu, quam conspicis hospes,
Assimulata modis pulchraque mirificis.
Talis eram, sed non Maro, quam mihi finxit erat Mens,
Vita nec incestis lata cupidinibus :
Namque nec Æneas vidit me Troius unquam,
Nec Libyam advenit classibus Iliacis.
Sed furias fugiens, atque arma procacis Iarbæ,
Servavi, fateor, morte pudicitiam ;
Pectore transfixo castos quod pertulit enses ;
Non furor, aut læso crudus amore dolor,
Sic cecidisse juvat : Vixi sine vulnere fama,
Ulta virum, positis mœnibus oppetii.
Invida cur in me stimulasti musa MARONEM,
Fingeret ut nostra damna pudicitia ?
Vos magis Historicis lectores credite de me
Quam qui furta Deum concubitusque canunt,
Falsidici vates : Temerant qui carmine verum,
Humanisque Deos assimulant vitiis.*

The Epigram
in English.

I am that *Dido's* Image, kind and fair,
Whose Form thou seest here carv'd with artful Air ;
Such was my Body, but my Soul ne'er knew
The Crimes, which *Virgil* made my Story do ;
Nor was my Life debauch'd by loose Desires,
Nor burnt my honour in incestuous Fires ;
Never did fam'd *Æneas* see my Face,
Nor land his Trojan Squadrons in this Place,
Flying the Rage of proud *Iarba's* Will,
To save my valued Fame I chose my self to kill ;
Nor was it Madness made my Bosome bleed,
But chaste and weighty Grief, that urg'd me to the Deed :
Thus did I fall, unwounded in my Fame,
My Consort's Wrongs reveng'd, and all my Shame,
And built a stately Town, to celebrate my Name.
But why malicious Muse, didst thou inspire,
Erroneous *Virgil* with a strange Desire,
To heap a feign'd Dishonour on my Name,
And sell my Modesty to raise his Fame ?
Learn all from me, credit *Historians* more
Than those who ne'er will give their Fables o'er ;
But daringly expose to publick View,
The secret Acts of Love, which *Jove* is pleas'd to do ;
Poets are Lyars, and for love of Rhymes,
Will make the Gods themselves partake of human Crimes.

The manner
of making
Turkish Verse.

THE *Turkish* Poetry consists of certain short and broken Measures, chain'd most commonly to double Rhymes, that so the jingle of the Numbers may atone as much as possible, for the unpleasant roughness of the Cadence ; they confine their Muses for the most part, to low and doggrel Balads, or the whining Composition of some amorous Pastoral ; yet some few are found among them, of a very brisk and sprightly Wit, who will on Weddings, Victories, or other such occasions, exert their Faculties in forming something like a Panegyrick, Epithalamium, Ode, or witty Anagram, and having done their utmost, with design to please the Patrons they address, receive a Present equal to the merit of the Work, or rather given according

ding to the *generous, or avaritious Temper* of the Person they have complimented.

BUT *Examples* will be most diverting, and inform the Reader more exactly of their peculiar Taste of several sorts of Poetry ; I therefore now proceed to come as near as I can trace their Language, to some remarkable and celebrated Turns of *Turkish Wit*, whereby the *Authors* gain'd a great and lasting Reputation.

Examples are the surest means of teaching any thing.

THERE was a noted *Turk*, who liv'd in *Constantinople*, and had lately gain'd the Parents Approbation of a certain Lady, young, and beautiful ; they were married, and their *Nuptials* celebrated with a Splendour equal to their Fortunes, which were great and plentiful : The Sports, perform'd on such occasions, drew the Observation of all sorts of People, who were treated and caress'd with wonderful Civility ; among the rest, unwilling to omit the smallest point of lofty Liberality, the joyful *Bridegroom* sent an Invitation to the most esteem'd, and brightest *Poets* of the City ; assuring them they should receive an hearty welcome ; and to tempt the trial of their utmost Skill, inform'd 'em, he design'd a good Reward for him, who made the finest Verses, in congratulation of his Marriage.

A pleasant Story of a *Turk* who hir'd *Poets* to make Verses on his Wedding.

THE summon'd *Bards* appear'd immediately, and having feasted plentifully on the *Bridegroom's* Entertainment, thought it proper to remember what they came for, and retiring severally to the private Arbours of their Patron's Garden, soon compos'd the mercenary Praises he expected from them, and returning to the Place where waited the impatient Company, repeated every Man his own Performance, and submitted, each in hopes of preference, to the decisive Judgment of a fair Majority.

The Poets feasted by the *Bridegroom*.

THE Consequences of this famous Battle of the *Turkish Muses*, having made some noise about the City, many Copies of their awkward Panegyrics were distributed about ; and since I was oblig'd by an Acquaintance with an *Italian* Translation of them all, I wou'd not think the Pains too great, for the diversion of my Reader, to present him with their Verses in a *British* Dress ; the first are these which follow.

A comical Reward for Poetry.

I *Mustapha Bashaw* to you great *Ali*,
Fav'rite of *Mahomet*, and pride of *Hali*,
Address my Lines——you are a Man so clever,
That I cou'd wish you were to live for ever ;
For then the beauteous Wife you now enjoy,
Wou'd bring you ev'ry Year a smiling Boy ;
So wou'd the World forever happy be,
Beauty, and Youth, Wit, Wealth and Honour see,
Your Wife and Sons wou'd prove the former two,
And the three last, must ever shine in you.

The first Poets Verses.

I assure the Reader I have done the *Poet* Justice in his *Fancy* and *Expression*, which tho' a little brighter in the end than the beginning, may be excus'd, in that 'tis more than tolerable in a Country where the *Sun of Learning* shines so seldom. But here comes another somewhat merry and diverting.

A Spanish *Ritornello* on the *Bridegroom* and his Poets.

O mighty *Ali* let me swear
That a most happy Man you are,
Your self is wondrous wise and witty,
And God has sent a Wife to fit ye ;
But that I may discover best,
How much I really think you blest,

The second Poets Verses.

Oh

Oh Heav'ns ! were I one Hour of Life,
To be in bed with your sweet Wife,
S'bud how shou'd I for Joys then strive,
And be the happiest Man alive !

THE Author of this *comical Conceit* was one *Morat*, a brisk and airy Spark, who wou'd not lose his Jest, where'er he found it ; but his Muse however mist the *Prize*, and tho' the *Bridegroom* seem'd well pleas'd, and laugh'd for company, he was not master of a *Turkish* Nature, if he did not curse the *Poet* for his odd, *uncommon* way of praising him. A third succeeded him *more gravely*, with the Lines which follow.

The third Poet's Panegyrick on the Bridegroom.

I.

God made two Sparks of heav'nly Fire,
More bright than others were,
Fram'd 'em to kindle soft desire,
Both Spotless, Chast and Fair.

II.

Go down says He, to Earth, and there,
Long wander up and down,
Till having found the loveliest Pair,
Their Bliss by Marriage crown.

III.

They came and journey'd long in vain,
Untill they found the Two,
Then center'd here, and now contain,
The destin'd Joys of you.

SOME other Poets tried their Skill, but all fell short of these, and one *Zulduc*, the Author of the last, was judg'd deserving of the promis'd Prize, which was accordingly bestow'd upon him, by the *Bridegroom's* Order ; the Present was a well-shap'd *Ass*, with *Saddle* and *Caparison* embroidred richly, and the *Bridle*, *Breast-piece*, and the other *Harness*, all emboss'd with polish'd Silver, of which Metal were the large and weighty *Stirrups*, made according to the *Turkish* Fashion.

A comical Reward for Poetry.

THIS strange *ill-chosen* Present, soon alarm'd the Town with mirth and wonder, at the novelty of our triumphant *Poet's* odd Reward ; and 'mongst the many others who reflected pleasantly upon the *Turks* unfashionable Gift, a certain humorous *Spanish Runnagado*, skill'd compleatly in the *Eastern* Languages, and still retaining sprightly *Reliques* of his Countries *Genius*, was a little sharp upon the Subject in the following *Satyr*.

A Spanish Runnagado's Satyr, on the Bridegroom and his Present.

Complain not poor *Zulduc*, that thy Reward,
Seems not to speak a generous regard,
Thou dost alas ! mistake thy Patron's Mind,
The Gift he made thee proves him more than kind ;
For as a Lover, whom strong Passions move,
Yields up himself a Sacrifice to Love,
So *Ali's* Hand has giv'n to thee dull Man,
Tho' not himself, as near it as he can ;
For Nature, Bridle, Saddle, all combine,
To show how near the *Ass* and late-noos'd *Ali* join.

The Condition of Musick, among the Turks.

PROCEED we now to *Musick's* Charms, as like to those of Poetry as possible, yet not so much encourag'd by the *Turkish* Nation, who are altogether

together Strangers to the melting Strains of Vocal Harmony, nor understand the charming use of those delightful Instruments, whose elevating sounds have unresisted Power to move the Souls of dying Men, and make the poor desponding Wretch forget his Sorrows, and erect *with Joy* his drooping Head, to hear the *soft*, and *tunefull* Call, that lulls his Cares, and hushes *for a while* his loud Misfortunes.

THE Notion of the *Turks* concerning *Musick*, will appear a *Paradox*, for they abhor the *brisk* and *airy* Tunes of *Christian* Composition, and alike despise the dulcid Notes and melancholy, *soft*, complaining Strokes of grave *Sonata's*; yet are they never easy *when alone*, unless they have a kind of course *Ghittarr*, or such a sort of Instrument, consisting commonly of several Wires, upon a long and slender wooden Body, with a round, capacious hollow head, the form whereof is represented in the *Cutt* relating to the *Gracian Wedding*, in the one and twentieth Chapter, above the Letter *I* on the right hand of the Figures.

Their Notions thereof a sort of Paradox.

The shape of a *Turkish Ghittarr*.

WITH this dull Instrument the solitary *Turks* divert themselves, in every Place, and every Company; they place it in the left hand, and turning its unweildy Belly to their Sides, with the unheeding Fingers of their other Hand, strike up and down *at random* all the Wires, and whine out horrid, and unpleasant Noises, to the *hum-drum* Echo's of their barbarous Instrument.

Their manner of using it.

YET so bewitch'd are all the *Turks* to this ridiculous Amusement, that a Stranger must be plagu'd in every corner of their Streets and Houses, with repeated sounds of dolefull *Airs*, and noisy Voices void of harmony, nay to such extravagant Affection are they now arriv'd, for this prevailing Fashion, that the *Soldiers* go not to the War without their *Fiddles*; nor can any travel half a Day in *Turkish* Territories, but he shall see a grave *long-bearded Mussulman*, sit singly *cross-legg'd*, under some large *Oak*, or shady *Cypress*, pleasing his conceit with melancholy Ditties, to the *Strum-strum* Musick of his thrum'd *Ghittarr*, while his poor Horse is turn'd to graze about the Field, and seeks the pleasure of a more substantial Entertainment.

The strange esteem the *Turks* profess for the above-nam'd Instrument.

ANOTHER Instrument in use among the *Turks* is a large wooden Trunk, not much unlike the fashion of the former, whereto one large, and *rozin'd* twisted Cats-gut is affix'd so straitly, that by scraping thereupon with a proportionable Bow, a certain hoarse, and hollow murmur strikes the Ear, like the unpleasant tuning of a bad *Base Viol*.

The shape and use of the *Turkish Base-Viol*.

ANOTHER very celebrated Piece of Musick, is the noise they make with jingling *Timbrels*, which are form'd exactly like a Sieve, the bottom made of *Buff*, extreamly strong and durable; small, long, and narrow holes about the sides, contain a certain number of round, thin, and polish'd Plates of Brass, bord'd thro' the center, and securely fastned with a liberty to play, upon a little Pin; this *Timbrel* they make yield a very jarring and discordant sound, by striking with their Fists, upon the middle of the Leather, which thereby affords a sort of drowsy Base, to the more *shrill* and sprightly trebble of the clattering Plates of Brass about it. Both these above-nam'd Instruments are likewise represented, in the *Cutt* aforesaid.

The form of *Timbrels*, and how us'd in *Turkey*.

WIND Musick is not much in vogue in any part of *Turkey*; a sort of Pipe, or aukward Flute they make of Reeds, is what they chiefly now delight in: But the *Hautboys*, *Trumpet*, and the favour'd Instruments of *Christian* Countries, even from the *amorous Flute*, down to the rustic Bag-pipe, are entirely strangers to the *Turkish* Practice.

Wind Musick not in use among them.

Drums and
Kettle-drums
in high esteem.

DRUMS they use in martial Expeditions, and delight extremely in their warlike Thunder; Kettledrums they beat with skill and pleasure, but they understand no Tunes, nor boast the noble Theory of Musick, but play by rote on any Instrument, the incoherent dictates of a wild, extravagant, and artless fancy.

The Turks
unskill'd in
Logick.

THE Turkish Studies boast no Logick, nor does any Man among the most polite of all their People know its meaning; no tough Syllogisms puzzle their Discourses; no *Nego Minorem, Majorem, or Consequentiam*, confound their Students with asserted Contradictions; all is vulgar, plain, and ignorant, nor do they wish to gain a clearer notion, of a dangerous Science, which they say opposes always, and too often overturns, the truth of Argument, and light of Reason.

The Reasons
why they dis-
approve it.

Their Ignorance in
Metaphysics.

THEY know no more of Metaphysics, than a trifling Contest on the Attributes of GOD, and that maintain'd with such absurdity and weakness, that the artless Tenour of their jangling Disputations, cannot boast a regular proceeding, but is founded grossly on the obstinate profession of illiterate Contrarieties.

Physick not
well under-
stood in Tur-
key.

PHYSICK is esteem'd a sacred Study, but their Ignorance therein exceeds belief; for tho' the ancient Doctors of Arabia, were the best Physicians of the times they liv'd in, and cou'd say with Solomon, they knew the vegetable nurseries of Nature; nay, cou'd tell their Virtues from the Cedar to the Hyssop, yet the modern Arabs, and the spacious Body of the Turkish Empire, are eclips'd by Clouds of such supine Obscurity, that they can boast no good Physician in their Nation, but respect a Quack, if bred in Christendom, as an undoubted Master of an useful Science, which their want of Learning, or neglect of Opportunities deny themselves the smallest knowledge of.

Navigation,
how far
known to
Turkish Mari-
ners.

NAVIGATION, as I said before, is little understood by Turkish Mariners. The Compass is by them, divided into Eight great Points, and the dependant Usefulness of that illustrious Art so much unknown, that they can only sail before the Wind, and while the nimble Ships of other Nations ply with ease their handy Tacks to star-board or to lar-board Quarter, veer about, lie by, and coming up within few Points of every Wind, sail on secure, in spite of adverse and tempestuous Weather, the baffled Efforts of the Turkish Sailors failing their Desires; the unweildy Vessels of those ignorant People must be forc'd to creep for hospitable shelter, to the close protection of some neigh'ring Harbour, and expect with patience the desir'd return of proper Winds to prosecute their Voyages.

The State of
their Geogra-
phic Learn-
ing.

GEOGRAPHY is so unknown among them, that they hardly find a possibility of reaching Skill enough to learn the situation of their own Dominions, and so very dark are their Capacities that way, that some the most refin'd among them, have desir'd me to inform them, whether Britain did not border on the Mouth of the Mediterranean, and the King of France's Territories spread their Frontiers to the Western Indies.

Geometry,
Astronomy,
and Astrolo-
gy how far
known in
Turkey.

GEOMETRY they cannot boast the smallest Notion of, and are extremely ignorant of Astronomical Observations; yet some are found in Turkey, who pretend to Schemes and Figures in Astrology, and calculate Nativities for superstitious People, when even those very Men who pass for Conjurers, and are esteem'd as such by the unthinking Populace, behold with wonder the surprizing Form, and advantageous Uses of our Christian Globes, Celestial, or Terrestrial.

BUT

BUT let us now descend from lofty Studies, to the Rural Practices of Country Labours, and we shall perceive the common Ignorance as formidable *there*, as in their Schools of Education, and unpolish'd *Seminaries* of Religion and Philosophy.

SO little are they skill'd in *Agriculture*, and the Art of *Gardening*, that where the Ground requires *manuring*, they are wholly ignorant of all Improvements, which the rustic Arts of *European Husbandmen* have taught the Practice of, and let it lie *neglected* and *untill'd*, not useful to themselves, nor advantageous to Posterity.

The Turks unskill'd in Husbandry.

BUT Providence has *strangely* so ordain'd, that they possess such *fertil*, and *productive* Territories, as will yield the Blessings of a *double Harvest*, from the easy Labours of an *unfatigu'd* and pleasing Industry.

Their Lands extremely fertil.

YET are the *native Turks* so giv'n to *Luxury*, that few among them care to take the smallest Pains in *rural Practices*, but *on the contrary*, they still employ the subject *Greeks* to do their Drudgery, and live supinely like the lazy *Drones*, upon the plunder'd *Honey* of the *Bees* about 'em.

Greeks commonly employ'd to till the Ground.

AND perhaps, this universal negligence in Country matters, may proceed from that inglorious and submissive Slavery wherein they live, and which depresses weightily their *unsupported Spirits*, by the sad reflections of their miserable Servitude to an *unbounded Monarch*, who possesses at their *Deaths*, the Product of their Labours, and becomes *sole Heir* to all their Lands, excluding *even the Children* of a frugal *Father* from the wish'd enjoyment of a *ravish'd Patrimony*.

The Reason why the Turks neglect improving Lands.

FOR tho' the Charms and various Pleasures of a Country Life, may tempt the Inclinations of a thinking Man, to leave the hurries of a Town-distracted, and relax the Springs of wearied Life in gentle Solitude; yet is not any of these flattering Blessings to be *met*, or *hop'd for*, from a Rural Life encumbered with the plagues of noisy Discord, and severe effects of an insulted Slavery, where every Moment may produce some *strange* and unexpected Accident, and reduce the *Owner* of a rolling Plenty to the shame of Poverty or *Military Ravages*, upon the spiteful *Nod* of some *capricious Governour*.

How a Country Life may be unpleasant.

THEN, O *sweet* and *gentle Solitude*, are thy Retirements truly happy, when we can enjoy, *secure from danger*, the inviting Pleasures of thy *dulcid Mansions*; when the softer Wishes of our peaceful Souls, may *free*, and *unconfined* become successful, and our *undisturb'd*, and blisful Hours roll smoothly on, within the limits of *Paternal Residence*. How truly just are the exalted Notions of the *Roman Horace* on the present Subject, when he says,

When, and how, a Country Life is truly happy.

Beatus ille, qui procul negotiis,

Ut prisca Gens Mortalium;

Paterna rura bobus exercet suis,

Solutus omni fenore.

Neque excitatur classico Miles truci,

Neque horret iratum Mare,

Forumque vitat, & superba civium

Potentiorum limina.

Hor. Ode 2d. Epod.

Happy the Man, who free from Care,

As Men in former Ages were,

From Usury retires;

The Ode in English.

And Plows with pure industrious Hand,
 With his own Steers his Father's Land,
 The Crown of his Desires.
 No storms of War his Peace can shake,
 Unmov'd he sees the Billows break

And mocks the Oceans frown,
 He shuns all Courts where Lawyers are,
 Disdains the haughty Grandeur there,
 Contented with his own.

BY what has been already said, the Reader may conceive with ease, the utmost altitude of Turkish Learning; I shall now proceed in the ensuing Chapter, to inform him of the Morals of those mighty People.

CHAP. X.

Of the Turkish Morals.

THE Reader can expect no elevated Notions of refin'd Morality, from such as live on others Misery, and owe the Grandeur of their lofty Fortune to the bloody Ruin of invaded Nations, yet as Nature's Dictates; and the common Lessons of a mild Humanity, excite Mankind to do the Justice they again expect, so have the Turks, in the last Age, been more refin'd than formerly they were, by frequent Converse with the Christian Nations, which their extended Conquests made their Neighbours.

Some British Travellers have flatter'd the Turks.

STRANGELY do the Characters which all our Travellers have given the Turks, mistake their Nature, some Ingenious Gentlemen the Natives of Great Britain, have thought fit to speak those People noble Masters of a spotless Vertue, and describe them sailing in a Sea of Glory, laden richly with the golden Notions of Morality and Wisdom, which distinguish'd anciently the Great Inhabitants of the Countries they have conquer'd.

Others have detracted from their real Merits.

OTHERS, less obliging, but alike mistaken, byas'd by the Follies of a fond Partiality, allow them owners of not one commendable or vertuous Practice, but describe their Natures wholly sunk in dull Stupidity, and universally inclin'd to Mischief and Iniquity.

A Medium most eligible, and the nearest Truth,

THESE Extrems are both to be rejected, and a modest Medium chosen to direct us, we shall then discover that the same variety of Humour and Morality, now reigns in Turkey, that is found in Christendom, and that the numerous Mahometans are like our selves divided into Good and Bad, according to the Lessons of their different Educations, or the contrary Impulses of a vicious Soul, or one inspir'd with a sublime and generous love of Vertue.

NOT more divided is the Turkish Faith, than their infirm Morality; Their divided Notions of Morality. some holding lawful, meritorious, and as duty, that, which other some condemn as odious, sinful, and illegal; nay, to such degrees of violence do they proceed herein, that some believe it Sin to pity Christians, others hold it Charity to relieve them; some hate Mirth, and others Sorrow; some love one thing, some another; each opposing t'others Principle, with all the malice of discordant Obstinacy, as is describ'd by Horace in the eighteenth Epistle of his first Book.

*Oderunt hilarem tristes, tristemque jocosum,
Sedatum celeres; agilem, gnavumque remissum.*

The Sad the Airy hate, the Brisk the Sad,
The Swift the Slow despise, the Joyless hate the Glad.

BUT to let the Curious clearly understand in what Condition are maintain'd the common Morals of the Turks in general, I will transcribe a sort of Catechism taught their Children, who imbibing early what the Parents make 'em learn, continue when grown up, to justify their Tenets. The Interrogatories are as follow.

Q. Tell me thy Name?

A. My Name is Mustapha.

A Turkish Catechism.

Q. How wert thou made?

A. By One Great God, alone, and indivisible, Almighty, Mercifull, Omniscient, Sempiternal, full of Truth, and rich in Glory.

Q. By what means dost thou hope to gain Salvation?

A. By walking strictly in the Paths of Holiness, as measur'd out by God's Decree, and set before all true Believers, by the goodness and compassion of our Pastor Mahomet, (whose Name be Sacred) sent by God to teach Mankind, and now in Heaven, his mighty, true, and only Prophet.

Q. How dost thou expect to gain his Favour, or reward his Goodness?

A. By promoting his Religion, and a Charitable Pity of my Fellow Creatures.

Q. How must his Religion be promoted?

A. By destroying with the Sword and Fire, all such as dare oppose his holy Doctrine, till the Infidels are rooted from the Earth, and all the Universe submits to own his Glory.

Q. How will you extend the Charity injoin'd you?

A. By erecting Hans, or publick Inns for entertaining poor benighted Pilgrims, building Bagnio's, and endowing Mosques with large Revenues, if the Lord of Paradise is pleas'd to bless me with a plentiful Ability: If not, by giving freely to the Poor as much as I can spare, redeeming Slaves, and looking upon the Beasts which serve our Uses with a mild Compassion.

Q. How

Q. How are you to pity Beasts, or Birds which serve you?

A. When an Ox, Ass, Horse, Dog, Mule, or Camel, has for many Years been truly serviceable, I must let him graze in peace about my Grounds, and live the rest of his disabled Life, entirely free from Toil, or Drudgery, as a Reward for all his former Labours.

Q. What else are you requir'd to do to such poor Animals?

A. I am oblig'd to load my Camels and all other Beasts of Burthen, favourably, and with pity; buy the Birds that pine in Cages for their absent Mates, and let them fly away to seek lost Liberty.

Q. Who, under Mahomet, will you obey?

A. My Prince, and Parents.

Q. How must you serve your Prince?

A. With Life and Fortune, for he is the Lord of all my Plenty, and may honour my Head by making it his Footstool, I am to live and die when he commands it, and depend on nothing but his sacred Pleasure.

Q. How will you respect your Parents?

A. With the unfeign'd Duty of a meek Humility; as becomes the Honour of those Persons, from whom, next God, I had my Being.

Q. How will you deal with your Neighbours?

A. Love those, who love me; hate those, who hate me; kill those, who strive to kill me; but never give back Ill for Good, nor Good for Evil.

Q. What is your highest Wish?

A. On Earth Success, and Paradise hereafter.

Q. Is your Wish sincere? If not, may Heaven refuse it.

A. So be it to me.

THIS Catechism may convince the Reader, that howsoever differing their Notions are, in other Points, they all concur in one unanimous respect, wherewith they humbly own the Power of God, and worship his Divinity, of which the eldest Ages of Antiquity, acknowledge the assur'd Existence, and Hesiod seemingly inspir'd with more than Heathenish light of Reason, thus expresses.

A Quotation
from Hesiod,
concerning
the Power of
God.

Ῥεῖα μὲν γὰρ βεῖαι, ῤεῖα δ' ἑλιδόντα χαλέπτει,
Ῥεῖα δ' ἀρίστον μινύθει, καὶ ἄδηνον ἀέξει,
Ῥεῖα δ' ἵδ' ἰδύνην σκολιδὸν καὶ ἀγνηοῖα κέρπει,
Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.

High-thund'ring Jove, who in Heav'n's loftiest Throne,
Sits uncontroul'd, and rules the World alone,
At pleasure, lifts to Empire lowly Swains,
And hurls from boasted Grandeur, him who reigns.
With ease extirpates Lines of noblest Race,
And gives undreamt of Honours to the Base;
In short his Arm can make the Crooked Straight,
And draw out all the Pride, which swells the haughty Great.

THEIR Notions of the Duty, which obliges them to propagate the Doctrine of their Prophet, leads their Reason, Justice and Humanity so much astray, that neither Promise, Vow, nor solemn Oath, can bind their Conscience, to omit an opportunity of adding any thing to former Acquisitions.

The bad Effect of a bad Opinion.

BY this means, Christians find it dangerous to deal in Turkey, and gaining no security from sacred Oaths, nor oft-repeated Promises, refuse to credit such as they suspect, who therefore, not regarding publick Business, leave the management of all their Trade to crafty Jews, a People wily, and industrious in the art of Cheating handsomely, and who are numerous spread o'er every Corner of the Turkish Empire; Constantinople, and its Neighbourhood, containing many Thousands of those scatter'd People.

The Turkish Trade is managed by the Jews.

LYING is a Crime not often known in Turkey, nor does any Man affirm for certain Truth, what is not prov'd so, by his own Experience; and speaking generally, when a Turk has stroak'd his Beard, and laid his Hand with gravity upon his Breast, sedately to assert some question'd Point, you may securely take his Word, nor is he ever known to falsifie his Promise.

The crime of Lying seldom known among the Turks.

OF all the Turks immoral Practices, the Vice of Swearing to a strange extravagance, is most in fashion; and so oddly new, and different from ours, are their invented Oaths and Curses, that it will not be a needless trouble, to inform the Reader, what uncommon Thoughts those People exercise on such occasions.

Swearing practis'd and encourag'd.

THUS for example, When they would express their anger to a Man or Beast, they do it commonly in the rash and inconsiderate manner following; May the Graves black Angel fry your Soul; May you vomit up your Bowels, and your Heart Strings burst in sunder; May the Birds of Heav'n defile your Head, and your unwash'd Body damn your Soul to future Vengeance. But more ridiculous, and impiously void of reason, is a Method they encourage by a constant Practice, cursing, with a strange and senseless fury, things inanimate and void of Understanding; if a Man affronts 'em, Camel, Horse, or any other Beast of burthen checks their Will, or any accidental stumble o'er a Stone provokes their Passion, they proceed, without reflecting on the Object of their Rage, to vent these Curses, Annah sana Secteim Gaour, Annah sana Yonnina Sicheim. That is, I ravish'd your Mother, you Infidel, and I will ravish her again as she lies in her Grave.

Strange and unexampl'd Curses us'd in Turkey.

THEIR common Oaths are such as these, By Mahomet's Great Office; By the Throne of God; By the Roof of Heaven; By the Sea and Land; By the Sultan's Soul, and the hairy Scalp of my Mother.

The common Oaths in use among the Turks.

GAMING is so little prejudicial to the Turkish Government, that tho' the Natives much delight therein, as shall be shown hereafter, it was never known among this People, that Estates were ruin'd, and whole Families impoverish'd by the curs'd Effects of such a vicious Practice.

Gaming, how far encourag'd.

EBRIETY,

Drunkenness
a prevailing
Vice among
them.

EBRIETY, I have before inform'd my Reader, is unlawful by their *Prophet's* Prohibition of the use of Wine, or other strong intoxicating Liquors, yet how far this weak and disregarded *Barrier* stops their progress in so lov'd a Vice, will be easily conceiv'd, when I assure him, that no Nation under Heaven is addicted more to frequent Drunkenness, than are the *Turks* in private Meetings.

Whoredom
and Adultery
but rarely
practis'd.

WHOREDOM, and Adultery, too much encourag'd by the *Christian's* Practice, and alleviated commonly by the *palliating* Cloak of a pretended *Gallantry*, are seldom found among the *Turks*; the Punishments so great, and obviously known, and Difficulties of obtaining Female Correspondence so insuperably hazardous, deter them from attempting such *illegal Love*, and the little value which they hold their Women at, the Slavery that poor unhappy Sex are there subjected to, and the unbounded Liberty their Laws afford 'em in promiscuous Use of *Wives* and *Concubines*, excite no search of such unvalued Pleasure.

The *Turks* are
much inclin'd
to Sodomy.

BUT now, O black and horrid Shame! I must with all the detestation of a *Christian* Zeal, descend to speak a shocking Truth, relating to the strange and curs'd Pollution of *inverted Nature*, that ancient hellish Crime, which ruin'd *Sodom*, and at present reigns *among the Turks*, with such libidinous extravagance, that they will publickly avow their countenance'd delight in such a beastly and inhuman Practice.

The means
whereby the
Turks grew
fond of
Sodomy.

THEY have their favourite *Poofhts*, or *Catamites*, as common as their *Concubines*, and ride attended to the Wars or distant Governments, by rich and splendid Numbers of these young *Male Prostitutes*.

'TIS more than probable, that the raging Fire of this *impetuous* Lust, began to flame from the original Confinement of the *Turkish Janizaries*, denied, like *Roman Priests* the liberty of Marriage; who, therefore not supporting the unwelcome Prohibition with expected resignation to the Will of their Commanders, broke out in loose and wanton searches after *unknown Pleasures*; and like Water, check'd in its incumber'd Chancel, soon doubled former force, and rapidly o'erflow'd the *delug'd* Banks, whose lofty Mounds had formerly confin'd them.

The Vice en-
courag'd by
Impunity.

IMPUNITY for such unnatural and encroaching Guilt, emboldens their Presumption to so vast an height, that I remember with the greatest horror and amazement, an *unexampled* Impudence I was my self a witness of at *Adrianople*.

A Story of a
Turk, at *Adri-*
anople.

SIR Robert Sutton, now Embassador from Her Present Majesty to the Court of *Constantinople*, being just arriv'd in the abovenam'd City, where his Predecessor had some time expected him; it was my Duty to Congratulate his Entrance on that Dignity, which I did in company with many *British Gentlemen* at that time there: The House in which Sr. Robert lodg'd, was seated pleasantly upon a noble River, which runs along the City, and an open *Kiosk* or airy *Summer House* look'd out upon the Water.

WE were standing here extremely pleas'd with the delightful Prospect, when from the Plain upon the other side, we saw a *Turk* of middle Age and decent Habit, lead a Boy about Fourteen directly to the Bank which slop'd upon the River, where he thought himself securely shelter'd from the People of a Village nor far distant.

DESCENDED

DESCENDED to a Place convenient as he thought for the execution of his Purpose, he began, *to our surprize, and inexpressible confusion*, to prepare himself and his *consenting Catamite*, for acting a Design so hateful to our sight, and such a stranger to our Customs, that we scarce believ'd our Eyes, when they beheld this Object: We hallow'd loudly to the lustful Wretch, who turn'd his Head with seeming wonder to perceive us there, but still persisted in his first Attempt, till snatching up a *Fowling-piece*, which lay by chance upon a Table in the Summer House, I cock'd it, and presented it against his Body, as if I would have shot him dead immediately; *at this* he started, and adjusting the disorder of his loosned Dress, retir'd precipitately, with a thousand Curses on the House and Company, for having baulk'd so impious an Intention.

An incredible Proof of Turkish Insolence.

THERE is in *Barbary* upon the Coasts of *Fez*, and in the Neighbourhood of that Imperial City, a most strange and dreadful Proof of God's Repentment of this growing Guilt, in his surprizing Judgment on a certain *Meor*, inflicted in the very moment of the beastly Action: 'Tis *unbeliev'd*, at least *suspected*, tho' attested in the Works of *several Authors*; but that common fate of Travellers Assertions shall not make me backward in maintaining Truths I know; nor will *judicious Readers* question the Authority of any Man's Relation, for his having travell'd into other Countries; a poor, a weak, malicious Proof of Envy, and the mean effect of *Judgments Want*, or *scarcity of Honour*: For Men, by *Nature favourers of Truth* will still continue so, what ever Place or Climate they may chance to visit: For as *Horace* says,

A noted Proof of God's abhorrence of the Crime.

Why unbeliev'd.

The folly of believing Travellers more apt to lie than other People.

Cælum, non animum mutant, qui trans mare currunt.

Men, who o'er Seas to distant Countries rowl,
Of change their Climate, but retain their Soul.

UPON a spacious wild unshadow'd Common in the way from *Fez* to *Arbacan*, a Village not far distant, you perceive at near six Furlongs from the common Road, the Figure of a *Turk* committing Sodomy upon the Body of an *Ass*, and coming nearer, led by wonder, or prevailing Curiosity, discover it to be an Image form'd in very hard and solid Stone, the Hoofs, Hide, Hair, Teeth, and Colour of the *Ass*, as various and distinct as when alive; The *Turbant* of the poor unhappy Man seems half unty'd and hanging negligently o'er his Shoulders; even the *Eyebrows*, *Nose*, *Mouth*, *Lips*, and every Feature of his Face exactly form'd to speak him living; nay, the very *Rings* upon his Fingers, and the *Nails* of either Hand remain distinguishably obvious to the common View, alike converted into Stony Substance, varying in its Colours answerable to the different Parts of that amazing *Metamorphosis* it represents.

The particulars of the Story.

A very wonderful Act of Providence.

IT stands so strong and deeply rooted in surrounding Earth, that neither *Man* nor *Ass* can possibly be separated, nor the whole *conjunctive Monument* of Sin remov'd from its Foundation; which, they say, has very often been in vain attempted.

TRADITION teaches them, and they teach Travellers, that in some old forgotten Age, of which their ancient Records make no mention, the miserable Wretch thus strangely represented, frequently committed Sodomy upon the open Common, with *Asses*, *Mares*, and other Beasts, which graz'd promiscuously upon the publick Pasture; but that at last the weighty Justice of *Almighty God* o'ertook his Insolence, and chang'd him into Stone, whilst busy'd in his Wickedness, that so he might remain to future Ages, an immortal Monument of Heavenly Vengeance.

A traditional Account they give of the above-nam'd Accident.

No sort of Robbery much known in Turkey.

HOUSE-BREAKING, *Pocket-picking*, and the meaner Practices of *Petty-Larceny* are altogether strangers to the Natives of this Country; who so much abhor the Person of a *Thief*, that where a Man accus'd of any Robbery, escapes the hand of *Publiok Justice*, he will *notwithstanding*, fall a Victim to the unresisted fury of the raging *Populace*; for all the *Turks* are so entirely free from fear of losing Goods or *Chattels*, by the breaking up their Dwellings, that the richest Ware-houses, which their City boasts of, oft lie whole Nights *unbarr'd*, and open in their lowest Windows, nor are these frequent Opportunities of Robbing any ways improv'd to either's disadvantage.

A very comical Bargain customarily made among them.

BUT if they *over-reach* each other in their private Dealings, they do not only think it *lawful*, but a *commendable discretion*; and therefore 'tis a common Custom with the *Merchants* of this Country, when they hire a *Broker*, *Book-keeper*, or other *Servant*, to agree, that he shall claim no *Wages*; but, to make amends for that unprofitable disadvantage, they give them *free and uncontroul'd Authority*, to Cheat them every way they can in managing their Business; *but with this Proviso*, that they never must exceed the privileg'd Advantage of *ten per Cent*; all under that, which they can fairly gain by blinding their respective *Masters* in the settling their Accounts is properly their own, and by their *Masters Will*, confirm'd to their Possession.

THE *British Merchants* will be apt to censure these Proceedings as *ridiculous*, and tending to encourage *Knavery*; but he will soften his Opinion, when he thinks upon the *Reasons*, which they give for the permission of this Custom.

The Reasons why the *Turks* allow this Custom.

THE *Servant* knowing he has nothing to depend on, but the Profits he must gain by an industrious Application to the *art of Cheating*, puts himself upon a *wily Method* of o'er-reaching others in the Goods he buys by order of his *Master*; whom he strives again to *over-reach*, by reckoning them to his Accounts at *full and current Prizes*: The *Master* on the other hand well knowing, that unless he watches carefully his *Servant's* Managements, he will deceive him *ten per Cent*. And probably go far beyond those *tolerated Limits*, becomes observant of his own Affairs, and keeps his Profits in his own Possession.

Murder common in the *Turks* Dominions.

MURDER is so dangerously common in this Country, that there passes scarce a Day, wherein some Man or other is not kill'd: The *Turks* however, rarely butcher one another, but the hated *Christians* fall in every Corner wretched *Victims*, to the blinded Zeal of such Mad *Pilgrims* as return from *Meccha*, or the lawless Insolence of *unrestrain'd Levant's*, or those who Man their Ships of War; the first of these, transported by the Dictates of delusive Doctrine, aim at *Heaven*, by the Death of every *Christian* they may chance to meet, till they are kill'd themselves by way of *Vengeance*; and the last delight in *Murder*, by the bloody Consequence of a licentious Education; so that you can hardly pass the Streets of *Turkey*, but you must be witness of an hundred Proofs of their inhumane Practices.

On what account committed by 2 sorts of People.

A Story of a Pilgrim who endeavour'd to kill the Author.

ONE Day I went on board a *British Vessel* in the Port of *Constantinople*, and returning to the Shore with several *European Gentlemen*, all dress'd according to the *Christian Fashion*; we receiv'd a thousand barbarous Affronts as we were landing from the Boat, but being long inur'd to *Turkish* Insolence, we took no notice of their scurrilous Expressions, but endeavour'd to have pass'd 'em by, with an uncommon exercise of *Patience* and *Humility*, till we perceiv'd a certain tatter'd Wretch, in Habit of

a Pilgrim, leaping up and down, with elevated Eyes, contracted Forehead, and a Visage full of Passion and Deformity, he held a Dagger in his hand, and skip'd about with such conceited violence, as made me take his zealous Transports, for an Air of Madness, so that thinking him some simple Antick, I laugh'd aloud at his extravagant Diversion.

An admirable Instance of God's Care and Justice.

H E saw me laugh and made directly towards me, with his brandish'd Weapon, which a Greek Interpreter, endeavouring to turn aside, receiv'd unhappily to the Hilt within his Bosom; I began at this, to change my humour, and endeavour to prevent the proffer'd Salutation of the Pilgrim's Dagger, stepping back, I drew my Sword, and kept him at a distance still retiring from his aggravated Fury, which being now encreas'd to double height by now and then a thrust upon his Wrist, he grew quite desperate, and finding that he cou'd not come within my Sword, step'd back a Foot or two to gather force, and threw the Dagger swiftly at my Breast, with all the Strength that Zeal and Anger cou'd supply his Arm with.

The barbarous Action of a zealous Mad-man.

PROVIDENCE perverted its design'd Effect, and led me to avoid the danger of its Point, by sinking suddenly with Knees upon the Ground, but dreading the Event of his continued Villany, I made a strong and lucky Thrust, which pierc'd his Bosom through and through, and brought him stagg'ring to the Ground, to reach the Paradise he hop'd to gain, by such a bloody Method, and inhumane Species of mistaken Merit.

An odd way of reaching Heaven.

NOT one pretended to detain us from Escaping; but on the contrary, discontinued all their Insolences, to gather *numerously* round the Body, and repeat a Prayer for his departing Soul, desiring Mahomet to see the Piety of his Intention, and reward his Death with the assur'd Possession of expected Glory.

A strange and horrid Principle! alike destructive to the Turks themselves, and Strangers in their Country, who seldom let the Death of an assaulted Friend go unreveng'd; by which means all the Trading Towns of Turkey, constantly afford successive Scenes of Murder and Destruction.

THE wonderful Discovery of a barbarous Murder hap'ning in the time of my continuance in this Country, claims a Place in my Remarks for two great Reasons; first, the oddness of the thing it self, distinguishes the Accident in a surprizing Manner; and secondly, the never-sleeping Justice of Almighty God, appears conspicuously in the strange Conviction of so black a Villany.

THE Sackah, or the Man who carry'd Water for the Use of our Ambassador at Constantinople, us'd to fill his Leathern Vessels at a very deep and ancient Well not far beyond the Buildings of the City, where one Morning, he with great surprize beheld the lifeless Body of a Man without his Head, lie weltring in a stream of Blood; disrob'd, and mangled in a thousand Places, to disguise him from the Knowledge of such Travellers as might occasionally pass that way; the virile marks of Nature were entirely cut away, that so the Proofs of Circumcision, or omission of that Ceremony, might not speak him Turk, or Christian.

A Story of the wonderful discovery of a Murder.

A cursed Policy.

CONCERN'D to view so sad a Spectacle, the melancholy Sackah soon return'd, and telling every Man he saw the Accident he met with, endless Crouds of curious People flock'd to see the headless Trunk of this unknown, and miserable Object; for a Week or Two it made a mighty noise about the Town, and great Enquiries were for some time made, in order to discover the inhuman Author of this strange Barbarity.

The Turk more prone to Vice than Virtue.

An undeniable
Instance of
God's Care
and Justice.

BUT full three Months were now expir'd, and no news came of any Man so much as guess'd to be concern'd therein, so by degrees it was forgot and silenc'd, till the hand of Heaven thought fit to point out the undreading Villain, and deliver him to Justice, which he thought himself too wife to be detected by.

Hor. Ode 2.
Lib. 3.

*Raro antecedentem scelestum
Deseruit pede pœna claudo.*

Rarely does Vengeance quit the Villains Chace,
Tho' She pursues his Crimes, with a slow, halting Pace.

THERE was a public Shooting-Match with Bows and Arrows, appointed to be held upon that very spot of Ground, wherein the Well was dug, near which the Body had before been found; unnumber'd Multitudes were gather'd to behold the Skill of the Competitors, and being heated by variety of Exercise, drew Water from the Well, and cool'd themselves by drinking it.

The Murderers Name,
and Quality.

A Crowd of Men were gather'd round the Brink, and gave a sudden Shout as if surpriz'd at some undream't of Novelty; from every corner of the Field the People ran to know the matter, and among the rest, one Cara Musul Alimet, a Scrivener of the City, press'd among the foremost, to demand Particulars.

HE was no sooner come, but looking o'er the Shoulders of a Man or two, who stood before him, he perceiv'd to his confusion and astonishment, that one who had design'd to draw up Water in the Bucket, had attracted to the Brim of the furrounded Well, a dead Man's Head, all pale and ghastly, hanging by the Hair upon the Iron of the Bucket.

A most prodigious and
amazing Accident.

HE had reason to appear amaz'd, and had begun to tremble when the Head fell suddenly from off the Pail, and tumbled swiftly o'er a sloping Ground, till it arriv'd directly underneath his Feet, and there lay still; its horrid Face, and dreadfull Visage turn'd quite upwards, seeming to accuse the silent Guilt of his confounded Murderer.

The Name
and Quality
of the Person
murder'd.

THE trembling Wretch, half dead with fear, confess'd he had been Author of the famous Murder that had been of late, so much discours'd of, telling those about him, that the Name of him he kill'd, was Gurat Oglani, a Merchant of Aleppo, newly come from thence to sell some Jewels he had bought a Pennyworth of the Eastern Caravan; that he had been directed to his House, by Letters from a Friend, to lodge and board, while he continued in the City, and that cursed Avarice had tempted his desires to kill him on a certain Evening, near that Well, into which he threw the Head, and had so cut and mangled all the Body, that he knew 'twou'd be impossible it shou'd be known, or guess'd at.

A very curious and parti-
cular Observation.

CONFESSION was enough to gain a Sentence for the Villain's Death, who being broken on a Wheel directly in the Place, the Murder was committed in, acknowledg'd it to be as near as he cou'd guess, that very Spot whereto the Head had roll'd, and stop'd beneath his Feet, when first he own'd the monstrous Action.

The Turks
more prone
to Vice than
Vertue.

THUS much shall serve to have spoken of the Turkish Morals, who are generally more inclin'd to Vice than Vertue; and tho' there are some Men sincerely Pious found among them, yet are the greatest Part of those, who pass for Men of zealous, and religious Principles, but seemingly affected with

with the love of Piety, and rather honest by the fear of *Punishment* for acting wickedly, than by the pungent Dictates of a *tender Conscience*; directly contrary to the Vertuous Man, whom *Horace* thus describes in the 16th Epistle of his first Book.

*Tu nihil admittes in te, formidine pœna;
Oderunt peccare boni virtutis amore.*

Hor. Epist. 16,
Lib. 1.

Never let fear of *Punishment* incline,
Thy backward Will to act a good Design;
He who is truly worthy hates to Sin,
'Cause *Guilt* must wait without, where *Vertue* dwells within.

I lead my Reader now to view their Trade, which with their various and peculiar Arts of Management therein, will be the only Subject of the following Chapter.

CHAPTER XI.

Of their Trade, Foreign and Domestick.

THE numerous Advantages of *Foreign Trade*, and vast Improvements which those Nations make, to whom, the Benefits of an extended Commerce open great and glorious Blessings, are so entirely known and envied by the *Turkish Court*, that they reflect, with grief, upon those Maxims of their Policy, whose rigid Dictates have confin'd their *Traffick* to the meaner Profits of *Domestick Correspondence*.

The Turks not ignorant of the Advantages of Trade.

THEY would willingly abate the rigour of their Laws, to taste the Sweets of so desir'd a Liberty, but fear the breaking one Decree should shock another; for 'twould be full as dangerous to a *Turkish Sultan* to permit a *Traffick Foreign and Domestick*, and thereby, let his People grow more Rich and Wise, as should some heedless Sailor in tempestuous Weather strike a Window thro the Sides of a deep loaden Vessel to admit the Light, and thereby let in dangerous Waves to sink the Ship in a tumultuous Ocean; however, their esteem for *Trade*, and inclinations to encourage it, as far as may consist with the Security of the *Sultan* and his Power, may be discover'd by the Efforts us'd to draw as many Merchants to the Harbours of their Empire, as may settle a continued Commerce with the *Turks*, from the respective Nations which they all belong to.

Why not encourag'd by their Government?

CONSTANTINOPLE is to this end nam'd, The Harbour of the Universe; Throne of Splendour, and The Seat of Riches: But the common Title, which both *Turks* and *Christians* give that City, is, The Ottoman Port, and by that Name alone we generally express it.

The glorious Titles of the Turks Metropolis.

SINCE

SINCE then their want of Skill in *Maritime Affairs*, and the discountenance of the *Supreme and Arbitrary Power*, forbid their sending Ships abroad, let us proceed to see what Foreign Nations condescend to sell the *Manufactures* of their Country in a *Turkish Market*.

The British
Factory at
Constantinople.

The Antiqui-
ty of the Tur-
key Company.

AND first, the Trade we manage with these People is so great and advantageous, that the Right Worshipful the Turkey Company employ a worthy and a numerous *Factory* at *Constantinople*, consisting commonly of five or six and twenty Merchants, with their Servants and Dependants, for whose Protection and Encouragement, the Kings and Queens of *England*, since the Reign of *Queen Elizabeth*, have still maintain'd some wise *Embassadour* at the *Turkish Court*, whose prudent Managements, have all along preserv'd a sure Establishment of profitable Commerce, and defended both their *Persons, Character, and Factory*, from those affrontive Insolences, and audacious Impositions, which the haughty Carriage of the *Sultan's Ministers*, have often offer'd with success to other Nations.

The Factory
at Aleppo.

ANOTHER *British Factory* is settled at *Aleppo*, under the direction of a *Consul* of our Nation, but that City standing far from any Port but *Scanderoon*, or *Alexandrietta*, a little Town which borders on *Cilicia*, and lies in 39 Degrees of *Northern Latitude*, that is the Harbour whence the Goods are carried to and from *Aleppo*, by the Merchant Ships of our and other Nations.

The other at
Smyrna.

SMYRNA has its *Factory and Consul*, and in some measure Rivals both the other in the richness of its *Traffick*; many other Places subject to the *Turk* have their *peculiar Consuls*, but are inconsiderable in respect of the aforementioned Cities, and dependant on the Plenipotentiary Authority of the *Embassadour* residing at the Port.

The Goods of
British Manu-
facture, com-
monly expor-
ted into Tur-
key.

THE Goods exported to these Wealthy Factors, on the Ships belonging to the Turkey Company, are chiefly *Cloath, Lead, Tin, Pewter, Linen, Coral*, and the finest *Iron*, all which Merchandises are esteem'd at profitable Rates, and turn to good Account if rightly manag'd.

Sugar how
carry'd thi-
ther.

BRITISH Vessels often sail to *Lisbon*, where they take in Cargo's of *Brazil*, strong Chested Sugars, which they carry on to *Smyrna, Scanderoon*, or *Constantinople*, and dispose of to a Profit sometimes reaching Cent per Cent, and always near it.

Gunpowder a
profitable
Commodity.

GUN-POWDER yields considerable Gain, and ever finds a speedy vent, the *Turks* not skill'd in making it so well, and eagerly ingrossing any Quantity the *Christians* will afford them.

Fire-arms
how valued.

FIREARMS of all sorts, will be sure to meet a ready Purchase, and the Musquets of a strong, true *British Bore*, are so esteem'd in every Part of *Turkey*, that they stick at nothing reasonable in the Price, provided they are suffer'd to approve their Value by a Shot or two's Experience.

Pitch, Tar,
and Rozin.

PITCH, Tarr, and Rozin, are exported thither in considerable Quantities; for tho' the Conquests of the *Turks*, and Nations Tributary to their Government, afford far more than they can possibly consume, they notwithstanding, value that which comes from *Britain*, and will barter for it with a double Weight of what they have among them, which is often brought again to several Parts of *England*, and there dispos'd of at full the Price the first had cost 'em.

ALL

ALL sorts of Clocks and Watches made in Britain, are in Turkey vendible Commodities, with many other valuable Merchandises frequently exported into the Grand Signior's Country, and affording very large and easy Profit.

Clocks and Watches much esteem'd of.

THE British Merchants in return for these, import vast quantities of Grograms, Camlets, Tissues, Velvets, and raw Silk in great abundance; fine Rhubarb, Opium, Aloes, Balm of Gilead, Cassia, Coffee, and a thousand other Drugs of noted Efficacy in Medicinal Operations.

Goods imported by the Turkey Merchants.

FINE Cochineal, Gum-Mastick, Terra Sigillata, Indico and Cotton; rich Sherbets, Cavear, and Carpets of a noble Size, and wrought beyond Comparison; Embroider'd Muslins, Silks, and Handkerchiefs, or curious Workmanship in Gold on Leather, with a number more of such like Manufactures, profitably pleasant to industrious Traders, are imported with an unknown Gain, from several Harbours of the Sultan's Empire.

ANOTHER sort of Merchandise imported thence, is Leather of all sorts, prepar'd and unprepar'd, besides which the Country yields great quantities of Seals-Skins, Goats-Skins, and the Wild Ass's-Hide, whereof they make the best Shagreen in use amongst us.

Shagreen, how made, and whence imported.

PISTACHES, Almonds, Dates, dried Quinces, Marmalade, and Fruits of all sorts, are by Foreign Merchants, bought at very low and reasonable Prices, whence, transported to the several Ports of Christian Countries, they are sold to great advantage.

NEXT to the British Factory, the Hollanders maintain the greatest Trade with Turkey, dealing for the same Commodities; but sending Ships much larger and at half the Charges, they (for the most part) make the best Returns, and speediest Voyages.

The Hollanders Conveniences, in trading with the Turks.

THE French as well as those last nam'd, maintain Embassadors at Constantinople; but with this difference, that the first design thereby no other Interest than their Factories Prosperity, whereas the last have other ends directly contrary; and by preserving a perpetual Amity between their Monarch and the Sultan, endeavour still at every favourable Opportunity, to stirr that People up to War against such Nations as are Enemies to France; by such unchristian Practices imagining to gain some sure Advantage, by the great Diversion which the Turk must make, invading Christendom.

The ungenerous Policy of France in respect to Turkey.

I have before inform'd my Reader, that the Jews are Brokers to the Turkish Merchants, and indeed on them lies all the management of publick Traffick; People fram'd by Nature with a Conscience and Capacity, alike endued to cheat the Universe; they grow by these means soon extreamly Great and Wealthy, but the Turkish Ministers have learn'd a Lesson, how to squeeze a Grape when ripe and juicy, to the best advantage.

The Jews the only Brokers for the Turkish Merchants.

THE utmost of their Foreign Trade is now express'd, I next proceed to speak of their Domestic Traffick, which is partly carried on by Coasting Vessels sailing cautiously at little distance from the Shore, and partly by the Caravans or Land Conveniences, which are constantly in motion, and export the Manufactures of one Part of their Dominions to another.

Domestic Trade, how carry'd on.

THEIR Navigation, as I have before declar'd, is mean and far inferior to the Christian's Skill, and therefore they are backward in the hazzarding Commodities by Sea, unless in Trade with Islands, or a Country they may reach

How far the
Turks employ
their Ships in
Trade.

reach with ease and safety ; thus they send their Ships to load with Goods, from *Cyprus, Candy, Rhodes*, and all the Islands of the *Archipelago*, and sometimes venture with considerable Fleets to *Alexandria, Scanderoon*, and certain other Ports of *Barbary* and *Egypt*.

The Trade of
Turkey with
the *Euxine* or
Black-Sea.

THE *Euxine*, or *Black-Sea*, has a peculiar Fleet of Ships appropriated to the Trade the *Turks* maintain, with all its Harbours, whence they deal for little else but *Timber*, and supplies of *Slaves* to serve their Uses, which are sold them annually by the salvage *Tartars*, who in their destructive Ravages, and deep Incurfions into *Poland, Russia, Muscovy*, and other bordering *Christian Territories*, spare nor Sex, nor Age, nor Quality, but carry all in equal Fetters, to the shame and torment of perpetual Slavery.

What a Tur-
kish Caravan
is.

THE *Caravans* of *Turkey*, are mistaken generally by the vulgar notions entertain'd among our common People, who, misled by their affinity of Name with certain Carriages in use amongst us, think 'em large unweildy Waggon, which contain a multitude of Passengers ; whereas the true and genuine meaning of the *Turkish Etymology* is *Haraa-vahan*, that is to say, a mix'd Conveniency, and such are all the *Caravans* of *Turkey*, consisting of unequal Numbers of assembled Merchants, Travellers, and Pilgrims, from Fifty to an Hundred, Thousand, and so on to sometimes Fifty, Sixty, Seventy, or an Hundred Thousand Souls.

The Order
they observe
in all their
Caravans.

OVER these promiscuous Multitudes presides a certain Officer, distinguish'd by the Name of *Caravan-Bashaw*, or *Captain of the Caravan* ; he constitutes inferiour Officers, punishes Disorders, regulates Abuses, and preserving fix'd tranquility and peace throughout their Journey, guards 'em with a number of selected Soldiers, from the scatter'd Parties of *Arabian Horsemen*, who are all profess'd *Free-booters*, and will oft attack a Number ten times larger than their own, and carry off the Merchandice and Camels in the Rear in spite of all the opposition can be made against them.

The method
Travellers
must take in
Turkey.

TRAVELLERS agree with this commanding Officer, for such a sum of ready Money, to be serv'd with Carriage and Provision (if they please) for any Journey ; and by means of these continual motions of the *Caravans* from every corner, they are constantly supplied with all the richest Products of their distant Manufactures, and the finest Jewels, Porcelane, and the rest of the Commodities, abounding in the most remote Divisions of *East-India, Persia, China*, or the *Aromatic Confines* of *Arabia Felix*.

The Turks ex-
act great
Custom for
imported
Goods.

'T WAS long before the *Turks* had learn'd the benefit of making Foreign Goods pay Custom of Admission, but when once they tasted the Advantage it might bring them, they proceeded to exact such vast, unreasonable Sums, that *Christian Traders* find themselves oblig'd to raise the former Prices of their Goods, the better to enable them to bear the Imposition.

Mechanic
Skill, divided
into 2 ex-
treams.

AS for the Skill this People boast in their *Mechanick Professions*, it is differently great or small, according to the Inclinations of the Natives in general, or particular Genius of the Tradesmen of that Country. Some Handicrafts fall vastly short of ours in *Britain* ; others far excel the fam'd Artificers of even the most refin'd and celebrated Parts of *Christendom*.

The Turks ex-
cellent at
Embroidery.

THUS in the Art of Sowing, or Embroid'ring on Leather, with a party colour'd Silk, or golden Wire, they have reach'd so great a pitch of Excellence, that not the nicest Needles of our most industrious Housewives can by any means compare with their Perfection.

AGAIN

AGAIN, in *Clock-Work*, or the curious Arts of *Cutting* or *Engraving* Metals, they are skill'd so poorly, that they understand not *good* from *worthless Work*, but will *alike* encourage every ignorant and idle *Vagabond*, and the accomplish'd Master of the nicest Operation.

Extreamly ignorant in *Clock-Work* and *Ingraving*.

THE *Turks* have reach'd peculiar Excellence in *Damasking* their *Scymetars*, whereby they do not only *strengthen*, but *adorn* the Metal with a fine and *streaky* Substance, yielding a delicious Scent, and odoriferous *Perfume*, surprizingly agreeable to such as draw their Weapons *unawares* and suddenly.

The *Turkish* art of *damasking* their *Scymetars*.

THERE is a Notion commonly receiv'd, but *false* and *groundless*, as is well observ'd by *Monsieur Tavernier*, in the two hundred and thirtieth Page of his *Persian Travels*; viz. That all such *Scymetars* are brought from *Damas*, or *Damascus*, and can no where else be made, when it is certain and notorious truth, that they are done as well in many other Parts of the *Grand Signior's Empire*.

BUT as 'tis difficult *almost beyond surmounting*, to avoid asserting some *erroneous Probability*, while we zealously endeavour to reform the false Opinions of the Men we speak to, so the Author lately mention'd, to correct one Error hath produc'd another, for to undeceive such People as imagin'd Steel was only *damask'd* at *Damascus*, he informs his Reader that *Golconda* does alone afford a Metal capable of that Impression; when it is not only practis'd in the Cities of *Aleppo*, *Smyrna*, *Cairo*, *Constantinople*, and an hundred other Parts of *Turkey*; but in many Provinces of *Christian Countries*; I my self once bought a Sword at *Hambourgh* of a Cutler, who for ten Pence more than his demanded Price, both *damask'd* and *perfum'd* it to so high a pitch that it retain'd the Scent for some Years after.

An Error in the Assertion of *Monsieur Tavernier*.

THIS is done by heating to a moderate degree, the Metal you wou'd *damask*; and instead of cooling it as *usual*, by the dipping it in Water, twisting round it a rough *Canvas Towel*, purposely permitted for an hour or two, to lie and soak in *Milk* and *Fountain Water*, wherein has been dissolv'd a certain quantity of *Vitriol*, *Sal-Armoniac*, and some other such like Compositions.

The manner of *damasking*.

BOWS and Arrows they have learn'd the Art to make with wonderful dexterity, and can in *Steel* or *Wood*, not only shape them to an exquisite Perfection, but contrive them *even for Use*, far better and more lasting than the celebrated *Archers* of the *Indian Countries* can pretend to equal.

The *Turks* exquisite at making Bows and Arrows.

CARPENTERS, Joyners, Masons, Smiths, and other Artisans of *Turkey*, tho' they are extreamly skill'd in their respective Trades, according to the Customs of the Nations they inhabit, cannot boast that admirable Genius which at present shines in the conspicuous Improvements of our *European Arts*, but labour hardly under the oppressive weights of Ignorance and Tyranny.

PAINTING, is in *Turkey* little understood, because they look on representing any *human Image*, or a Being blest with Life, as gross *Idolatry*, and a black abomination in the sight of God; on which account they have maliciously defac'd un-number'd Pieces of *Antiquity*, by beating off the Heads, or picking out the Eyes of every painted Figure, or accomplish'd *Sculpture*, which they had the undeserv'd good Fortune to become the Masters of, in their successive Conquests.

Painting ill understood in *Turkey*.

Their manner
of Painting.

H O W E V E R, some there are, who Paint in *Miniature*, and represent in *fine* and *lasting Water Colours*, great variety of *Fruits* and *Flowers*, and sometimes *Landships*, but 'tis rarely known, that any can attain a tolerable Skill in the expressive Doctrine of a true Proportion.

A N D yet they seem ambitious in the search of new Improvements, and wou'd gladly reach the *White* they aim at, while push'd forward to a vigorous desire of an encrease of Knowledge, by the placing as sublime a Value on the Excellence of Art, as is express'd by the Greek *Hipparchus*, in the following Verses.

Πολύ γ' ἐστὶ κτῆμα τιμιώτατον
Ἀπασιν ἀνθρώποισιν εἰς τὸ ζῆν τέχνη,
Τὰ μὲν γὰρ ἄλλα καὶ πόλεμος καὶ μεταβολαὶ
Τύχης ἀνάλωσαν, ἡ τέχνη δ' οὐ σαύεται.

Life boasts no Blessing more refin'd than *Art*,
Nor can kind Heav'n to Man a loftier Bliss impart;
For when the unexpected Turns of Fate,
Has shook to Ruin our securest State;
When dubious War shall all things else destroy,
That stands unshock'd and safe, a sure and lasting Joy.

The Cause of
Turkish Igno-
rance in Arts.

B U T what shall Man presume to say, when the *Almighty Justice* of an over-ruling Providence, permits a poor and miserable People, to continue groaning under the resistless Torments of a servile Bondage, to the arbitrary Sway of an unbounded Monarchy, whose barbarous Policy permits no light of Learning, to disperse the Gloom of an encourag'd Ignorance.

B E F O R E I end the Chapter I am now upon, I will propose a *useful* and an *easy* way of Gain, to any, who had rather hazard and fatigue their Persons by embracing such a Prospect as will give them more than hopes of great Advantages, than sit contentedly in idle Shame and Poverty at Home, indulging the deficiencies of blinded Reason, by a long neglect of active Industry.

A usefull Pro-
ject for a skill-
full Brewer.

L O N D O N contains an unknown number of ingenious *Brewers*, who for want of Stock to carry on a creditable Trade, are forc'd to live in mean Conditions, Servants to the wealthier and more thriving Brothers of the same Profession: Let such as these consider well their present Circumstances, and learn by what I now proceed to treat of, how they may improve them.

B R A N D Y, Wine, and all strong Liquors known in Turkey, are unlawfull to their Use, by the aforesaid Prohibition of their Prophet Mahomet, yet are these People so inclin'd to drinking, that for want of other pleasing Beverages they will often venture publick Scandal, and severest Punishments, to satisfy the Call of their insatiate Appetites, by drinking Wine in such prodigious quantities, that I forbear to mention what my Eyes have often witness'd, lest it shou'd with difficulty gain belief.

The Turks ex-
treamly fond
of English
Beer.

N O W this excessive love of Wine, proceeds from nothing else but their complain'd-of Ignorance, in Brewing other Liquors, for I frequently observ'd that when an English Ship had brought some Bottles of our Country Beer or Ale to Turkey, and presented 'em to such as afterwards wou'd compliment the noted Turks of their Acquaintance with a share in drinking them, they constantly express'd a wonderfull Esteem, and eager Inclination to obtain a Quantity, assuring us repeatedly, that cou'd they make such

Drink

Drink themselves, they never shou'd be tempted to commit a Sin, by breaking thro' their Prophet's Order to forbear the Use of Wine and Brandy.

NOTHING can be possibly more easily accomplish'd than the universal Wiith of Turks and Græcians upon this occasion, wou'd some English Brewer skill'd in his Profession, make a Voyage into Turkey, purposely to use his best endeavours for the introducing common use of Beer or Ale, instead of Water.

FOR first, I have sufficiently explain'd my Reasons, to believe the Natives of that Country wou'd with pleasure drink it, and the Price by no means cou'd retard the Practice, for so cheap is Malt throughout their Empire, that they feed their poorest Horses with the best of Barley, and with so much ease might he expect to thrive herein, that tho' he sold the Liquor he shou'd brew, at not so great a Price as a Quart a Penny, he must soon grow rich, by more than Cent. per Cent. clear Profit, in his Dealings.

Malt, incredibly Cheap in Turkey.

BUT so far beyond this lowest computation, may he reckon his Advantage, that I can experimentally assure him, he might sell it (and be never thought too dear) at full the Price it bears in London; nor wou'd the Turks think more too much, or if they shou'd, the very Factory it self, excluding all the other Christians there residing, wou'd enrich him speedily, provided he took care to manage well the brewing all his Liquors.

IF any timorous Man objects the Inconvenience of so long a Voyage, his being altogether unacquainted with the Country and its Language, and his want of Friends to help on his Design, those difficulties soon will vanish when I tell him, he may bargain for his Passage on an English Ship, and be supplied with all Provisions even to Constantinople, for considerably less than twenty Pounds, that he will land within a few Stones throws of the Embassadors House, to whom the Captain must of course present him, if design'd to settle there, that he is bound to grant him his Protection and Encouragement, that he may have a Druggerman, or an Interpreter to wait upon him for a little Charge, and still conversing with his Countrymen, maintain a Trade almost as free and uncontroul'd as if in England.

Some Objections answered.

I beg the Reader's pardon now, and shou'd before have beg'd his Patience, for this long digression, but have said thus much to tempt the Inclinations of some more sprightly Men than ordinary, to attempt a Project that can no ways hurt them, but can boast of more than single probability to advance their Fortunes. If it does the Good for which it is intended, I am fully satisfied, if none believe it worth their while to put in Practice, I shall still remain alike contented.

The probability of the Project meeting with success.

I have said as much of both their Foreign and Domestick Trade, as either Subject will afford, and if you think it not proportionable to that mighty Bulk, and far-extended Power of their arbitrary Government, consider them as People altogether strangers to the peaceful Practices of correspondent Justice, a Nation built on Ruin and the Sword, and in its rude Original entirely void of Honesty and Commerce. If then this great unweildy Body has of late descended to the thoughts of Traffick, you must look upon it only as a Branch of their prodigious Oak, and consequently flourishing in far less bright and enluminative Splendour, than our Christian Arts of Trade and Navigation, which are the strong and stately Trunks of our more thriving Trees of Profit, by whose celebrated Sap, and vegetative Juice, those spreading Limbs are still supplied, and richly nourish'd with a never-failing and consummate Plenty.

Why the Turks are more deficient in the point of Trade than we.

C H A P. XII.

Of the Turkish Habits.

GOVERNMENTS so absolute and tyrannical as that of Turkey, give us little reason, by the Notions we conceive of their unpolish'd Constitution, to expect Examples of a common Decency, much less exact Oeconomy, from the untaught and rustical Deportment of their rough Inhabitants.

An exemplary
Prudence of
the Turks in
point of dress.

YET to my great surprize, I found the *Turks* in many things, I speak it with concern, more prudent, or at least more orderly, than any part of *Christendom*, particularly so in that accomplish'd Regularity observ'd among them in respect to Dress; you may with ease distinguish there, the *Mistress* from her *Waiting Maid*, and know the *Quality* of any Man you meet by the peculiar Ornaments of his restrain'd Appearance; there, no *Footmen* huff along ridiculously vain, as if they wore their Master's Honour in the lining of his Livery: Those look great among the *Turks*, who really are so, and a modest Carriage, and sincere Humility adorn the Persons of the common People.

Men oblig'd to
dress according
to their
Quality.

DRESSES are as Marks, whereby to know the Men you meet, tho' Strangers to your View, and pay the nice *Punctilio's* of Respect, which are requir'd from every Quality to those above and those below them; but the Head, as commonly esteem'd the noblest Part, is always chose to bear the Mark of an injoin'd Distinction, nor is it possible to speak in any reasonable Compass, of the strange Varieties among their Fashions, every Rank of Men, or different Order, being more or less distinguish'd from the other, by some answerable Turn of Habit and Appearance; I proceed to treat distinctly of as many as may prove diverting to the Reader, or deserving of his Notice.

The Turks
observe the
Custom of the
Ancients in
respect of
Habit.

THE ancient Custom of the *Eastern Nations*, who delighted much in long and open Habits, is to this Day prevalent among the *Turks*; nor do they ever change the Fashion of their Dress, esteeming little such as are mislead to frequent Alterations of the Cloaths they wear, and hating with a fix'd and rancour'd Enmity, the modish Shape of *Christian Habits*, asserting that by openly exposing Legs and Thighs, and wearing Coats so short and close, we do not only act immodestly, but by the Follies of a fond, fantastic, and affected Levity, (for which they willfully mistake our *Conges* and genteel Deportment) entirely rob our selves of that grave Majesty, which shou'd distinguish Man from other Creatures.

The Mahometan
Lock.

THEY shave their Heads as soon as Circumcis'd, and still continue to renew that Practice through their riper Years, permitting only one small Lock to grow upon their Crowns to an uncommon length, which being daily comb'd and scented by the Barber's Art, is twisted with a neat and wonderfull dexterity, then fast'ned in a Knot and suffer'd to remain unloos'd beneath their Turbants.

RIDICULOUS and groundless is the common Notion, *that the Turks expect to be receiv'd by Mahomet from Earth to Paradise, their Prophet holding them by the above-nam'd Lock of Hair (thence call'd Mahometan.)* The common Notion of it false and groundless.

THEY rather wear it as a *voluntary Mark* of their Profession of his Faith, as many *Christians*, now inhabiting the miserable Countries of *Bulgaria, Georgia, Servia, and Sclavonia*, invent an Art, to stain by application of a certain Juice, the tender Foreheads of their New-born Children with the Forms of *Crosses*, that when afterward, grown up, and subject to the arrogance of *Turkish Neighbours*, they must keep their Faith in spite of *Persecution*, or expose their Persons to the scorn of *Christians*, and be shun'd forever in their base *Apostacy*. An exemplary Piety of certain poor and miserable Christians.

THEIR Shirts are form'd alike, for Men and Women, open in the Sleeves, which some Men wear near half Yard broad; they make 'em of a sort of *Callico, Crape, or Muslin*, without either Neck or *Wrist-band*; never suff'ring any Linen to appear when they are dress'd; a pair of Drawers tie upon the Shirt, of the same Stuff, and reaching loosely to their very Ancles; over these they draw their *Britches*, call'd *Shacksheers in the Turkish Language*, made of *Scarlet*, or a *Violet colour'd Gloath*; and reaching like the former to the *Instep*, where, being gather'd at the bottom commonly three quarters round, they strongly sow 'em to a sort of *Leathern House-shoes*, soft and yellow, and contriv'd exactly to the shape of every Foot; these they call *Mests*, which serve within Doors while they sit or walk on their embroidered Carpet; for they leave at entrance into any House their walking Slippers or *Papooches*, made with smooth and yellow upper Leathers, and the Sole extreamly thin, but so well beaten that it will resist the Dirt or Water in their Streets to admiration, they are made without the smallest Heel, instead of which they use a piece of *Iron* fram'd exactly like a *Horse-shoe*; they are shap'd like *Womens Slippers* with a sharp and pick'd Toe, and come not half way up the *Instep*, so that by the smoothness of the outside of the inner, and the inside of the outer Shoes, I often kick'd 'em off as I was walking in the Streets, nor can a Stranger keep 'em on his Feet till use has made 'em easy to his motion. The shape and substance of the Turkish Shirts. Shacksheers or Drawers. Papooches, or their walking Slippers.

ANOTHER Inconvenience which attends the wearing these above-nam'd Slippers, is the custom they have got of leaving 'em without, like *Womens Clogs*, at every Door they chance to enter, so that often, when I have been present at their stately *Visits, Feasts, or Publick Ceremonies*, coming out amidst a Crowd of People, I have sometimes found my Slippers chang'd, and others, soil'd, and not worth wearing, left me in their room, nay very often have been forc'd to walk thro' all the Dirt, with nothing on my Feet but *Mests*, which letting in the wet, were worse than if I had gone home barefooted; *Coaches* are not found in *Turkish Cities*, as esteem'd an idle Proof of an *Effeminate Indulgence*. The Inconveniences of wearing 'em.

THEY ride on Horse-back with a great delight, and wear a sort of Boots unable long to keep out Water, they are shap'd at bottom like the Shoe's above describ'd, and made, but weakly, of the same smooth Leather, reaching to their Knees, and large enough to hold with ease, the numerous Gathers of their spacious Britches. The shape of Turkish Boots.

A Doublet made of thin strip'd Silk, or Staff, convenient for a Summer wear, is form'd without the shortest Sleeves; and reaching to the Hipp, is folded, one side o'er another, and fastned on the left with Loop and Button. Their Waist-coats.

Another sort
of Waist-coat.

OVER this they wear a *Dolamann*, or long loose Robe of *Callico* or *Muslin* in the heat of Summer, in the Winter made of *Silks* or *Stuffs*, embroidered richly, or not at all, according to the Quality of those, who wear 'em. These reach, like Ladies *Night-gowns* to the Ground, of spacious breadth at bottom; the Sleeves are close and button at the *Wrist*, where they turn back with *Facings* of the same; they button also at the *Neck*, whence one side sloping o'er the other, they are fastned in the same place and manner with the under *Waistcoat* just now treated of.

The richness
of their Gir-
dles.

THEY bind these *Dolamanns* with Silk or Muslin Girdles, of a length sufficient to allow three rounds about the Body; after which, they tie an artificial double Knot before, and twist each over-plus within the Girdle to the right and left; the ends of these long Scarfs embroidered purposely, or richly flower'd with Gold and Silver, finely intermix'd with *Persian Silks* of various Colours.

A sort of
Winter Gown
to wear in
Houses.

AT home in Summer they have nothing on besides, still turning up the Corners of their *Dolamann* within their Girdles; but in Winter, most Men in their Houses, wear a sort of loose, and open Gown, which reaches to their Knees; some lin'd with *Silk*, and some with *Furrs*, some having open Sleeves, and some not any; all according to the different Inclinations of the Men who wear 'em.

A costly sort
of Lining.

WHEN they go abroad, they let down constantly the Corners of their *Dolomann*, and put on *Blue*, or *Scarlet*, sometimes *Green*, long Robes which train upon the Ground, lin'd thro' with *Ermin*, *Squirrels-Furr*, good *Fox-Skins*, *Rats*, or *Sables*, some of which are very costly, and can scarce be bought for fifteen hundred Dollars.

A noble sort
of Robe, not
much unlike
the Roman
Mantle.

SOME delight in wearing light and unlin'd Silken Robes, not much unlike the Dress wherein we often see the ancient *Hero's* painted loosely o'er their Armour, they are fastned with a *Silver*, *Gold*, or *Diamond Clasp* above the Breast, thence falling back with admirable Grace, and spreading with an hundred airy Folds, wide, broad, and stately, from their Manly Shoulders.

The fineness of
their Daggers.

GLOVES they wear not, nor appear with *Scymetars* but when they Travel; all the Arms they bear about 'em, is the short *Hanjarr* or *Dagger*, which I mention'd in the Chapter of their Military Government, which being thrust within their *Sash*, on the left side thereof, does often shine with precious Stones, and other rich and splendid Marks of the Authority and Grandeur of the Man who wears it.

The Quality
of Turks, di-
stinguish'd by
their Turbants.

THEIR Heads, as I have said before, distinguishing their Quality, are differently dress'd by different degrees of People; yet they all affect the wearing *Turbants*, some of *Muslin*, some of *Silk*, and some of *Callico*; the various Colours, Forms, and Magnitudes whereof, contain the Marks of Splendour or Subjection. The *Muftee* wears one bigger than a *Busbel*, yet not heavy, nor any ways incommodious. The *Sultan* wears his somewhat less, and differently twisted; the *Grand-Vizier*, *Lord-Treasurer*, and other Officers, whether Civil, or Military, are each oblig'd to wear a *Turbant* answerable to their Quality.

Their several
Colours.

THE fashionable Colour of these *Turbants* is a spotless *White*; tho' they are sometimes worn of *Black*, *Red*, *Yellow*, or of any other unmix'd Colour, (for a strip'd, or speckled *Turbant* is a Mark whereby they know a *Christian*, who must never wear one of a pure and single Colour.) Green is the peculiar Property of those *Emir's*, or Kindred of their Prophet, which I long since

since spoke of, a *Turk* is Punish'd if he dares presume to Wear it on his Head unless Intit'led to it: But a *Christian* so offending, is without the smallest hopes of Pardon, instantly Condemn'd to a Renunciation of his Faith, or must assert it by the Trial of a Painfull *Martyrdom*.

THE Meaner sort of People go Bare-Leg'd, with Girdles twisted round their Middles, and a Dirty Towel wrapt about their Heads, or sometimes a small Scarlet *Skull-cap*, covering their Crown, and reaching to the tops of both their Ears, which is the only cover that the Servants Wear throughout all *Turkey*, who tho' somewhat better dress'd than are the other common People, yet in this Restriction are not much above them, *that is*, they must not Wear those loose Furr Gowns denoting Power, but be contented with a tight close-body'd Dress, which speaks their Servitude.

The Dress of common People.

THEIR Womens Dress at Home is just the same, in Britches, Slippers, Shirts and Waistcoats, with the Mens before describ'd, upon their Heads they Wear a sort of Past-board like a four-square Trencher, cover'd over with Embroid'red *Muslin*; to certain Silver points on whose extreamest Edges, their Perfum'd and Scented Hair is fastn'd, so that, twisted into several Locks, and Hanging with a sort of easy Freedom round their Heads, adorn'd with Ribbands, Diamonds and an hundred different sorts of Glitt'ring Stones, it gives a gracefull Look, and amiable Air to the appearance of the *Turkish Ladies*.

The Dress of Turkish Ladies at home.

THIS but very rarely that they go abroad, and then to no Place but the publick *Bagnio's*, or the *Funeral*, or *Marriage*, of some near Relation; but when they do they cover their above-nam'd Head-Dress with a *Linen Muffler*, which Meeting with another Piece of Black and Shining Silk that hides the upper Part of their Faces, nothing but their Eyes and Nose can possibly be seen.

THEY hide their Faces in Obedience to the Precepts of their Prophets Law, which tells 'em tis unlawfull to discover any of those Beauties God has given them, but to their *Husband*, or their *Father*; they Wear abroad, a Gown of *Blue* or *Scarlet-Cloath*, which Buttons fast before, and Hangs with narrow Sleeves below their Fingers; as they Walk, they hold the Bottoms of their Gown in their *Left-Hand* as low as they can possibly Reach, and Swing their *Right* each step they take with a Surprising *Haughtiness* or rather *Gravity*. They Die their Nails with certain Drugs which yield a Colour like a *Readdish Yellow*, and delight Ex-treamly in the Richness of their Habits, tho' they very seldom gain an Opportunity of showing them.

Their Dress abroad.

THE Female Slaves and Servants of the *Turks* are Veil'd or Muff'd while about their Business, but meanly Dress'd according to the Servitude of their Condition.

BUT what I have already spoken of the *Turkish Habits* shall the rather serve, in that the Reader may Discover with his Eye the several Dresses Represented in the *Cutt* hereto Annex'd, more fully and particularly, than can be comprehended in a Verbal and more dark Description.

IN every Action of their Lives, the *Turks* oppose the *European Customs*; they Wear long Cloaths, we Wear short ones; we in Salutation of a Friend, esteem it Rudeness not to Bow with Head uncover'd, they Receive that point of Breeding as the greatest and most base Affront that

The *Turks* in all their Customs opposite to us.

that can be put upon them ; we esteem a bending of the Body *gracefull* and *obliging*, they interpret it a mean acknowledgement of our *Inferiority* to him we speak to ; they love *Sadness* and a grave Deportment, we love *Gayety* and briskness of Behaviour. Every thing in short is carryed on directly opposite to both our *Humours* and our *Customs* ; whether one or t'other's *Airs* of Breeding are the most consistent with that Native Majesty which Man was form'd with, must be judg'd by *several Persons*, *several Ways*, and whether *they* or *we* are *right* or *wrong*, we both believe our own the worthiest Fashion. For as the fam'd *Athenian Solon* has it in his *Elegies*.

Ἄλλος δειλὸς ἐστὶν, ἀγαθὸς δὲ δοκεῖ ἑμμεναὶ ἀνὴρ,
καὶ καλὸς μορφὴν ἔχει καὶ χάρισσαν ἔχων.

The Coward's self is brave in his own Eyes,
And the most *homely* Wretch will his own *Features* prize.

CHAP. XIII.

Of their Wives, Concubines, Ways of Courtship, and Forms of Marriage.

THE inimitable *Virgil* was undoubtedly inspir'd with *Love* and *Truth*, when he asserted this so oft experienc'd Maxim,

Omnia vincit Amor, & nos cedamus Amori.

Love conquers all things, to his Pow'r we yield,
And proudly lose the Day, when *Beauty* takes the Field.

The Power of
Love,

THE roughest *Hero's* of the ancient World, amidst the dusty Scenes of *War* and *Ruin*, red with Blood of undistinguish'd Slaughter, and encompass'd round with *Care* and *Danger*, often slacken'd Nature's Springs, and sinking calmly from the love of *Glory*, let their *Laurels* wither on their Heads, and lost the Sense of *Honour* and *Renown*, entirely stupified in all their Faculties, and slumbring meanly in the downy Scenes of this *Lethargic Passion*.

How much
that Passion
now prevails
among the
Turks.

EVEN the adamantine Breasts of *Icy Scythia*, have admitted *Love* in all its fervour, and forgot entirely native roughness, by the softening Charms of Female Conversation ; nay, to such excess does that bewitching Passion now prevail among the *Turks*, that as if they were not the *Posterity* of such *uneffeminate*, and *hardy Ancestors*, they frequently neglect the great Affairs of *State* and *Interest*, to dally wantonly with favourite *Women*, and enjoy the lov'd and rapid Transports which attend on their *Caresses*.

HEREIN

HEREIN however they have got the start of *European Lovers*, that whereas we languish long, and unsuccessfully, for some lov'd Ladies Favours, they enjoy the utmost of their Wishes, in a speedy Consummation of their forwardest Desires.

A G A I N, (tho' I'll not give my *Country Women* cause of Anger by affirming that as preferable an Advantage as the former) they boast a sort of unconfin'd Authority, which makes their *Wives* submissively Obedient ; but since it ne'er allows that mutual Confidence, that generous, free, and open familiarity, so requisite to make a Marriage truly happy, I cannot praise their Policy in robbing Wives of that well tolerated Liberty, which serves to soften Matrimonial Bondage, and proves a sure and winning Mark of Conjugal Good-nature.

The Power of Turkish Husbands.

I T was the Saying of a very ancient *Græcian Author*, *ἡ φύσις οὐκ ἐποίησεν τὴν γυναῖκα κυριεύειν τὸν ἄνδρα*. Nature did not frame the Woman to command : And *Philemon* a Poet, who flourish'd in the Reign of *Alexander the Great*, has left his Notions of the Matter in the following Lines,

An ancient Saying.

Ἀγαθὴς γυναικὺς ἐστὶν, ἥ Νικοσέαται,
Μὴ κρείττον ἐῖναι τ' ἄνδρος, ἀλλ' ὑπήκοον.
Τὴν δὲ νικῶσ' ἄνδρα, κακὸν ἐστὶν μέγα.

A Wife, my Friend, who takes the wisest way,
Shou'd not command her Husband, but obey ;
For where a Woman o'er her Consort Reigns,
The weight, that gaul'd before, now wounds with killing Pains.

A N D so entirely do the *Turks* adhere to this Poetic Doctrine, that for fear their Wives shou'd by degrees encroach on their Prerogative, they rob them barbarously of those indifferent Liberties, without whose tast 'tis morally impossible for Man or Woman to be truly happy.

T H E good Effects of *Turkish Discipline* surpriz'd me much, when I perciev'd that notwithstanding their severe Behaviour towards their Wives, the patient *Turtles* were so far from less'ning their Affection on Confinement, that they rather doubled their respect, and *Spaniel-like* fawn'd humbly on their Injurers, with the assurance *Horace* had from *Lydia*,

Submission and affection of the Turkish Wives.

Tecum vivere amem, tecum obeam libens.

With thee dear Soul, I cou'd for ever live,
My Life, to die with thee, I'd freely give.

I T is a strange amazing *Labyrinth* of Female Wonders, to behold the contradictory Inclinations of that unintelligible Sex ; while those in *Turkey* grow good-natur'd by a brutish Usage, ours in *Britain* sometimes think it out of Fashion to oblige an easy Husband, and instead of mending on the Kindness they receive, insult the more, and make their Spouses gentle Condescension, their undoubted Privilege of Nature ; these speak in rougher Notes than those above, and plead like *Juvenal's* unreasonable Woman,

The mistaken Notions of some of our British Ladies.

Sic volo, sic jubeo, stat pro ratione voluntas.

It shall be so, I will, 'tis my Command,
And Resolution shall for Reason stand.

INCREASE and *Multiply*, is held a very good and necessary Maxim by the *Turkish Nation*, and indeed they lose no time nor opportunity of putting it in execution to the best advantage; *Wives, Slaves, and Concubines*, promiscuously granted them without controul, and every *Tenet* of their *Faith*, and *Practice* of their *Lives*, combining jointly to indulge their *Wishes*, in the gross Enjoyment of a sensual Appetite.

POLYGAMY was by *Mahomet* allow'd them, freely and unbounded, but the Dictates of their Policy oblig'd 'em to restrain that tolerated Liberty, and fix a certain *Limit* to that dangerous Privilege for the Reasons following.

The Reasons why the Turks restrain Polygamy.

WERE Men permitted to indulge their Senses in the various Pleasures of promiscuous Embraces, they wou'd Marry inconsiderately such a number of *Wives*, that on their Death, the *major part* of their Estates devolving to the *Sultan*, little wou'd be left to share amongst them, and the *helpless Ladies* consequently forc'd to *Want* and *Beggary*.

ANOTHER Reason (and indeed the wisest of the two) is this, The numerous *Doubts, Fears, Envy, Jealousies, and Quarrels*, which alternately possess a Womans Mind, where *Rivals* are respected, wou'd by tolerating many *Wives*, become so frequent, formidable, and ungovern'd, that those *Fairy Pleasures*, which invite to *Matrimony*, vanishing away, wou'd leave behind 'em little else but *Noise and Discord, Troubles and Distraction*.

How many Wives the Turks may Marry.

HOWEVER, they are yet permitted by the common Custom, to espouse four *lawful Wives*; and lest their wand'ring Inclinations shou'd induce 'em to believe they were denied a Pleasure Heaven design'd 'em, they are freely suffer'd to enjoy the Persons of as many *Concubines*, or *purchas'd Slaves*, as they may think agreeable, nor are the Children so begot esteem'd in *Turkey* as in *Christian Countries*, spurious and illegitimate, but equally intit'led to their *Father's Love*, and Honour of his Quality, with others born in *Wedlock*.

A very strange and barbarous Custom.

WITH this Proviso, notwithstanding, are they *Freemen* and *Legitimate*, they must be manumitted in a publick Form by *Will* and *Testament*, before some *Judge* of Civil Administration, *Seal'd, Sign'd, and Given in*, by their own *Father's Hand*, with solemn Ceremony. This neglected, leaves 'em *Servants*, to their *Brother's Will*, who may at pleasure use them as their *Bondsmen*.

O happy *Turks*! cries some disconsolate, and wretched *British Husband*, when he hears me tell him, *Turkish Matrimony* is not quite so true a *Gordian Knot*, but that 'tis frequently untied without much difficulty; yet perhaps, were some *Mahometan* his *Spoules Consort*, he wou'd find a *Blessing* which her present Owner either does not know, or care to value.

The Turkish Marriages not perform'd by Priests.

BUT ere we speak of their *Divorces*, 'twill be proper to describe their *Matrimonial Ceremonies*, and in order thereunto, I must acquaint my Reader, that the Act of Marriage is perform'd by the appearance of the *Husband*, with the *Father, Uncle, Brother*, or some near *Relation* of the *Brides*, before a *Judge*; where in a publick manner, he avows his Inclinations and Affections to the Person of the Lady; tho' perhaps he never saw one Feature of her Face, but that's no matter, *Love* you know is painted blind, and thence blind Bargains are become a Fashion.

PROCEEDED this large Step on his intended Journey, he is next demanded by the Judge what offers he can make deserving her Acceptance: Settlements are made according to his Circumstances, or the fetter'd Privileges of *Turkish Subjects*; and the *Bridegroom* signing *there* an Instrument, whereby he owns her for his lawfull Wife, the *Match* is ent'ed in a publick Register, and ever after they are conjugally coupled.

NOW then let's venture to observe the Consequences of this previous Ceremony, after which the Man (*transported to be sure, and full of Raptures*) takes his own and half-gain'd Spouses *Male Relations* to his own Apartment, where he entertains them till within an Hour of Mid-night, with the fashionable Musick *Vocal* and *Instrumental*, Coffee and Sherbet; and if of brisk, and airy Constitutions, sometimes treats 'em with a glass of Wine, but very sparingly, for fear of Reprehension.

How the Man employs the Night before.

BUT as for the poor Female Victim, who is trembling all this while, with dreadfull apprehensions of some near Surprise, she sits *unveil'd* on an embroid'red Cushion in the midst of a large Room, round which are plac'd her *She-Acquaintance*, *Friends*, and *Kinsfolks*, all invited by her Mother, if she has one, to inform her what she is about to do, and read alternately, repeated Lectures of the Duty of a *Wife*, and Power of her *Husband*, while the poor half-frighted Creature, stares about her with a blushing Ignorance, amaz'd and quite confounded with their *Monitory Lessons*.

How 'tis employ'd by the Women.

THUS they pass away the time till almost Midnight, when they take the *Bride* with one consent, and lead her to the *Bagnio*, if there is one in the House, if not a common *Bathing Tub* will serve the turn. Here every *Gossip* plucks a Feather, till having quite undress'd the *helpless Virgin*, they begin to wash and rub her soundly, smoothing o'er her Body, with a certain scented and balsamick Oyntment, the better to prepare her for approaching Pleasures; after this they put her on a Shift, and wrapping Night-Gown, thence conducting her to take her Rest till early the next Morning.

Emblematical Proceedings of the married People.

AT the dawning of the Day they come again, to wake the *Bride*, who rising from the last Possession of her *Virgin Pillow*, is by them attended with officious Ceremony, dress'd in all her richest Robes, and soon made ready for the amorous Call of her expected Husband.

The Morning Ceremony.

HE is not tedious we'll suppose, in dressing, but with all the Friends he entertain'd the Night before, sets forward from his House well mounted, and attended by a gallant Troop of Gentlemen on Horseback, Serenaded as they go, by several sorts of Musick, sounding with them thro' the Streets. They come at last where lives the *Bride*, whose Father summon'd by the noisy Instruments, commands his Door to be set wide open, and demands within it, *what they want, and why they visit him?*

THE *Bridegroom* answers, sitting on his Horse, *he comes to claim the lovely Jewel God has given him*, and names her with a loud and haughty Voice; and being further ask'd, *how well he can defend her*, he lays his Hand directly on his Scymetar, and draws it half way from the Scabbard, every Horseman in the Company proceeding to the same Expression of his Friendship to the Married Couple; hereupon the Father stepping from his Door, advances slowly some few Paces to salute the *Bridegroom*, who with all his Followers, dismounting nimbly, lays his Hand devoutly on his Breast, and utters this Expression, *True Happiness this Moment blesses me*; to which the Father answers heartily, *O may that Happiness be great, and lasting*.

A drinking The manner of the Bridegroom's coming to demand his Wife.

How the
Bridegroom is
receiv'd at his
Father-in-laws
House.

THE Bridegroom enters full of Joy, and with his Father, flies up Stairs as nimbly as he can; his Friends mean while, conducted in and entertain'd below, according to the *Turkish Fashion*; at the entrance of the Womens Chamber he is met by the expecting Bride, her Mother, and Relations, *she unvail'd*, and aiming all her Beauties to surprize his Fancy; entering, he extends his Arms with wonder, and astonishment, and (*doubtless overwhelm'd with Rays of brightness*,) finds himself unable to sustain the Shock, and therefore turns him round with great Humility, in order to escape the danger of his Spouses Lightning.

How the
Bride receives
him.

BUT the tender natur'd Nymph, unwilling to confound at first Appearance, calls him back with gentle Phrases, and the mild Expression of *Gehl Giacquir bennum*, that is to say, *Return, my good Angel*; this encouragement removes all fear, and tempts him forward till his new-made Consort takes him by the Hand, and leads him to a Table, little higher than the Ground; she seats him cross-leg'd there upon a fine embroid'red Cushion, and sits down herself in the same Posture, *opposite* to him; all the Company then place themselves on Cushions, six Foot distant from the ogling Spouses, till they form a fine and spacious Circle round the Table.

His Entertain-
ment.

SMILES and Glances, and the common Airs of meeting Lovers, pass the Time till there is brought upon the Board betwixt them, two small Dishes; one containing a fat roasted Dove, the other fill'd with certain Cakes not much unlike our Barly Sugar.

Emblematical
Proceedings
of the married
People.

THE Dove is cut in four distinct Pieces, whereof the Head and Neck make one, the Rump the second, and the Body slit in two, composes both the other. The Bridegroom first presents his Lady with the Rump, and this Expression, *Tho' lowest, yet acceptable*. The Bride returns her Conforts Compliment, by giving him the Head with this submissive Motto, *Be thou my Head, and I thy Footstool*.

THEN put they both their Hands together on the Table, taking each one half of the divided Pidgeon; which denotes, that they shou'd live like harmless Turtles, and that tho' the Head and Tail make some distinction, yet they ought to love and prize each other, as two diff'rent Parts of one sole Body.

THIS done, the Bride extends her Hand, and reaching from the other Plate a piece of the abovenam'd Barley-Sugar, directs her Fingers to her Husband's Mouth, and makes him swallow it; he does the same to her again, by this expression of their silent Will, declaring mutually that it shall be always *either's* chief endeavour to oblige the other, by a constant practice of the sweetest Carriage, and most tender Actions which can prove Affection.

A drinking
Emblem.

THEY next proceed to call for Drink, which presently is brought 'em in a China-Cup, containing *fine perfum'd Sherbet* of costly Preparation. First, the Husband sips, and then the Wife; which having done, they jointly lay their Hands upon the Cup, and spill the Liquor on the Table, which is thereupon remov'd immediately. This Emblem signifies that they must always join with sympathetical Concern, or Joy, and gain or lose the Pleasures of this Life with equal satisfaction.

AFTER all these Ceremonies are perform'd, the Bridegroom takes his leave, and goes away to his own House, in order to prepare for the Nocturnal Entertainment of his charming Wife, who in the close of Evening, is attended to his Place of Habitation in the following manner.

THE

THE *Bridegrooms* Brother, or the nearest of his Kindred, claims the Lady in her Husbands Name, who is deliver'd into his Possession Veil'd all over, mounted like an *Amazonian Heroine*, astride on Horseback, and Attended by a Stately number of her Female Friends, who Ride about her and Support a sort of *Indian Canopy*, which falling like a Tent below her Horses Breast, becomes a perfect Cover, and prevents her being seen by any of the People who will always Crowd the Streets on those occasions; round this shining Troop of Ladies Ride a greater number of the Male Acquaintance of both Parties, who serve alike to grace the *Cavalcade*, and Guard the Women from the Insolent Abuses of the common People.

In what manner the Bride is carried to her Husbands House.

ARRIV'D at last, the Waiting *Bridegroom* standing in his Door, Receives his Consort open Arm'd, and leads her Instantly to some prepar'd *Appartment*, where their Numerous Men Relations, who Assisted in the Ceremony, enter One by One, according to their Quality, and having each bestow'd some Present answerable to his Circumstances, they withdraw genteely, with repeated wishes for a happy Bedding of the Amorous Pair, returning every Man to his particular Place of Habitation.

How she is receiv'd there.

THE Women, to divert the Husband and his Bride, begin to Dance, at which Profession they are Skill'd but *Aukwardly*, performing always Singly; and Inventing *Strange*, and frequently *Lascivious* Postures, to adorn their Motion, and Excite an ardent Flame of *Expectation*, or, to call it by its right Name, *Lust*, in the already-kindled Fires which Warm the Breast of the Impatient Lovers.

The Pastimes of the Women.

BUT now the time, which ever Rolls along with heavy Wheels on such occasions, Summons them to hasten the usual Preparations for the *Bridal Bed*, in order whereunto they lead the *Bride* with Songs and Musick, to the Chamber which contains the stately Scene of her expected Pleasures; here they Place her on a small Square Block all cover'd over with *Silk* or *Velvet*, and retiring to the distant Corners of the Room, Invite the Husband to the Comical performance of a Merry Duty, *Fashionably Incumbent* on new Married People.

The previous Ceremonies to the Bedding.

NO Pulling off the *Bridal Garters*, Throwing the *Stocking*, or other common Practices in use at *British Weddings* are observ'd among the *Turks*, but sure the Reader will allow the *Turkish Bridegroom* has a Task far more Diverting, Strange and Comical.

FOR he is *First* oblig'd to be his Spouses *Valet*, and Undress her for his Bed; nor is this odd Injunction all is he oblig'd to, for the Young and Airy *Turkish Ladies* who delight in Dressing a new Married Friend, contrive such Strange and Artful *Knots* about the Silken strings which Tye her Drawers, that 'tis next to a downright Impossibility to find out gentle means to loosen them; yet the *Eager Bridegroom* is Injoyn'd to kneel and Fumble with his Teeth, till he can some way or other get them open, which, the Young and Vigorous Lovers, all Impatient of delay, with violent endeavours bite Asunder: none, in such a Case, must use the least Assistance either of their own or Spouses Fingers, so that were there Men as well as Women present at this Ceremony, they would doubtless find themselves far more Diverted than the Merriest Company that ever grac'd a *Christian Wedding*.

A Comical Injunction on the *Turkish Bridegrooms*.

IT would, it is presum'd, be altogether needless to Instruct the Male or Female Reader in the well known consequences of these Preparatory Pastimes, since the common knowledge of both *Turks* and *Christians* will direct

direct their Fancy's to a full Discovery of these secret Practices, which either *Modesty* will constantly incline their Will to draw a Curtain over, so to leave them *undisturb'd* and *private*.

A N D now, since I am treating of the Lover's fond *Elyzium*, 'twill not be improper to observe, that those bewitching Joys are sometimes frustrated, and lessen'd very commonly, by the Jealousy or Malice of *some other Wife*, transported with the fear of Scorn, at the appearance of a Rival in her Lord's Affections.

Witchcraft very common among the Turkish Women.

I N *Turkey* nothing is more frequent than a deep and cursed Knowledge in the Practices of *Witchcraft*, *Sorcery*, and a sort of *jugling Villany*, whereby they render *impotent* and *ineffectual* the strongest Efforts of a vigorous Lover on his *Wedding Night*; and 'tis perhaps to this, the *Turkish Matrimony*, tho' indulg'd in *Polygamy*, owes the common and amazing *paucity* of Children.

N A Y, so skill'd are many in this *damnable* Profession, that they insolently dare pretend to force Affection from Antipathy it self, to punish Infidelity in Affairs of Love, and give a Lady supernatural Charms to change her humble Servant's vow'd Inconstancy.

The Practice very ancient among the Greeks.

N O R do we find such Practices of Modern Date, the *ancient Greece* was famous for this Study, which they had *Originally* with their worthier Knowledge from *that Source of Learning Egypt*. How skill'd the *Grecian Ladies* were in *Magic Incantations*, may be gather'd plainly from *Simetha's* Words to her Maid *Thestylis*, in the second *Eidyll* of *Theocritus*, where she endeavours to bring back *Delphis*, who had abandon'd her Affections.

Part of the 2d Eidyll of Theocritus.

Πᾶ μοι ταῖ δάφναι φέρε, Θέσυλι; πᾶ δ' τὰ φίλτρα;
Στρέψον τὰν κελέβαν φοινικέῳ οἶδς ἄνω,
ὧς ἴ' ἐμδί βαρύν εὖντα φίλον καταδύσομαι ἄνδρα,
ὧς μοι δωδεκαταῖος ἀφ' ᾧ τάλανς ἔδ' ἐποδ' ἦκει,
οὐδ' ἔγνω πότεριν τεθνῆκαμες ἢ ζοοὶ εἰμές.

Where are my Laurels, *Thestylis*? And where

The pow'rfull *Philtres* we must now prepare?

This sacred Cup with *purple Fleeces* bind,

That tho' my *fickle Lover* proves unkind,

I may some *Magic Incantations* use,

And force him to a Breast he would not chuse;

Since he *ungratefull* went, twelve Days are fled,

Nor knows he whether w'are alive or dead.

A N D a little further in the following Words begins her Incantation.

Νῦν δέ νιν ἐκ θυέων καταδύσομαι. ἀλλὰ Σελάνα
Φᾶνε καλὸν. τὴν γὰρ ποταείσομαι ἄσυχ' αἰμιον,
τὰ χθονία δ' ἑκάτα, τὰν καὶ σκύλακες τρομέουσι
ἔρχομένην νεκύων ἀνά τ' ἡρία καὶ μέλαν αἶμα
χαῖρ' ἑκάτα δασπλήτι, καὶ ἐς τέλος αἶμιν ὀπήδει.

Ἰὺ γ' ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶρα ἴ' ἄνδρα.

With all the Sacred Charms of *Magic Art*,

I'll now enchant the lov'd *Inconstant's* Heart;

But thou, O *Moon*, shed favourable Rays,

For, grateful, I to thee address my Lays;

To

To thee O Goddess, and to Hecate,
The pow'rful subterraneous Deity;
At whose Appearance Curs forget to bark,
And silent let thee Stalk thro' dreadful Dark;
Whilst o'er the Graves at Noon of Night you tread,
And press the clotted Blood of the corrupted Dead.
Hail, awfull Hecate, hail Goddess, hail,
Grant me thy Aid--- So shall my Charms prevail.

Go Lynx, go, kind Spirit, hast away;
And drag him to my House without the least delay.

T H E R E is another sort of Sorcery much us'd in Turkey, if it may be call'd so, since perhaps the Notion took its rise from nothing but the superstitious Fancies, and ridiculous Opinions of Hypochondriacal Persons; they call it *Magic of the Eye*, or the bewitching by an evil Look; now whether there are any real grounds for this Belief, I shall not venture to determine. But this I can assure my Reader, that I knew a Gentleman at Constantinople, who was naturally blest with an uncommon Share of Wit and Judgment, yet became a downright Idiot in the space of twenty four Hours, upon going by the Invitation of a Greek of his Acquaintance, to make one among the Guests at an Armenian Wedding, and it was believ'd in Town by every Man, who heard the Story, that the Evil Eye of one there present had depriv'd him of his Senses.

T H E R E is among the Turks, another sort of Marriage, generally us'd by Strangers, who reside but little time in any City; this is call'd *Hakabin*, and is a Bargain made before a Judge, whereby the Man is bound to take the Woman, and maintain her as his Wife, for one, two, six, or more Months, and when his Business calls him to another Place, he is oblig'd to give her such a Sum of Money as is mention'd in their first Agreement.

CONCUBINAGE, as I have said before, is granted to the Turks, who always keep as many Slaves as they can purchase and maintain, to serve by Day the Uses of the House, and all Night long the Pleasures of their Master.

T H E R E is in Constantinople, a Slave-Market twice or thrice a Week, thither the People go, and see the miserable Christian Captive-Virgins, dress'd in all the tempting Ornaments, that can allure the Looks of amorous Passengers; they speak to those they are inclin'd to like, and having ask'd them any Questions they think fit to start, they feel their Breasts, Hands, Cheeks, and Foreheads; nay proceed, if curious in the nicety of Search, to have the young, and wretched Creatures taken privately to some convenient Place, where, undisturb'd, and free to use the utmost of their Will, they find out certain subtle Means of boasted Efficacy, to discover instantly by Proofs, and Demonstration, whether the pretended Virgin has as yet been rob'd of that so celebrated Jewel, she affirms her self Possessor of.

T H E Slaves they buy, they carry home, and use as is above-declar'd, till growing weary of their Persons and Embraces, they have liberty again to sell them to some Friend or Neighbour, taking others to their changeable Affections; nor are their Wives at all disturb'd to see them use this tolerated Freedom; Custom's tyranny has made them humble, none complaining of her Husband's flight, provided he bestows one Night in seven in her conjugal Caresses; that the Law has given them as their unquestion'd Property, and will oblige the Man to own it as his Duty.

A N

The *Turks* notion of Cuckoldom, more Reasonable than ours.

A N Honest and an Admirable Notion sways the Judgments of the *Turkish* People in the Point of Cuckoldom, for that, which *here with us* is strangely look'd upon as *the Husbands shame*, is in *their Country* plac'd more Wisely, and with Justice, on the Lewd *Adultress*, and her *Hornified* Relations; for where the Husband finds his Bed Dishonour'd and Polluted, he Applies himself *directly* to some Judge or Governour, and sitting forth *at large* the Cause of his Complaint, obtains relief by an Immediate Order of Divorce, and free's himself *at once* from *Wife* and *Scandal*.

Why the *Turkish* Sultan's must not Marry.

T H E *Turkish* Sultan's must not Marry, or it is become a Politic Omission to forbear so doing; First, in that 'twou'd cause *Alliances*, and distant *Kindred* to their *Royal Family*, a thing they always *Fear'd* and *Hated*; and Secondly because the *Greatest* and most Unexpected turns of *Fate*, shall never wound the *Princes Honour*, in obliging him to see a *Wife* become the *Victim* of Licentious Insolence, and he himself an helpless *Witness* of her shameful Usage.

The Original of the Custom.

B A J A Z E T an *Ancient* but *Unhappy Emperour*, by dear Experience taught 'em this; for when the *brave Victorious Tam-her-lane the Great*, had won the Battle which reduc'd him to his Misery; his Wife *Dehespeena* whom he dearly Lov'd, and in whose Blessings *his* were *Centr'd*, being taken *Prisoner*, was before the Face of her distracted Husband, Ravish'd by the *Conquerour*. The Unsupported sorrow, which the *Haughty Turk* conceiv'd hereat, shook all his *Patience* into *Madness*, and produc'd that Rough and *Melancholy Death* which put an End to all his Sufferings.

T H E *Princes*, who succeded *Bajazet*, resolving for the *Future*, to avoid so black and piercing a Misfortune, made a Law that none shou'd Marry *ever after* on the Throne of *Turkey*, which has been observ'd with such Religious constancy, that two late *Emperours* have been depos'd and little urg'd against their Governments, but that they took the Liberty of *Marriage*, and thereby Infring'd the solemn Prohibition of their *Wiser Predecessors*.

Four sorts of Divorces, us'd among them.

I spoke just now of their *Divorces*, and will here Describe Four several Methods now in use, whereby the *Turks with ease* Untye the strongest Cord which joyns their *Matrimony*.

The First.

T H E First is Registred before a Judge, as are *Indeed* the other Three, by this the *Man and Wife* are only separated, *either free*, and altogether Independant on the others Power; *here* the Husband is oblig'd to settle a sufficient *Maintenance*, and keep her separate as well as when they Liv'd together.

The Second.

T H E Second kind of separation, is a Wider breach of *conjugal Conjunction*; for they *then* are left entirely to their Liberty, and as by *joint consent* they may return again to one anothers Arms, so may they also Marry *at their Pleasure*, any other Person, who shall best agree with either of their Circumstances.

The Third Divorce in Case of Impotence.

T H E Third Divorce now Practis'd by the *Turks*, is when a *Woman* is unfortunately Married to a Man unqualified for satisfaction of her Warm desires, by the *Natural* Misfortune of an *Impotent Frigidity*; in such a Case the *Man* refusing to discharge his *Wife*, is Summon'd by her *Friends* before a Judge, and forc'd to bring her with him to the same Appearance; when the Charge is Read against him she is ask'd if she will *then* affirm the Truth of all that Accusation, hereupon she Stoops, and taking off her Slipper, Spits upon the Sole, and Strikes it on

on her *Husband's Forehead*; Modesty requires no further Confirmation from a *Female Plaintiff*, and the Sentence is immediately pronounc'd, *in favour of the Lady*, who is *thenceforth*, free to Marry as she pleases, and intitled *notwithstanding*, to a large Allowance from her former Consort's yearly Income.

NOR is it hard that *Women* shou'd be favour'd in a case so reasonable, when it is the only *Plea* they have for gaining a *Divorce*, while on the contrary, the Men possess a thousand great and boundless Privileges, and are at any time enabled to obtain Releases from their *Matrimonial Chain*, on every mean and slight Occasion.

BUT the most diverting sort of a *Divorce*, that e'er was heard of, is the *Oochey Tahalac*, which having once disjoin'd a Pair, permits no second thoughts, or change of Inclination so as to be *reconcil'd again*; till, as a Punishment for his *ridiculous* and *fickle Humour*, the repenting Husband will contentedly stand by, and see his *Wife in open Day*, enjoy'd before his face, by some brisk Stranger, who is led by accident to pass the House, where they expect *impatiently* the first fair Comer.

A pleasant Passage hap'ning, some Years since, at *Constantinople*, will afford an *entertaining* and *complete Idea* of this humorous Custom; it fell out as follows.

THE Master of an *English Merchant Ship*, who understood but little *Turkish*, scarce enough to buy an *Orange* as he walk'd the Streets, wou'd needs be vent'ring frequently *on Shoar*, sometimes *with Company* and sometimes *without*, well dress'd, with *Turbant*, *Dolamann*, and every other part of *Habit in the Turkish Fashion*; he was often caution'd of the Dangers he might fall into, but never list'ned to his Friends Advice, returning always safely to his Ship, without the least Affront, or meeting any who accosted him in the *Country Language*.

BUT rambling *on a certain Day*, about the City, he was beck'ned to by several *Turks* who stood together at the entrance of a House; surpriz'd at first, he wou'd have pass'd 'em slowly by, as if he took no notice of their Summons; but before he got five Yards beyond the Door, he felt himself pull'd back by one, who *smiling*, spoke a *long and speedy Sentence*, and returning towards the Door he came from, dragg'd him *as it were by force* to follow him.

THE Master understood not one small Syllable of what he said, but went as he was led, without so much as speaking all the way, till coming to the Door, the other Company began to laugh, and talk with eagerness as if they were informing him of something very pleasant, and diverting; he seem'd to listen with a wonderfull attention, and to cloak the matter, laugh'd for Company, but durst not speak for fear of a Discovery; he then began to curse his forwardness and *Turkish Habit*, and to wish himself secure on board his Ship, resolving to attempt no more such *single Wanderings*.

MEAN while the *Turks* had led him forward, and conducted him to a large Chamber, on the *elevated Floor* whereof there lay a *Bed*, with *Quilt* and *Mattress*, after the Fashion of the Country; upon the Bed sat *cross-leg'd* a genteel, young Lady, gay, and beautifull, with Face *unveil'd*, and sprightly Countenance, who blush'd at his appearance; on a *Cushion* not far distant sat a grave *Kaddee* or *Judge*, the Master of the House; and in a corner of the Room, stood *leaning*, and *disconsolate*, a well-made *Turk*, who

who by the sequel, prov'd to be the Husband of the Lady on the Bed, and standing there, to be Spectator of a Duty he wou'd rather have excus'd.

A very doubtful State.

THE Company withdrew at the approach of the Master, leaving none behind but the young Lady and her Husband, smiling as they pass'd him by, and pulling to the Door to keep them private. 'Tis not difficult to guess the wonder, which amus'd his thoughts at such an odd and unexpected Accident; he star'd about him like a Man distracted, ignorant what he was to do, and fearing every Moment some Design, which he conceiv'd was form'd against him.

AT last, the Husband looking roughly towards him, spoke a few low Words, which by the accent seem'd uneasy, and with a nod or two, and motion of his Hand, made Signs, that he shou'd do the Duty he was call'd to without delay; the Lady likewise, beck'ned with her Finger, and repeated often these Words, *Gehl Adham Gehl*, that is, *Come Man come*; he understood so much, but no ways apprehending what they meant by those expressive Motions, instead of answering their repeated Invitations, stood still, and gaz'd about with mute Astonishment.

THE Husband half amaz'd to see his Silence, and fix'd Posture, as also eager, since he knew it must be done, to have it over, came grimly up, and pushing him with anger forward, cried out aloud. *Geddi Brai, Boc Kahdin*, that is, *Go Fool, see the Lady*; But the frightened Britain, all surpriz'd at this new step, was so confounded with the turns of the amazing Accident, that scarce rememb'ring who or where he was, he forc'd himself with fury from the Turk, and in the English Tongue cried out, *Why in the Devil's Name d'ye push me thus? I know not what you wou'd be at, nor understand one Word you say to me.*

An odd discovery.

THE shock'd Mahometan with all imaginable wonder started back, to hear him speak an unknown Language, and snatching off his Turbant, presently discover'd him a Christian by the manner of his being shav'd; and pointing to his Head cry'd loudly to his Wife, *Kallah Bod Adham Gnaou*: By the Lord this Man's an Infidel. With that he drew his Dagger from his Girdle, and his Wife began in passion to rise up and fall upon the Master, when the Turk bethought him of a cunning Stratagem to save his Honour, and having given the English Man his Turbant back again, endeavour'd partly by fair Words and partly by his Signs, to make him understand, he shou'd go out as silently as he came in, and seem to smile, as if he had been pleas'd with his Adventure.

THE trembling Master, glad of any opportunity to get away from such a dangerous Scene of Wonders, made abundance of expressive motions with his Head and Hands, to thank him for his kindness, and was marching off, with counterfeited Smiles upon his Face, when all the Company still waiting in the outward Room, began to gather round him, and to ask him if he had been satisfied in his good-fortune; he answer'd as the Husband had made shift to teach him, *Hevett Sultanum*; that is, *Yes noble Sir*. But the expecting Wife, who had it seems been baulk'd of her Desire, and was unwilling tho' she lost the Christian's Kindness, to deprive herself of some more qualified Person's, follow'd to the Door, and cried out *Yoketen*, that is, *no, he lies*, as loud as she was able.

A merry Action of a Turkish Lady.

THIS alarm'd the Judge, and all the rest, and made the Husband hang his Head like one condemn'd to Stocks, or Whipping Post; in short they seiz'd upon the poor discover'd Master, and began to drag him back to do the Duty

Duty they expected from him, He, *unwilling to comply with their desires*, endeavour'd by continued Strugling, to break loose and get away, till in the *Scuffling*, he again let Fall his *Turbant*, and with much ado, escaping from their hold, ran swiftly thro' the Street, while all the *Boys* he pass'd by, seeing him disorder'd, and Bareheaded, and *besides*, Alarm'd by the repeated exclamations of the *Turks* he broke away from, who Cried out an *Infidel*, an *Infidel*, as loud as they were able, gather'd round him, and with *Dirt*, and *Stones*, pursued him thro' the City, till he came upon the Water side, and found among the rest some *Janizaries*, whom he knew, and, whose Authority protected him from further Injury.

A Fortunate escape.

I cannot say what *Second Spark* the Lady found to serve her turn, or how the Business was perform'd among them, but the *Masters* ill success in this last Ramble, prov'd more Efficacious to dissuade him from such bold attempts in future Voyages, than all the *Good Advice*, and *Solid Doctrine*, which had been *before*, in vain, bestow'd upon his *rash* and *Inconsiderate Obstinacy*.

I promis'd in the Title of this Chapter, to say a little of the *Turkish ways of Courtship*, and will now proceed to let the Reader know as much of their *Amours* and Gallantry as fell occasionally within the Compass of my Observation.

T H E R E is no such thing in *Turkey* as a Publick Meeting, and promiscuous Conversation of *Sexes*, at the *Park*, *Ring*, *Balls* or *Theatre*, or any other tolerated Scene of Honourable Liberty; all are *Grave*, *Reserv'd*, and *Solitary*; Women seldom stir abroad, *before* or *after Marriage*; and as there is never found the Smallest Opportunity of *seeing* or *Conversing with* the *Ladies*, Love is consequently quite a Stranger to their Warmest Inclinations, till they have obtain'd an *object* whereupon to Build it; yet there Flames amongst the *Youth* of this Licentious Nation, such a Raging Passion of *Desire*, that they employ the Wishes of their *earliest Manhood*, how to get a *Wife* or *two* to pass their time with, and apply themselves *accordingly*, to those allow'd and fashionable means, whereby, tho' Blindfold, they may gain a *Mistriss*.

No coming into Womens Company, in Turkey.

T H E I R common Custom *then*, in such like Cases, is to listen to their Friends Proposals; such a *Man* has such a *Daughter*, *Neice*, or *Sister*, so and so possess'd of *Beauty*, and *good Humour*. *Fortune* they expect none with a *Wife* in *Turkey*; for the Husband *there* must buy her Person with a settled Sum according to her *Value*, which they seldom hold at Mighty Rates; or the agreement made between the Parents of the willing Couple.

Matches made by Friends.

T H E *Fathers word* is sometimes taken for the *Daughters Merit*, and the *Bridegroom* signs the Articles of Marriage before he is admitted to a sight of his Beloved: But the *Brisk* and *Wiser* sort of *Gentlemen*, will seldom make so blind a Bargain, and refuse to listen to the smallest motion of a *Matrimonial Treaty*, till they are convinc'd by *Ocular Experience*, that the *Mistriss* offer'd them is really as deserving in her Person, as they speak her in her Character.

A Pig in a Poke.

I T sometimes happens that *two Rivals* Jarr about *one Lady*, and in such a Case the *Parents* of the *Virgin* will not Interpose their Counsel nor Authority, but by the following Method bring the *Lovers* to her sight, and let her choice decide the matter; they are *both* appointed at a certain time to meet beneath the Window of a Chamber of the House she lives in, *Lettic'd over* so that nothing can be seen within the Room, but those who stand within can easily perceive whatever passes in the Court before it: Here is

The Turkish Custom in case of Rivals.

plac'd the *Mistress* of their hopes, who having, by the *Throwing down* a piece of *Silk*, inform'd 'em she is there, the Amorous Madmen strait begin to strip one Arm above the Elbow, drawing with the other hand their *Sharp-edg'd Dagger*, and exerting each his Brightest Faculties, in *Singing, Riding, Leaping, Hurling the Geritt or Javelin*, and an Hundred other Exercises, in which the Vanity of either has perswaded him to think he can excell the other.

A dreadful way of making Love.

BUT the most ridiculous and senceless Method of expressing their Affection, is their singing certain *amorous*, and *whining Songs*, compos'd on purpose for such mad occasions, between every line whereof they cut and slash their *naked Arms* with the abovenam'd Daggers, each endeavouring in this emulative Madness, to exceed the other, by the depth and number of the Wounds he gives himself. Some *Turks* I have observ'd, when old, and past the Follies which possess'd their Youth, to show their Arms all gash'd and scar'd from *Wrist to Elbow*, and express a great Concern, but greater Wonder at their past simplicity.

How the Lady makes her Choice.

THE *Marble Hearted Lady*, proof a while against these barbarous Demonstrations of their Love, at last makes choice of him whose *Air and Face* she best approves, and speaks her Mind by throwing down a *Ball* of twisted *Silk*, while he on whom her Mind is bent, is whining out her Praises; this produces frequently so great a fury in the disappointed Soul of him who loses her, that running furiously upon his happier *Rival*, they proceed at *Daggers length*, a second time to try their *Titles* to her partial Favours, and before they can be parted, oftentimes prevent the Bliss of either, by an interchangeable bestowing on each others Bosoms, such amazing Wounds, as bleed away their Love and Life together.

No coming in to Women's Company, in Turkey.

THE oddness of the *Stile* invited me to render some of the above-nam'd Songs, into *English*, which are the most esteem'd, and run as follows.

An amorous Turkish Song.

Cou'd I, dear Ray of heav'nly Light,
Who now behind a Cloud dost shine,
Obtain the Blessing of thy Sight,
And tast thy Influence all Divine;

Matchmaking by Friends, or Sisters, in Turkey.

Thus wou'd I shed my warm *Hearts-blood*,
As now I gash my *veiny Arm*,
Wou'dst thou but like the *Sun* think good,
To draw it upwards by some Charm.

Another follows as diverting as the former.

Another Turkish Song, on the same Subject.

Oh lovely Charmer pity me,
See how my *Blood* does from me fly,
Yet, were I sure to conquer thee,
Witness it *Heav'n*, I'd gladly die;

The Turkish Custom in such Cases, and in such Cases the Power of the King, but by the following Method bring the Lovers to her right, and let

But oh! I fear when I am dead,
In t'other World we shall not meet,
If not, how like a Fool I'm sped,
For dying blindly at your Feet.

I have at large inform'd my Reader of their Matrimonial Ceremonies, and have nothing further left to tell him on that Subject, but that however loose the Inclinations of the *Turkish Ladies* may be rendred by Confinement, it is seldom known that any Wife defiles her Husband's Bed; perhaps 'tis owing

owing to their want of opportunity, for I must own my self a *great* and *ut-
ter Enemy* to that restriction which the *Eastern Nations* lay upon their Wo-
men, and believe that, where a *mutual Freedom, Liberty, and Familiarity*, is
by *Custom*, or *Unkindness* any ways deny'd a Married Couple, 'tis impossible
to reach that elevated Happiness describ'd by *Horace*, in his thirteenth
Ode.

*Felices ter, & amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimoniis,
Suprema citius solvet amor die.*

Hor. Ode 13.
Lib. 1.

Happy, thrice happy, more than blest,
Are the *unshaken Pair*,
Whose Tie stands fix'd in *either's Breast*,
Unbroke by Grief or Care;
Whose grounded Love by trifling Fars,
Feels no abrupt Decay,
But keeps within true Duties Barrs,
Firm to the latest Day.

CHAP. XIV.

Of the Turkish Women, in General.

IF by the Title of the Chapter, the Reader may be induc'd to expect
a particular Account of the *exterior Qualifications* of the *Turkish La-
dies*; he must imagine a difference in their *Persons* and *Complexions*,
answerable to the Climate of a *hotter* or *colder* Country; whose *various
Influences* must unquestionably produce as *various Effects* in the Persons of
its Natives: But as the unlimited Authority, which the *Turks* usurp as a
right of Nature, over their submissive Wives, extends its force to the re-
mote Borders of their *unmeasur'd Empire*. The continued Practice of a *Con-
jugal Obedience*, has bent the nature of their haughtiest Women, to acknow-
ledge readily an *inferiority of Sex*, and obey their *Husbands* with the strictest
Duties of an unfeign'd Humility. This usefull Maxim which is for ever
taught 'em, with the earliest Rudiments of their infant Knowledge, has,
among many other, this one Effect, that by representing the *Women*, even
in their own Imaginations, *subservient* to the Will of *Man*, it inspires them
all with an ardent Zeal, in the daily Practice of those *alluring Parts* of Edu-
cation, which may render their Persons most charming and agreeable to the
happy Object of their exalted Wishes.

MANY, besides this, are the great Advantages the *Turks* receive from
their Wives *Subjection*; for it entirely frees 'em from the *imperious* Behavi-
our of *insulting Yoke-Mates*; keeps 'em secure from the uneasy Discords of a
jealous Consort, and gives their leisure Hours an entire Possession of the fullest
Pleasures, to be found in *Matrimony*; while the common Plagues, and
bitter

The Turkish
Wives submis-
sive and re-
spectfull to
their Hus-
bands.

The great Ad-
vantages
thereof.

bitter Minutes of some *European Marriages* are altogether strangers to the sweet Enjoyment of their *Consummate Happiness*.

How Wives
are kept in
Turkey.

'TIS a sense of awfull *Fear* and *Duty*, that obliges them contentedly to live at *Home*, without the smallest Power in *Domestick* matters, shut up together in a long Apartment, divided like our *Hospitals* for several Beds, where free from *Envy*, *Pride* or *Jealousy*, they *Eat*, *Drink*, and *Work* together, Guarded by the Watchful Observation of *Industrious Eunuchs*, and excluded from the Society of *Men*, above Ten Years Old, never Stirring from their Houses, nor making Visits to their Neighbours, but all entirely bent to please by turns the Wandring will of their Respected Husband.

THESE then are the *Chief Accomplishments* of their Womens Minds, which are Moulded by the *same Customs*, to the *same Nature*, in every Part of their Country: And tho' some Provinces have been esteem'd more Famous than others for the Beauty of their Women; the Following Account will serve as a Description of the *Turkish Ladies*.

The Excel-
lence of their
Complexions.

THEIR *Complexions* are for the most Part, of a *Lovely Fair*, and without the help of *Art* so exquisitely *Smooth* and *Ruddy*, that 'tis beyond the Power of *Imagination* to Guess at their *Beauty*, which Extraordinary Perfection they owe to their so frequent use of *Bathing*, and Perpetual Confinement to their Houses, by which means they are never Ruffled by the *Changes* of the *Weather*, nor subject to the Sultry Influences of a *Scorching Sun*, but 'tis observable that they lose their Beauty much sooner than the Inhabitants of the *Northern World*, for the daily use of *Bagnio's*, tho' it smooths their Skin, and softens their Complexions, does notwithstanding, prejudice their Constitutions by the Warm effects of its *Sulphureous Quality*. Their *Features* are Generally most agreeably *Regular*, of an exact and sweet Proportion, their *Eyes* of a *Piercing Black*, almost Transparently *Bright* and *Striking*, and the larger they are, the more Esteem'd, for so vast a Value do the *Turks* Profess for *Great Ey'd Ladies*, that the Enjoyment of such is by *Mahomet* promis'd them as one of the Sublimest Joys of their *Chimerical Paradise*, the *Arched Excellency* of their *Eye-brows*, is no small Addition to the Beauty of their Features, and so Nicely sensible they are of this Perfection, that where *Nature* has deny'd 'em so agreeable a Charm, they are never contented till by the repeated Applications of *Artificial Endeavours*, they raise their Brows to a lofty *Semicircle*, meeting over their Nose in a *Sharp* and *Gracefull Angle*.

A Discription
of the Persons
of the *Turkish*
Ladies.

Arch'd Eye-
Brows Judg'd
a Beauty by
the *Turks*.

Their Shapes
and Aires.

I can hardly speak of their *Shapes*, with so large *Encomiums* as I have done of their *Beauty*, since the Looseness of their *Dress*, denies them that forc'd *Slendernefs* of *Waist*, so much admir'd by our *European Ladies*; but tho' they boast not that one *Excellency*, *Nature* has adorn'd 'em with a *Thousand others*, which sufficiently supply its want, for their Bodies have somewhat of an agreeable turn, and their Motions carry a *Peculiar Grace* in an *Easy* and unaffected Freedom of behaviour, the Native Chams of an *Amorous Softness* appear unfeignedly in every look, while every Step bears somewhat of an Air not altogether free from a *Majestic Gravity*, and yet entirely Govern'd by an *Uncommon Easiness*.

The *Turkish*
Ladies are
Lasciviously
inclin'd.

I am sorry (after so true, yet great a Character of their *Persons*) to Descend to the Weakness of their *unguarded Vertue*, which lies so open and Unfortified by *Principle*, as to be Incapable of resisting the smallest Temptation of a Favourable Opportunity. This Vice of *Incontinency* is undoubtedly no *Hereditary Misfortune* deriv'd from their *Ancestors*, since most of the *Modern Turks*, especially those of *Europe*, are Descended from the *Greeks*, the old Inhabitants of that Subverted Country; a Nation so entirely free from *Lewdness* and *Immorality*, that they Instructed all the World in the Sublimest
Vertues,

Vertues. The warm Desires which at present sway the looser Inclinations of the *Turkish Ladies*, are rather the effects of their unnatural Confinement, and the strict *Prohibition* they are under from the Society of *Mankind*, which raising their Imaginations to an opinion of a more elevated Bliss, than is really found in the Conversation of *our Sex*, enflames their *Wishes*, as it heightens their *Curiosity*, and renders the coldest Constitution of 'em all an easy Conquest to the first Addressee of an advent'rous Lover; and 'tis no wonder they have no more regard to their *Vertue* or their *Honour*, while the Duties of *Religion* are never taught 'em; but on the contrary, their Mind's possess'd, that as God has given them a Soul inferior to that of *Man*, he exacts less Service from the *Female Sex*, whom he only created for the Use and Satisfaction of the nobler Males.

The reasons of their Lewdness, to wit, the story of a bold Arian, and the true of an Arab, who sold his self.

BY these Notions, and the want of Liberty before-mention'd, they are all led to so vast an esteem of *Men*, that they scarce know a difference in their *Merits*, receiving promiscuously all such as *Chance* or *Assurance* throws in their way, and proceeding without the Ceremonies of a formal Courtship to a plenary Satisfaction of their lewd Desires; and so lascivious are their Inclinations, that if by the ingenuity of their Contrivances they can procure the Company of some Stranger in their Chamber, they claim unanimously an equal share of his *Caresses*, and proceed by *Lots* to the Enjoyment of his Person; nor can he be permitted to leave them, till having exerted his utmost Vigour in the Embraces of the whole Company, he becomes incapable of further Service, and is dispatch'd with the Thanks and Presents of the oblig'd Family.

The Lewdness of the Turkish Ladies, when they can convey some Stranger into their Apartments.

I will desire my Reader's Patience while I entertain him with a fair Example of the *Levity* for which I thus accuse the *Turkish Ladies*; 'tis not now above eight Years since first it hap'ned to a fond *Muhametan*, who all possess'd with *European* Dreams of Love and Beauty, wou'd neither marry Wife, nor take a *Concubine*, that was not Mistress of a tender Nature, and as he thought accomplish'd sweetly in those bright Perfections, which in spite of Fate, must make him happy; but oh! how vainly does deluded Man depend on Beauty as a means of Bliss, when every frail Misfortune of deficient Nature robs him of his Hope; it is a Blessing ever subject to a thousand accidental shocks of Ruin, and even in its longest, and uninterrupted course of Sun-shine, but the transient Shadow of a momentary Satisfaction, excellently defin'd by *Seneca* in his Tragedy of *Hippolytus*.

The folly of our inconsiderate love of Beauty.

*Anceps, forma, bonum mortalibus,
Exigua donum breve temporis,
Ut velox celerâ pede laberis!*
Oh Beauty, doubtfull Good, to human kind!
Thou short-liv'd Blessing, transient as the Wind;
How dost thou slide with slipp'ry speed away,
And how the baffled hopes of Mortal Life betray!

A comical Arian.

THE *Turk* of whom I am about to speak, was long an Enemy to ev'ry Thought, that led him to a Scene of *Marriage*; but he was caught at last; and I have ever found, that those, who most inveigh'd against it have been soonest tempted to its Yoke, and often most gaul'd by it. It was a very witty Observation made by an old Greek Poet, in the following *Epigram*.

A 2nd Epigram, 1000 over.

Οὐκ ἐστὶ γυνὴς οὐδὲ χειμᾶται
λέγουσι πάντες, καὶ γὰρ οὖν εἰδότες.

The witty Observation of an ancient Greek.

The Man is curs'd, who takes a She,
As Partner of his Bed;

This

This all Men know as well as me,
Yet, who forbears to Wed?

A pleasant
Story of the
bold Advent-
ure of an En-
glish Sailor.

THIS Turkish Nobleman, for smiling Fortune had enlarg'd his Circumstances to a great and lofty pitch of Splendour, kept a very large *Haramm*, or Chamber of his Women, he possess'd I think, of Wives and Concubines no less a Number than a quarter of an Hundred, and so fondly doated on their amorous Conversation, that he knew no Pleasure greater than the Enjoyment of their Company, wou'd pass whole Days in their Apartment, and chuse some one among them every Night, to carry to his Bed, and favour with the Duty of his kind Embraces.

A level and
entire of the
Turkish Ladies,
when they can
convey some
stranger into
their Apart-
ment.

HOWEVER, whether Nature had not qualified him for the *Womens Favourite*, or whether every Lady thought her turn too long in coming, is not known, but this is certain, that the whole Society of Beauties, were extremely Melancholy, and wou'd pensively retire to a large Window, which look'd out upon a Garden on the backside of their Apartment, and by throwing up the *Lettice*, let in Air, which fan'd not cool'd the warmth of their Desires; their Lord it seems, was very covetous, and finding Eunuch's somewhat chargeable, maintain'd but one, and that an old and lazy Fellow, who wou'd always go to Bed before his Ladies, and by that means give them favourable Opportunities to open the above-nam'd Window and look out upon the Garden, or divert themselves with any Entertainment they thought fit to pass the Night in.

A lucky
Curiosity.

T WAS late one Evening and the Family secure in their repose, when a brisk English Sailor, who had lost his Company, in coming, not an Hour before, from drinking at a little Hovel, where a Greek sold Wine, had rambled up and down from Street to Street, till he arriv'd in a small narrow Lane, one Wall whereof belong'd to the above-nam'd Garden; he was walking hastily along, not knowing whereabouts he was, when he was startled at the sudden noise of Womens Voices, and desirous to behold what sort of Creatures Females were in Turkey, he was led by Wine and Curiosity together, to ascend a sort of Wooden Scaffold, which he found there rais'd against the Wall, and had been built in order to repair some Breaches made by Time.

A comical
Salutation.

THE Art of his Profession had instructed him to climb, by which means he with ease got up so high, that hanging by his Hands and Feet, he overlook'd the ridge of the Wall, and cou'd perceive distinctly, by the favour of the Moon-shine, several Ladies almost in their Shifts, and sporting wantonly together in a Window, on the other side the Garden; he was wonderfully pleas'd to see a sight, he had been long a Stranger to, and not being able to express himself in Turkish, was resolv'd to shew his Breeding in the English Language, and call'd out aloud, *Ha! my dear Rogues, have I caught ye faith? Egad, I wish I was among ye.*

A Surprise
soon over.

NOTHING cou'd have been a greater surprize to the discover'd Ladies, than to hear a Voice, at once appearing to be a Man's, and Stranger to their Language or Acquaintance, but 'twas increas'd if possible, when they beheld a Head, Chin high, looking o'er the Wall with short thick Hair, and Hat of English Fashion; the fright at first oblig'd 'em to a Shriek, and drove 'em from the Window for about five Minutes, but perceiving none had overheard them in the House, they gather'd Courage and return'd again, believing Providence had sent a Man to gratifie their Wishes.

The witty
Observation
of an ancient
Greek.

THE Sailor had by this time got astride upon the Wall, and was beginning an old Ballad in that merry Posture, not remembering he had chang'd

his

his *Wapping Residence*, for a short continuance in a *Turkish City*: But the *Ladies* gather'd in a *knot* about the *Window*, and by the *cautionary Motions* of their *Fingers*, hush'd him into silence, and began to beckon him with smiling Looks and all the tempting Invitations of an *amorous Deportment*.

ENCOURAG'D by their unexpected, *kind Behaviour*, the adventurous *Tarr* forsook his Station, and leaping from the *Wall* into the *Garden*, express'd his Satisfaction in their beautifull Appearances, by all the *awkward Bows*, and *apish Cringes* his Marine Accomplishments had made him Master of. He came at last, and stood directly under them, explaining by the *Motions* of his *Head* and *Eyes*, and other Signs, that he was sorry such an inaccessible Heighth prevented him from reaching them.

A very kind, familiar Invitation.

THEY talk'd a while by *Signs* and *Motions*, but perceiving they cou'd reap but little Pleasure from so remote a Conversation, the obliging *Ladies*, loth to lose so rare an Opportunity, began to make *successfull* use of those *inventive* Faculties, which *Nature* constantly bestows on Woman, in her *amorous Exigencies*; and while certain of the Company continued at the *Window*, smiling in a sort of wanton Dalliance, with the *raptur'd Sailor*, others ran and tied as many of their Sheets together as wou'd reach the *Ground*, which having done, they came again, and making fast the *hither end* to certain *Hooks within the Chamber*, threw the other down to him, and kindly beck'ned him to make a proper use of their inviting Favours.

An obliging Condescension.

HE was not *backward* in performing their desires, but *never thinking of the Consequences which might happen*, made a shift to reach the *Window* by the help of their Contrivance; they receiv'd him joyfully, and had begun to stare upon the strangeness of his Habit, when he interrupted them by roughly kissing all the Company, imagining, that since he always us'd his *English Mistresses* in that familiar manner, it was the Fashion so to do in every *Foreign Place* he came to.

A bold Adventure.

THE *Turkish Husbands* never kiss their *Women* but in *Bed*, and consequently this Behaviour of our merry *Britain* wonderfully diverted them, they laugh'd exceedingly and gather'd round him; every one ask'd some particular Question, but he cou'd not understand one Word they said, and finding more than he expected in the *Chamber*, look'd about him with a great amazement, but began at last, to catch them in his Arms, embracing them by turns, with so much *zeal* and *rapture*, that 'twas hard to tell which Party knew most pleasure; he in meeting such *engaging, beautifull, and willing Creatures*, or the *Ladies* in their accidental Satisfaction of admitting to their Arms, a *Lover* of so brisk and airy a *Deportment*, and a Man so full of *Mirth* and *Vigour*.

THE Room wherein they lay, was *long* and *broad*, with *Beds* all laid in order along either side, and each desirous *first* to offer him a part of hers, they rais'd a sort of *War among* them, till it was resolv'd that all shou'd draw a Lot apiece, and stand to the decision.

A very fair Proceeding of the Turkish Ladies.

THIS then at last they all agreed to, and with *Scissars* cut a *Crimson Ribband* into *five and twenty Pieces*, each a little longer than the former; these they made the *Sailor* hold, and drew their *Lots* in order; she, who had the *longest* was that *very Night* to have him for her *Bedfellow*, and so proportionably she, who had unfortunately drawn the *shortest Lot*, was doom'd to be the *farthest distant* from his wish'd Embraces.

The Order
they contriv'd
to keep.

THUS had they form'd almost an *whole Months Task*, for the *poor Sailor*, who never us'd to think on time to come, and therefore went contentedly to Bed, with his fair *first-night Mistress*. We will not doubt the satisfaction, which he met with, but proceed to tell the *Reader* that an *hour before the break of Day*, that *Lady*, who was *next* to be his *Partner*, came and wak'd him from a pleasing Slumber, lest he shou'd unluckily by *over-sleeping his Security*, be found *as soon as Morning broke* by the *Eunuch*, who was always us'd to walk his Rounds about that time; and this was the concluded order they were all to take, for their assur'd Security.

The Contrivance, which they made to hide him.

I scarce believe our *amorous Tarpawlin*, when the cool reflection of his waking Senses, represented his condition, found himself so pleasant as the Night before; but he had gone too far to think of going back, till he had done the Duty they expected from him, and therefore *wisely* thought it best to seem transported with his *present, past, and future Happiness*. In short they led him to a very high and spacious *Press*, or rather *Wardrobe*, for it was the Place, wherein they us'd to hang their Cloaths; in this *Repository*, he was forc'd to *stand or lie* all Day, and had the Door by chance been op'ned, he had yet *perhaps*, continued undiscover'd, *hid* all over, by the Cloaths about him.

Their goodnature'd manner of getting him Provisions.

THE Master of the House wou'd often come, and pass some Hours every Day amongst his Women, so that all Day long the *Sailor* was confin'd to keep his Station, yet wanted little else but Liberty, for he had *Meat and Drink*, far more than he requir'd, which the *good humour'd Ladies*, order'd to be set aside, pretending they wou'd eat it at another time, and taking some convenient Opportunity, when all was safe, they carry'd it directly to their *pounded Amoroso*.

All overturn'd by an unlucky Accident.

THEY pass'd about ten *Days and Nights* without the smallest fear, or danger of *Discovery*, when an unlucky Accident fell out, and ruin'd all; it hap'n'd that the *Lady* to whose turn 'twas come *that Night* to claim the *Sailor* for her *Bedfellow*, was taken by the *Turk*, her *Lord and Master*, to the *unexpected* Favour of his own Enjoyment, so that she, whose *Lot* came *next* was *sooner than she thought of*, *Mistress* of her *long hop'd Happiness*, but when the next turn came, the *Lady*, who the Night before had lawfully possess'd her *Husband's Bed*, renew'd her Title to the *baulk'd* Enjoyment of the *Sailor's Person*, which she, who next expected it deny'd with fervour, urging that she, having lost her turn, shou'd stay till *last* of all, before she cou'd in justice lay a *second Claim* to what she aim'd at.

The Sailor's dangerous Discovery.

WORDS were multiplied to noisy Disputations, and from thence they fell to downright Blows about the matter, till the House alarm'd by their *Disturbance*, wak'd the *Eunuch*, who came running to the Chamber to demand the Cause of their so sudden Disagreement, and the first thing he took particular notice of, was the *poor Sailor*, who was got among the thickest of the *Fray*, to interpose the best of his Endeavours, for appeasing their tumultuous Violence.

His bold Attempt to get away.

THE *Eunuch* all amaz'd to see a *Man* so strangely dress'd among the *Ladies*, came and caught him *roughly* by the *Shoulder*, who surpriz'd as much to find himself discover'd, struck the *old and feeble Eunuch* such a Blow upon the Head, as beat him to the Ground, and running to the Window, never staid to look for *Sheets*, which if he had he wou'd have miss'd, but venturing his *Neck* to save his Liberty, leap'd nimbly down, and lighting on the soft and yielding Mould, receiv'd no hurt, but made a shift, to clamber up a *Gate* which open'd to the Lane; and after half an hours rambling up and down, *half dead with fear*, came out upon the *Port* where lay an

English

English Vessel, half Unladen, close upon the *Key*; He got *On-board*, and overjoy'd at his escape, went *next Morning* to the *Vessel* he belong'd to, which departed two days after, *bound for Alexandria*.

HE brought off Ten or Twelve considerable *Diamonds*, of a greater Value than the Profits of a Hundred of his Voyages cou'd possibly amount to, every *Lady* gratefully bestowing *One*, the Night she Bedded him. Had he but staid to have gone through the Family he had grown Rich by their *Successive Bounties*, but he had cause to be contented with his Fortune *eitherway*: And what will serve to make this Accident the more diverting, is, that when the *Eunuch* rose and look'd about him, the Ingenious *Ladies* joyn'd to tell him an Amazing Story, how the Man he saw, came in and Frighted them, which Passing for a truth, they sav'd their *Reputations*, and perhaps their *Lives*, while it was commonly reported round the *City*, that the *Devil* or an *Infidel* had entred the *Haramm* of such a *Nobleman*, nor was it known which way he had got in, or how he cou'd find means to get away again.

The Liberality of the Turkish Ladies.

The Turkish Ladies's want of Honour is such that they will sacrifice their Reputation to save their Lives.

LESS Fortunate, tho' equally *Adventurous* was the Comical *Amour* of a Young Gentleman, *Secretary* to the *French Embassadour* at *Constantinople*, about the Year 1700, who Attempting to have Brib'd an *Eunuch*, of a *Turkish Nobleman's Haramm*, receiv'd Encouragement to hope Admission on a certain Night; when coming by Direction of the abovenam'd *Eunuch* to a certain *Woodpile* in the *Yard*, belonging to the House wherein they were, he Mounted on the *Loggs* and waited for a Summons.

A Story of the Unfortunate Intrigue of a French Embassadors Secretary.

HE had not long continued there, before a certain *Lady*, purposely as 'twas reported afterwards, admitted to a Chamber very near him, came and look'd about her at the Window, the *Amorous Monsieur* had no sooner fix'd his Eyes upon her, but believing that to be the Future Object of his Love, he put in practice all the *Lears*, *Bows*, *Cringes* and *Grimaces*, he was capable of using.

A silent way of making Love.

BUT while thus employ'd upon the *Turkish Woodpile*, the Master of the House, who had been told the Secret by his faithful *Eunuch*, came Attended by a Number of his Servants, and Apprehended him amidst the Numerous *Airs* of his too distant Courtship. No excuse cou'd plead his Pardon, but he was immediately led out, and in the very Gate, set open purposely to gather Lookers on, receiv'd two Hundred *Bastinadoes* on the Soles of his Feet, and was turn'd out, to hop along the Streets and reach his Home, as well as his sore Bruises wou'd permit him.

The bad success of his Amour.

The first Employment of the Turkish Men in Turkey.

COMPLAINTS were made by the *Embassador* his Master, but the *Turkish Court* return'd for answer, that as all their dealings with the several Ministers of Foreign Princes, had been hitherto directed by the Customs of their Country, so they knew not well to grant a Satisfaction for an Accident which had not yet afforded them a Precedent: Thereby Insinuating that the Secretary had so greatly and so openly Affronted the *Turk*, who Bastinado'd him, that 'twas an Action, whose peculiar Insolence was past Example.

The Turkish sharp answer to the French Embassadors complaint.

LET Love excuse the *Amorous Frenchmans* rash attempt, or rather his Miscarriage; 'tis a Flame will Burn in every Country, and the Smoak it raises may excuse the Blindness of the objects, which it Seizes on; No Man can always run too fast for following Indiscretion, and you know, who tells us *Nemo omnibus horis Sapit*, No Man is always free from Folly. Well spoke that *Ancient Greek*, who asks this Question, in the very Case we now are Treating on.

Their Diversion when at Loves blind effects excusable in all Men.

Their manner of making Love.

Φεύγειν δὴ τὸν ἔρωτα κενὸς πόνος. ἔ γὰρ ἀλύζω
Πεζὸς ὑπὸ πτηνῷ πυκνὰ διωκόμενος.

Ah! *brainless* Youth, in vain you fly from Love,
He's wing'd, and you on foot; who then must *swiftest* move?

The Turkish
Ladie's want
of Honour ra-
ther to be
pitied than
condemn'd.

CONSIDER Readers, when you see this strange Account of the *Fair Sex in Turkey*, 'tis not *Nature*, but the Rules of *Education*, which inspire the most *accomplish'd Chastity* with purer Notions; and if the *rude and barbarous Ignorance*, wherein the *Turkish Women* are oblig'd to live, has sacrific'd their *Honour* to the *warmth* of their *Desires*, rather *pity*, than *condemn* their want of *Vertue*, and remember in compassion of their *Frailties*, that

Humanum est errare.

'Tis natural for all Mankind to go astray.

CHAP. XV.

Of the Turkish Customs, and Ceremonies in Conversation.

IN describing the general Customs of the *Turkish Conversation*, 'twill be the plainest Method to begin with their *Morning Exercises*, and trace them through the various Entertainments of a *busy Day*; for when you know what manner of Living is practis'd by the *richest and most active* of their People, you may easily guess at the less *stately* or *stirring* Life of the remainder.

The first Em-
ployment,
whereto Great
Men in Turkey
put the Day.

EACH then obeys for the most part, the Summons of the *earliest Cock*, and rising from his *Mattress*, for *Feather-Beds* are never us'd in *Turkey*, his *Slaves* attend in an obsequious Reverence to wait his *Motions* to the *Bag-nio*, which *Great Men* constantly build in their Houses, others must be contented with the *Publick ones*: Here, when thoroughly cleans'd, they rub him with *Napkins* till he is dry, and then attend him silently to that part of his House he pleases to be dress'd in; every *Servant* knows his Office, one puts on his *Shirt*, another his *Wastcoat*, the third his *Vest*, and another his *Turbant*, till he is at last compleatly ready.

Their Diver-
sions when at
Home.

IF he intends a *Visit*, he commands his Attendants to put themselves in order, and in the mean time sits *cross leg'd* on a *Cushion* in the corner of some *Saffrai*, looking into his *Gardens*, *smoking Tobacco*, *drinking Coffee*, or perhaps playing at *Chess* with some *Favorite Eunuch*, which are the only *Domestick Diversions* in use amongst them.

Their manner
of making
Visits.

WHEN his *Horse* is ready, for they seldom visit on foot, he comes gravely down to the Gate of his House, thro' a double Row of his *Atten-dants*,

dants, who laying their Hands on their Bosoms bow slowly to the Ground, and kiss the corners of his *Vest*, which is the common Salutation of the *Turks* to their *Superiors*; his Horse is cover'd with a stately *Caparison* of *Cloath* of *Gold* or *Silver*, sometimes adorn'd with *Jewels*, which reaches from under the Saddle to his Heels; his Stirrops are of *Silver*, and so large as to contain his whole Foot; they are held, while he mounts, by two of his Servants, and when he moves, he is follow'd by a great number of them on Foot, walking two by two at equal distance; in this order he proceeds to the House of him he would visit (having before given him notice) where alighting at the bottom of the Stairs, he is conducted thro' double rows of Servants to the Presence of their Master, who meets him nearer to, or farther from his Room of State, according to the difference of their Quality, tho' to Christians they never stirr out of their Places, but receive them sitting; after the mutual Compliments of somewhat declining their Bodies with their Hand on their Bosom, they proceed thro' several Rooms to that, they are to sit in; the Stranger, as they walk, always taking the left Hand, preferr'd as the noblest Place in Conversation, because, whoever has it, is suppos'd to be Master of the others Scymetar, as I think I have in the foregoing part inform'd my Reader. When they are entred, they advance to that elevated part of the Floor, call'd the *Saffrai*, and place themselves cross-leg'd opposite to each other on Cushions richly cover'd, with their Hands upon their Laps like our Women.

How they receive each other at their Houses.

NOW begins Discourse, which is hardly enter'd on, when several Pages richly dress'd bring in a Silk or Muslin Handkerchief finely embroidered, and spread it on the Strangers Lap; then comes another with a Salver, containing several sorts of Sweet-Meats in little Spoons, like those we use for Tea, some of these he eats, and is immediately attended by a third with a Dish of Coffee; that drank, the Handkerchief is taken away, and they withdraw; but the Visitor has hardly renew'd his Discourse, when they return again with another Handkerchief, which being spread as before, one sprinkles Sweet-Water in his Face from a Silver Bottle, and another smocking his Beard and the inside of his Vest with burnt Perfume from a golden Incense-Pan, they withdraw again; these two Ceremonies are usually perform'd at the Page's Discretion as to the time between them; but there remains a third, which they must wait their Master's call for, and that is the bringing in a large Dish of Sherbet of an excellent Flavour, which as soon as the Stranger has drank, he takes leave and goes away; for 'tis their Custom never to call for that Liquor, till they grow weary of their Visitor's Company.

How they are Entertain'd in Visits.

A very odd sort of Dish, in use among the Turks.

A very odd Custom.

THEY seldom eat above one Meal a Day, and that a Dinner; they are rarely known to be luxurious in their Appetite, and are yet extremely covetous of heaping vast and numerous Sums of Money from the Offices they hold; unskill'd in that incomparable Doctrine of Horace in the twelfth Epistle of his first Book.

Tolle Querelas.
Pauper enim non est, cui rerum suppetit usus;
Si ventri bene, saluteri est, pedibusque tuis, nil
Divitie poterunt regales addere majus.

Hor. Epist. 12 Lib. 1.

Cease your Complaints:
'Tis not the want of Riches makes Men poor,
Nor can your Wealth a lasting Bliss procure;
If you have Meat, and Drink, and Habit too,
Oh! learn Content, what more can Riches do?

THEIR

The Turkish
Diet.

THEIR Diet is but coarse, and rarely varied, consisting generally of *boil'd Hens*, or *Mutton*, and a sort of *butter'd Rice*, of late much us'd in *Britain*, where 'tis call'd according to the *Turkish Name Pilow*; their *Butter* is not made like ours, but on the contrary, is nothing else but *Sheeps Tail Fat* once melted down, and so preserv'd in certain *Skins* for common *Uses*.

Sheep with
Tails so large,
that they are
forc'd to
draw them
after 'em on
Carriages.

A N D since I mention *Turkish Sheep*, it will not be digressive from the Subject I'm upon, to tell you that there are in many *Provinces of Persia*, and the *Grand Signior's Country*, *Sheep*, whose *Tails* are so prodigiously encumbred with an incredible load of *Fat*, that *twenty, thirty, often forty English Pounds* of Grease, are taken from the Tail of *one sole Sheep*; nay to such a *bulk and weight* they sometimes grow, that 'tis a very common *Scene* in many *Parts of Turkey*, to behold 'em dragging after them their *pond'rous Rumps*, on *two-wheel'd Carriages*, contriv'd on purpose.

Turkish Pies.

A N O T H E R sort of Diet us'd among the *Turks* are certain *Pies*, indifferently bak'd, and fill'd with *Meats* of various kinds, but so excessively, and *past all relish* mix'd with *Garlick*, that the strongest *Appetite of France* it self, cou'd scarce digest them.

Their manner
of dressing
Roast-Meat.

THEY seldom roast, and when they do, observe a very different manner from the *European Practice*; all their *Fires* are made in *holes* cut *one or two Foot* deep in *Earth*, about the several *Parts* of all their *Kitchens*; an *Iron Engine*, shap'd not much unlike a *Gibbet*, holds a *String*, which, fast'ned to some part of any thing they roast, turns gradually round, and so prepares it for their easy *Palates*.

A very savory
sort of Dish,
in use among
the Turks.

O N E Dish they have in frequent use, of *relish not unsavory*, which may be nam'd a sort of *forc'd Meat*; it consists of many kinds of *Flesh*, all minc'd and chop'd together, with the *rind of Limons, Nutmegs, Pepper, Cloves, and Cinnamon*, all this they roll when season'd, into *Balls* of reasonable sizes, wrapping them about with doubled *Bay-leaves*, newly gather'd, and proceeding so to roast 'em with a gentle *Fire*: This I think they call *Kabobb*, and is if my *skill'd Country Cooks* will take my *Word*, a sort of palatable Preparation worth the imitating.

Their way of
making Bread.

A S for *Bread* they use no other than a sort of *flat and dough-back'd Cake* they call *Ecmeck*; they make it of a coarse, and ill-ground *Flour*, rend'ed moist by *Milk* and *Water*; after it is kneaded they proceed to press it out with heavy *rolling Pins*, and cutting *Cakes* in *Trencher* form, lay many on an *heated Hearth* by one another, throwing over them the *hot and burning Ashes*, till they judge 'em bak'd sufficiently, by which means they are very harsh and grating in the *Teeth*, as if some *Sand* had fallen upon them.

Their manner
of Eating.

W H E N they eat, they use no *Plates, Knives, Forks*, or any thing but *Wooden Spoons*, not much unlike the fashion of our *Ladles*, these *Cakes* of *Bread* supply the place of *Plates* or *Trenchers*; upon them they lay their *Meat*, so thoroughly *boil'd* or *roasted*, that they tear with ease, what part they chuse, by the assistance of their *Fingers*, eating last of all the *Plates* themselves, as did *Aeneas* and his newly landed *Trojans*, thus describ'd by *Virgil* in his seventh *Aeneid*.

Virg. Æn. 7.

Consumptis heic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi,
Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris;
Heus etiam mensas consumimus, inquit Julus!

While

A 44

EXPERIMENTATION

OF THE

PPLE ATT E

Which is the truest of

DOING

Amongst the

TURKISH of QUALITY

THE Place they sit in, as in the case of the

The Point of the Serrant, the Towel that goes Round, on all their
Taps, the Man who Reaches Water from the Fountain, the Car
pet on the floor, and every Figure in the Room is done as Nature
calls as is possible.

A N
EXPLANATION
OF THE
P L A T E,

Which Represents the Manner of

D I N I N G,

Among teh

TURKS of QUALITY.

TH E Place they Sit in, is a *Kiosk* or *Summer-House*.

The Posture of the Servants, the Towel that goes Round, on all their Laps, the Man, who Reaches Water from the Fountain, the Carpet on the Floor, and every Figure in the Piece, is done as Naturally as is Possible.



To Her Grace Mary Dutchess of
Ormond &c. This Plate is most humbly
Dedicated





To the
Ormond & Co. This
Dignity
Mary Ditcher of
Plate is most humbly

While having swiftly swallow'd all their Meat,
Nor finding further *Dainties* left to eat,
Infatiate *Hunger*, not yet fully fed,
Forc'd their keen Teeth to gnaw their *small-shar'd* Bread,
With eager *Jaws* and *Hands* to bite and tear,
The poor Remains of their *portentous* Fare,
Nor ev'n the *very Plates themselves* to spare.
See, cry'd *Ascanius*, we no Morfel lose,
But make those *Trenchers* Meat, which we for *Meat* shou'd use.

THEY sit at Meals *cross-legd*, about a *Table* scarce so much as half Foot high, made hollow, and the inside plated o'er with *Tin* or *Silver*; in their Laps there lies a long course *Towel*, very narrow, reaching round the whole Table, whose uncover'd Surface contains their several Dishes, still remov'd as soon as tasted, to make room for others, only diff'ring in the Colour of the *Soop* wherein their Meat is brought before 'em.

AS for Drink, they rarely use at Dinner any other than the Fountain Water, commonly at hand in all their *Dining Rooms*, and taken up in *Silver*, *Gold*, or *Earthen Cups* that moment it is call'd for, by the *Servants* who attend them. It is seldom known that all the Family sit down together to their Meat, one *Smoaks*, another *Sings*, a third perhaps is playing on his *Fiddle*, one is *Eating*, and a fifth employ'd at *Chess*, with some Companion of no greater Stomach than him self; but that their ways of *Eating*, and their *Postures* when about it, may be understood more fully, I have here annex'd a *Cut*, wherein the Reader may behold 'em plainly represented.

THEY commonly delight in sprightly Exercises after Dinner, as believing 'em *conducive* to their *Healths* and *Reputation*; many Sports they use, all which I shall describe in proper order, and will first proceed to treat about their Hurling the *Geritt*, the favourite Exercise of all these People.

THIS Manly Sport is not unlike, perhaps the same, with that ancient Roman Custom of *darting Javelins* from their Hands, the *Vigour* wherewith they threw them, and the Execution they perform'd when thrown, may be conceiv'd by the Description of the Death of *Turnus* in *Virgil's* last *Aeneid*.

*Cunctanti telum Aeneas fatale coruscat
Sortitus fortunam oculis, & corpore toto
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium durum hasta ferens, oraque recludit
Lorica, & Clypei extremos Septemplicis orbes:
Per medium stridens transit femur: incidit ictus
Ingens ad terram duplicato poplite Turnus.*

Aeneas, swift to use the lucky Hour,
Grasp'd his strong Spear with a collected Pow'r,
And lifting all his Body to the throw,
Aim'd at his Rival's Breast a dreadful Blow;
Not from Stone Walls by batt'ring Engines broke,
With half such horrid Roar resounds the Stroke;

Virg. Aen. ult

Not

Not meeting *Thunder-Claps*, which rend the Sky,
 With such *loud Shocks* roll on, and *striking*, backwards fly ;
 The *Jav'lin* flew, like a *black Whirlwind*, strong,
 Bearing *grim Death* with *hissing* force along,
 Till thro' the edge of his broad sev'n-fold Shield,
 It pierc'd his *Coat of Mail* unus'd to yield,
 Transfix'd his Thigh with a surprizing Wound,
 And nail'd, with *folded Knee*, great *Turnus* to the Ground.

The *Turks*
 how skill'd
 therein.

N O R is the *Turkish* Skill inferior to the *Roman* in this celebrated Exercise, which is so common, and *thereby* so exquisitely known, that some are found among them, who with one strong throw at fifty five Yards distance, will with *blunt, unheaded Wooden Javelins*, break a Door of near *Inch thickness* into twenty Pieces.

The Beauty
 of their grace-
 full Forms of
 Exercising it.

N A Y to such Perfection are the *Turks* arriv'd in this encourag'd Practice, that they never miss the smallest Mark they aim at ; using the Diver- sion both on *Horseback* and on *Foot*, and catching with their Hands the Weapons of their Enemies, in certain *Skirmishes* by way of *Single Combat*, or a Party of an *Hundred, Twenty, Ten*, or *more or less*, against an equal Number. 'Tis a curious sight and worthy observation to behold their admirable *Horsemanship*, and dext'rous Management of these *Gerits*, at certain publick and appointed Trials, by the way of *Challenge*, where an *emulative fire* inspiring either side with hopes of Conquest, leads 'em on, to act as cautiously as if in earnest. 'Tis amazingly agreeable to see these Men, amidst an hissing multitude of Darts, which fly continually from side to side, behave themselves with free and *unaffected Carelessness*, with ease defend- ing every Part, and *turning, prancing, rearing, and curvetting* on their Warlike Horses, as if they were not two *distinct* and separated Bodies.

Their dexte-
 rity in several
 admirable
 Points.

T H E Y bear within the left side of their Horses Girt, a certain *Cane* of crooked top, not much unlike a *Crook*, or *Nut-hook*, with which they suddenly snatch up whatever *Javelin* lies upon the Ground, which some can do without such help, by bending from their Saddles in the swiftest Gallop ; others there are found in *Turkey*, who will throw a Dart with all their Strength, a little rising as it flies, and watching eagerly the Course it takes, spurr violently on and catch it as it is inclin'd to fall, *some Yards before* it comes upon the Ground, and this they often will repeat for *twenty*, some- times *thirty* Casts together.

A N D now, since I occasionally spoke of *Turkish Horsemanship*, I will describe the manner of their riding, which, together with the gracefull Shape, couragious Nature, and the swiftness of their Horses, renders them the *surest* and *politest* Horsemen of the *Universe*.

The *Turkish*
 Saddles, and
 Caparisons.

T H E I R Saddles are of deep and solid Make, of gentle rise behind, and bearing at the Bow, a sort of *high, and round Steel, Brass, or Silver headed Pummel*, very dangerous to Men unus'd to Riding : They tie their upper Girt quite round the Saddle, under which is fast'ned to three Buck- les, a *Caparison*, which falling largely back, hangs almost to the Ground, and being made of *Silk, or Cloath* of various Colours, is embroider'd richly, with a *Gold, or Silver Wire*, and oftentimes set thick with pre- cious Stones, of a surprizing *Lustre*, and inestimable Value ; their *Bits* are excellently made of polish'd Steel, so sharp and yet so easy, that when gently held, they cannot hurt a *soft-mouth'd Horse*, and yet upon occasion, will controul a *Lion* : All the *Bridles* us'd by *Gentlemen*, are made about the breadth of one of our *Inches*, of a sort of fine and twisted Silk, of *Green, Blue, Scarlet, White*, or any other Colour.

B O T H

BOTH their *Bridles* and their *Breast-plates* are adorn'd with massy Plates of *Brass*, or *Silver*, gilt genteely, and their *Stirrups* of a very large, *unweildy size*, with four sharp Corners, which supply the want of *Spurs* upon their *Boots*, for those they never wear in *Turkey*. They are fast'ned strongly to the Saddle Frame, but hang so short, that they are forc'd to ride with *Knees quite bent* as when they sit; but tho' this Posture may not seem so gracefull to the *Eye*, as ours in *Christendom*, 'tis yet far more *secure*, and *usefull*; for by this means, *Turkish Horse-men* rising in their *Stirrups*, and elonging all their Bodies to each Stroke they give, both reach as far again as we can do, and strike with twice the strength of *European Cavalry*; and 'tis in imitation of this *Eastern Custom* that the *Hussars* of our Army ride so short, and are esteem'd so usefull in *Pursuits* or *Parties*.

Their way of riding.

Its advantage over ours.

ANOTHER Exercise much us'd among the *Turks*, is shooting for a Prize with *Bows* and *Arrows*, at which they are *expert* and *dext'rous* as I have said before; but practise this Diverfion in a very dull and slothfull manner, always near the Mark, and shooting at a sort of plaister'd *Target*, while they sit in rows upon the shady Grass, and send their *Servants* for the *Arrows* as they use 'em. All their *Bows* are toughly made, of hard'ned *Horns* of *Buffelo's*, mix'd with *Steel* of admirable Workmanship, and finely *Gilt* and Painted with an airy Mixture of bright *Sylvan Colours*.

Their use of Bows and Arrows.

Their Bows how made.

WRESTLERS are esteem'd, and very common, but unskillfull in the dext'rous Art of *tripping* fairly; all their Method is to strip their Bodys naked to the Middle, *oyl their Joints*, and stooping forward very low, run awkwardly about each other; making *sudden, strange, and uncouth noises* to surprize or startle their *Antagonist*, and snatching with their Hands his *Leg* or *Thigh* so throw him upon his Back, without so much as ever making use of *their own Legs* about it.

The Turkish way of Wrestling.

ROPE-DANCERS, and a sort of *Juglers* are encourag'd to perform their several Tricks, to please with *mean Amusements* in the open Street such Persons as will stand, and gather round their Exercises, who contribute *something each*, to pay their Labours, when a Fellow brings about a certain wooden Dish, to every one of the *Spectators*, and desires their *Penny, Twopence*, or whatever *more or less* they please to give him.

Rope-dancers and Juglers.

THE Carriages in use in *Turkey*, are a sort of *long* and heavy Wagons, drawn by *Buffelo's*, a kind of Beast not much unlike an *Ox*, but *stronger far*, and *larger* by one half; their Horns are long, and spread to such considerable Breadth, that I have seen the *Tips*, or *utmost Points*, almost two Yards asunder.

The Carriages in Turkey.

I have told *before*, their manner of Saluting one another; as for *Visiting*, they seldom use it, and when Business leads 'em to each other's Houses, they are always entertain'd in outward Rooms; nor are their *Wives* permitted to appear, nor grow acquainted with their *Neighbour's Conforts*.

Their unfamiliar way of Living.

THEY sleep on *Quilts* extreamly hard, and very often in their *Cloaths*, by which continued Custom they are *some of them* so *lousy*, that you cannot pass a Street without observing three or four employ'd, *while sitting at their Door, or in their Shops*, in searching for, and killing those encroaching Vermin: Nor do they blush to be discover'd in so strange an Action, common Practice having made a Fashion of this *lazy Pastime*.

Their manner of Sleeping in their Cloaths.

They make
Water like
Women.

W H E N they have occasion to make Water, they withdraw from publick Observation, and like *Women*, couch themselves almost upon the Ground, least by an accidental drop or two upon their Cloaths, they shou'd become defil'd: They spit with scorn to see a *Christian* stand against a Wall, and sometimes strike him as they pass along, to signifie their hatred of his Action and Immodesty.

A Story how
a Gentleman
was circum-
cis'd for pis-
sing against a
Turkish Mosque.

I very well remember that I landed once at *Candy*, with about four more, all *Englishmen*, and Strangers to the Customs of the Country; we were busy in observing as we walk'd along, the Buildings of the City, and afforded as surprizing Objects as we look'd upon, by being dress'd in *English Habits*; till at last, an inconsiderate and unluckly Member of our Company, who found himself inclin'd to Urinate, turn'd round with far more Confidence than Wit to do it, just against the Corner of a *Turkish Mosque*.

T H E People with a sudden hollow flew about us, and began to use us somewhat roughly, but a mild Deportment, and submissive Carriage, sav'd all harmless but the frighted Criminal; he poor Man was doom'd to suffer; certain insolent and unrestrain'd Levants, the Sailors of the Country, came about him with their Knives all drawn, and having a long time beaten him about the Head, oblig'd him to lie down upon his Back, and never waiting for the usual Ceremonies, Circumcis'd the struggling and complaining Gentleman with Butcher-like Incision.

T H E Y said abundance, but to little purpose, for we understood not then one Syllable of *Turkish*, yet suppos'd they were upbraiding the Offender, and advising him to err no more, lest he shou'd meet a second sort of Circumcision, far more fatal than the former; and indeed the suffering Person was beyond expression overjoy'd to find his Loss not half so great as he at first expected it. Complaints are vain, where Remedies are never found; so we were glad to march contentedly away, resolving for the future to avoid the danger, which our Friend had met with.

A comical
Humour of
the Gentle-
man, in rela-
tion to his
Mistress.

S H A M E and regret so much confounded him, that he endeavour'd once or twice to drown himself, upon receiving a kind, amorous Letter from a Mistress he had left in *England*, and wou'd often swear he never wou'd return because of his Misfortune; but it seems, some merry Gentleman of his Acquaintance writ a Letter to the Lady, and inform'd her of his Resolution and the Accident, which caus'd it; and upon her writing to her Lover that she knew the Business and was glad it was no worse; the poor dispirited Gallant took Courage once again, and ventur'd to go back. He Married her immediately on his return, and since he found her satisfy'd, has little reason to continue melancholy. I cou'd tell the Reader a more pleasant Story of another Gentleman, but he's unmarried, and might chance to lose his Mistress by the Bargain.

What the
Turks hunt
with Dogs.

H U N T I N G is an Exercise in which the *Turks* take great delight, sometimes with Dogs and sometimes without: With Dogs but far inferior to our *English Breed* they course the Stag, Fox, Hare, and other swift defenseless Animals; but when they hunt the Lyon, Leopard, Tyger, Boar, or other Forest Beasts, they use the Dogs for nothing but to rouse the Game, and leave it to their Management.

How they
hunt Wild
Beasts in
Turkey.

T H E Y have both Weekly, Monthly, and Yearly Hunting Matches, when the Gentlemen about the Country gather in a great and formidable Body, at some noted Place of Rendezvous, each mounted bravely on some Horse that has been train'd to Warlike Discipline, and arm'd with a large oval Target, full of Spikes almost yard long, which hangs on their left Sides; upon

upon their Shoulders certain *Quivers* full of the beforenam'd *Geritts* or *Steel pointed Javelins*, and in their Girdles stick a pair or two of small *skrew-barrel'd Pistols*; besides all these, a crooked *Backsword* arms their *Thigh*: When thus accout'ed, they obey the Summons of the *Captain's Trumpets*, one distinguish'd by that Title being always over them.

An excellent Custom to encourage the must protect some certain way of living in the Country.

THE common form wherein they ride is that of an extended *Crescent*, or *Half-Moon*, whereby encompassing the corner of a Wood, they send in Dogs to rouse the Beasts about it, which the *cautious Currs* no sooner have perform'd, but they come barking back, and save themselves from danger by retiring underneath the Horses Heels: If 'tis a *Lyon* or a *Tyger* they disturb, those often have the Courage to run *roaring* forward and attack the Party.

The Form they ride in.

WHEN the Beast is seen approaching, every Man prepares his *Target* for his own Defence, unknowing where he aims his Vengeance; while the furious Salvage makes directly at some singled Horseman, who opposing his sharp-pointed Shield, the leaping Beast is wounded deeply, and, while redoubling disappointed Efforts, clos'd upon by the surrounding Party, who discharge a shower of *Javelins* at his Body, till he falls and dies amidst a thousand Wounds.

BUT, if, as sometimes has been known, the Man at whom the *Lyon* leaps, is ignorant at his Defence, and lets him seize his Back or Shoulder with a dreadful Paw, the Company no more prefer their Sport to their Companions Safety, but ride in upon the Beast, and shoot him dead with *Pistol Bullets*.

When they shoot Wild Beasts with Pistols.

THE Boar they often hunt on foot, with Spears of Steel, and having rows'd his bristled anger, wait his coming, with a *cautious Eye*, and leaping from his *Tusks* as he runs swiftly by them, take him on the turn, with strange agility, and strike him through the Heart with their abovenam'd Boar Spears.

How they hunt the Boar.

WILD-CATS, or Cats-of-Mountains there, afford an excellent Diversion; they frequent the Woods, and leap about from Tree to Tree, insomuch that all, who hunt them, are oblig'd to wear a sort of Head-piece; for 'tis very common to behold 'em jump upon the Shoulders of their Hunters, and endeavour so to Wound them, till they are prevented by the Dart or *Pistol-Shot* of some behind them.

How Wild-Cats are hunted.

COFFEE-HOUSES are frequented by all sorts of People, for 'tis there they meet to talk of News, divert themselves with Smoking, telling Stories, or hearing Novels read; yet are these Coffee-Houses different from ours, in that they only are a sort of Stalls, like Tailors Shopboards, open to the Street, and capable of holding twelve or fourteen Men, who meeting there sit cross-leg'd for an hour or two, to pass away the time, which lies upon their Hands, with several different kinds of innocent Diversions.

The manner of a Turkish Coffee-House.

OPIMUM has in former times, been taken as a Cordial by the generality of Men among the Turks, and certainly that Custom ow'd its Introduction to the Prohibition of the Use of Wine; yet, now, 'tis much disus'd, and mostly practis'd by the Lawyers, Scribes and such, whose Heads are ever busied in Affairs of great and high Importance; these by constant use, become enabled to digest a Quantity, of force sufficient to destroy three other Men. Its chief Effect is for a while to elevate the Senses to a wondrous Pitch of Mirth and Gayety; but in few hours, they must renew the means, or

Opium, how and by whom taken among the Turks.

their agreeable and brisk Deportment, will be soon Transform'd to a surprizing Dullness, and unguess'd Stupidity.

An excellent Custom to encourage Industry.

T H E R E is an admirable Custom, First *no doubt* design'd as an Encouragement to *Industry*, by so perswasive an *Example*, that the *Sultan's* must profess some certain *Trade*, or *Calling*, so to be the better able, *shou'd their Fate require it*, to get their *livings* by their own *Hand-Labour*. Thus, some are Taught the Art of *Turning Cups* and *Balls in Lignum Vita*; others learn to dress up *Turbants*; some make *Bows*, and some *Embroider*; every one in short, who has the smallest prospect of *Succession* to the *Throne of Turkey*, being Taught some *useful* and *Ingenious Art*, to *Honour* and *Promote* Industrious Applications.

I have as fully Treated of their ways of living in this Chapter, as is needful or diverting to the Reader, who may see thereby, that tho' they boast no *Sun-shine* of illustrious *Learning*, nor the more *Polite* and *Ceremonious Customs* of the *Christian World*, they are not altogether void of *form* and *order*, in their *Publick* or their *Private Wheels of Government*: Proceed we now to trace them to their *Graves*, and see their Offices of *Mourning* and *respect* for such as having run the course of Nature, drop asleep and make their *Exits*.

C H A P. XVI.

Of the Turkish Funerals.

Moral reflections on the consequences of superstition.

TO what a strange degree will *Superstition* lead astray the *Minds* of *Mortals*: and how wonderfully *Blinded* in a *Cloud of Ignorance*, and *Obstinacy*, must our *Senses* lie, when even the *Brightest Ray of Truth* it self wants force to dissipate our *Errors*?

Y E T such a *Darkness* Sways the *Judgment* of the *Turkish Nation*, nor can even the plainest demonstrations of their most *Ridiculous*, *Self-Contradictory*, and *Erraneous Principles*, convince them of their folly; they are hardned in their *Resolutions* to persist *Unthinkingly* in what they have so long *Maintain'd*; and the encreasing *Weight* of dangerous *Pride* has shut the *Door* against their *Reason*.

The Turks unhappy in a grounded obstinacy.

T H E follies of our *Lives* forsake us seldom, where we see them not, and the unhappy *Turks*, believing all their *Superstitious notions* *Sacred truth*, *Die* as they *Live*, and have as strange and unaccountable *Opinions* of a future State between their *Death*, and gaining *Paradise*, as of the *Pleasures*, which they *Dream*, will *there* present themselves: 'Tis pity that a *People* so prodigiously *Successfull* and so full of *Power*, shou'd be *Hood-wink'd* from the knowledge of a more *refin'd* and *Heavenly Doctrine*; how true is that *Expression* of the *Greek Theognis*?

Κρεῖνόν τοι σοφία καὶ μεγάλη ἀρετή

True Wisdom knows a more exalted Bliss,
Than Boundless Pow'r or Mighty Empire is.

FOR want of that the Turks mistake the Road to Truth, and Wander both in Life and Death, alike estrang'd from reason or the smallest share of solid Judgment.

WHEN any of this People, Weak and Aged by the course of Nature, or perhaps invaded by the raging pains of a distemper'd Body, are suppos'd by their Acquaintance or Relations any ways in danger of approaching Death, they flock in Numbers to the Sick Mans Chamber, and endeavour to perswade him that he ought contentedly to meet his Fate, and Chearfully resign his Soul to him, who gave it; making him repeated Protestations of their great affection, and assurances that they had rather Die to keep him Company, than Live to lose his valued Conversation; they Sing incessantly in doleful strains, a kind of Melancholy Songs, whereby they think they Charm the Evil Angel, who attends to Kill him; the subject of these Songs is the profession of their Love, not much unlike, but far less Tuneful than the 17th. Ode of the second Book of Horace, where he thus Addresses his Expression to the indispos'd Mæcenas.

The Ceremonies us'd by the Turks in Sickmens Chambers.

Hor. Ode 17 lib. 2d.

Cur me querelis exanimas tuis?
Nec diis amicum est, nec mihi, te prius
Obire, Mæcenas, mearum
Grande decus columenque rerum.
Ah, te mea si partem animæ rapit
Maturior vis, quid moror altera?

Oh! why, Mæcenas, shou'd you thus unkind,
With your complaining Murmurs rack my Mind?
Believe me, 'tis not kind to Heav'n nor me,
That you shou'd First to Death a Victim be;
You, the great Ornament of all my Fate,
And generous Prop. of my depending State;
Ah! if too Swift a Call this Mournful Day,
Must Snatch my Souls dear better half away,
Why shou'd the other part, Imperfect, longer stay?

BUT when the Fleeting Breath of the departed Mortal has forsook his Body, and they find no further room for hope, they tear their Cloaths, and for a while abandon o'er their reason to the force of Passion, Weeping with a long Immoderate Sorrow, till at last, those Kinsmen farthest from his Blood, begin to Dry their Eyes, and strive to comfort him, whose nearness of Alliance to the Person of the Deceas'd, requires him to appear Chief Mourner at his Obsequies; they First Condole his loss and then proceed to such advice as the so late nam'd Horace gives his Brother Poet on the Death of Quinctilius.

Their Ceremonies immediately on a Friends Death.

Hor. Ode 24 lib. 1.

Multis ille bonis flebilis occidit:
Nulli flebilior, quam tibi, Virgili,
Tu frustra Pius, heu, non ita creditum,
Poscis Quinctilium Deos.

He's Dead, and when he lost his precious Breath,
A Thousand pious People Mourn'd his Death,

Yet

Yet none, *O Virgil*, does like you complain,
And ev'n your self, alas ! lament in vain ;
For not the utmost Pity you can show,
Will bring his summon'd Ghost, from the dark Shades below.

THE melancholy Mourner must a while resist their strongest Arguments, but by degrees is brought to own with them, the Notions of the same abovenam'd Author.

*Durum, sed levius fit patientiâ,
Quicquid corrigere est nefas.*

'Tis hard, but Patience makes that Burthen light,
'Gainst which 'tis vain to strive and sin to fight.

SO that when their Tears are dried away, and they have time for Ceremony, they proceed to do their other Duties in the following manner.

Their way of
laying out
dead Bodies.

THE Men by Men and Women by the help of their own Sex, are, in the midst of some large Room, laid out as here in England, on a Carpet, Mat, or something meaner, answerable to their Quality. A Crowd of Friends swarm round the Body, which is naked on the Ground, and having turn'd it nine times round and round, with Prayers, and Invocations for the Mercy of Almighty God, they lather it with Soap and Water, shaving it from head to foot with sharp edg'd Razors.

A very strange
expression of
respect.

AFTER this they wash it clean with Milk and Water somewhat warm; then tie their Beads or other little Toys about his Limbs, which is a fashionable method of expressing their Affection: But the strangest Custom I have ever found among the Practices of any Nation, is a method they have got to wound their Bosoms, with a Pin, or Bodkin, and receive as much of their own Blood upon their Fingers end, as will enable them to write distinctly in a crimson Character, their Names and Ages, on the Breast of the Deceas'd.

How they
fold the Body.

THEN fold they up the Body in a Linen Sheet, which twists about a dozen times the compass of the Corps, but is left open at the top and bottom for a pleasant sort of reason, which I shall hereafter mention, and which Superstition has perswaded them to think sufficient.

Their forms
of marching
to a Funeral.

WHEN they bear 'em to the Grave, 'tis commonly about the close of Day, and with a numerous Train of the Acquaintance and Relations of the late Deceas'd; the manner, you will see describ'd at large in the Cut that is annex'd hereto; but for the Reader's further satisfaction, I will set down all the order, which the Turks observe at the most celebrated Funerals of Men of high and noted Quality.

FIRST march a Train of grave Derveeshes, or the Priests of whom I spoke in a foregoing Chapter, these bear a certain number of large flaming Torches, and with melancholy Looks, and carefull, slow, and heavy Steps, foretell the People what is coming after them.

NEXT follow other Priests, who by their wringing Hands, and shaking Heads, and other such expressive signs of Sorrow, seem as much concern'd as if the Parts they only act were true and real.

THEN

PLATE
OF THE
EXPLANATION
A N

Which Represents the Process of a

TURKISH FUNERAL

- A. A. The Grave, and People, gathered round it in
B. B. The Church-Yard.
C. The Torch Bearer.
D. D. The Pious, and pious Mothers.
E. E. E. Four Fine Red Horses.
F. F. The Trailers of the Haulage.
G. The Turban, which lies at the Head of the Bier, and Marks the
Quality of the Decedent.
H. The Dead Body, upon the Bier.
I. Two Pious, who follow the Corps.
K. K. K. K. The Company, invited to the Funeral.
L. L. Two Christian Travellers, looking on.
M. The Guide, who attends them.

A N
EXPLANATION
OF THE
P L A T E,

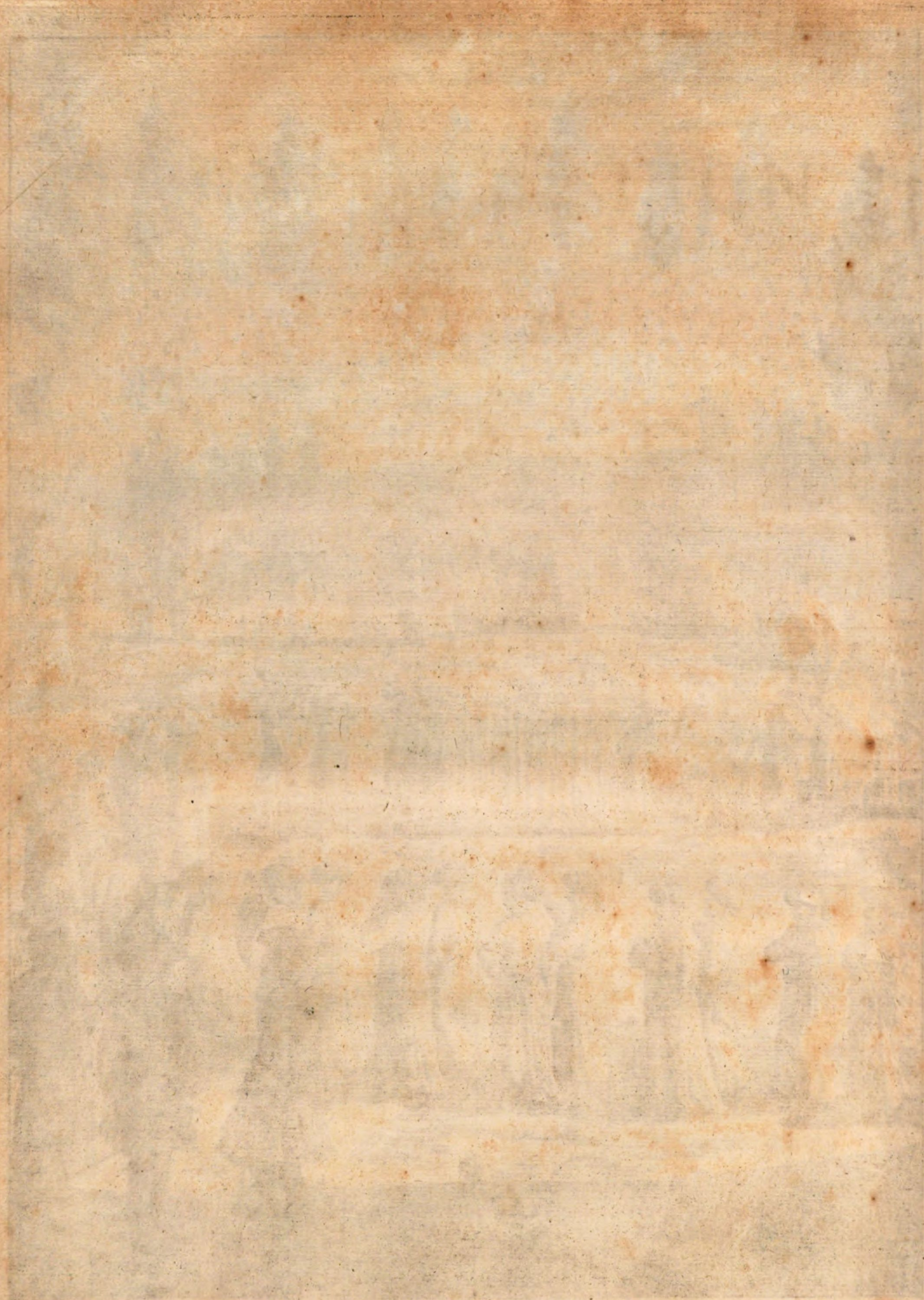
Which Represents the Prospect of a
TURKISH FUNERAL.

- A. A.* **T** H E Grave, and People, gather'd round it.
B. B. B. The Church-Yard.
C. The Torch Bearers.
D. D. D. The Priests, and hir'd Mourners.
E. E. E. E. Four Fine Led Horfes.
F. F. The Trailers of the Ensigns.
G. The Turbant, which lies at the Head of the Bier, and Marks the Quality of the Deceas'd.
H. The Dead Body, upon the Bier.
I. Two Priests, who follow the Corps.
K. K. K. K. K. The Company, Invited to the Funeral.
L. L. Two Christian Travellers, looking on.
M. The Guide, who attends them.

M



To S^r Alexander Cairnes, of Monaghan
 in the Kingdom of Ireland Baronet
 This Representation of a Turkish Funeral is
 Respectfully Dedicated.



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THE N come several Men, who bear along large *Ensigns* trailing far upon the Ground behind 'em; after them *four, six, or Ten led Horses*, at an equal distance, led by *Grooms on foot*, come slowly forward, cover'd to the *Heels* with fine *white Cloth*, (for that's the *Turkish Mourning*) treading with a *grave and heavy step*, as if they knew the Cause of their Appearance.

The Turks all mourn in White.

NOW comes the *Body*, carried on a *Bier* by four tall Men, half cover'd over with the *Mourning Cloath*, which falls about 'em from the *Bier* and hangs upon the Ground, the *Corps* is born *head foremost* through the City, wrap'd in *Linen*, with his Face uncover'd, and a *Turbant* at his Crown, whose *shape or magnitude* denotes his *Quality*; they never bury them in *Coffins*, so they lie all open to the publick View, bestrew'd with every *Flower*, which may happen then to flourish.

How the Body lies upon the Bier.

BEHIND the *Corps* immediately appear two venerable *Priests*, with *Turbants* of a large and stately size, who, all the way they go, with *elevated Eyes*, and *Arms extended*, sometimes striking furiously against their Breasts, call *vehemently* on the Name of God, pronouncing it a thousand times, with *awfull Sound* and melancholy Accent.

IN the rear of the *Procession* walk his Friends, in gracefull Order *two by two*, with *Handkerchiefs*, to wipe away the *Tears* they shed for grief or *fashion*. Women go not to the *Funerals* of Men, nor Men to those of Women, unless it be a number for their *Safety*, and performance of the *Ceremonies* requisite in *Burials*.

The Close of the Procession.

CHURCH-YARDS among the *Turks* are always plac'd without the *Town*, or in some *wild and vacant Place* within it; as for Ground they never mind to chuse it *level*, *Hills and Dales* are all alike, and for the space of *sometimes* full three Miles about, you see a sort of *Grove or Wood* (if the *Expression* be allow'd) of lofty *Stones*, for at the *head and foot* of every *Grave*, is plac'd a *Marble*, of the *shape and bigness* of a *common Man*: The only way they have to signalize the *Memory* of *Noblemen*, I mean great *Officers* among them, is to carve the tops of both the *Stones* they fasten at his *Grave*, to represent a *Turbant* of a *size or form*, which speaks his *Quality*; they strow the Ground with *odoriferous Flowers*, and often plant such little *Trees and Herbs* as are for ever *green and flourishing*. Three times a *Week* the *Women* meet in all their *Cemiteries*, to condole the loss of *dead Relations*, with continued *howlings* for about two *Hours*, leaving, when they go away, on every *Grave*, *Meat, Drink, and Money*, as a charitable *Offering* to the numerous *Poor*, who afterwards come in, and taking what they find *there left*, do gratefully repeat a certain number of *Petitions* for the *Soul of the Deceas'd*, proportionable to the *Alms* bestow'd upon them.

Their Church yards, how, and where plac'd.

A charitable Custom of the Turkish Women.

HITHER then they bring the *Corps*, and coming to the *Grave*, first lay it on the *Earth* and gather round it, every one repeating *Prayers* for his *Delivery* from the *Punishment of Purgatory*, for they hold (as I have said before) a middle *State*; this done, they bury him without a further *Ceremony*, and filling up the *Grave* with *Earth*, return again in order as they came.

Their Ceremonies at the Grave.

NOW says the *Turkish Doctrine*, they no sooner leave the *Body* in the *Ground*, but up start two *black, horrid Angels*, with their *Hands of Steel*, and *Heads of Fire*; these immediately rejoin the *Soul and Body*, and by force oblige the frighted *Wretch* to sit *upright*, while they with great sharp *Knives of fiery Subitance*, cut the *Body* widely open, and examine nicely all

A very strange Notion of an Examination in the Grave.

all his Heart, to see what sort of Life he led *while here on Earth*; if they perceive his *good Deeds* more in number than his *evil Actions*, they with humble *Congees* sneak away, and in their room, come *two bright Spirits* from the Realms of Bliss, who lay him gently down to rest again, and sitting, one to guard his *Head*, the other to protect his *Feet*, attend him so till the Great Day of *Universal Judgment*.

The Punishments they fancy Ill-Men undergo.

BUT if they find (as *ten to one* they do) that his *ill Actions* have surpass'd his *Good ones*, one *black Angel* with an *Hammer of a thousand Weight*, with fury strikes him on the Head and beats him eighteen Fathoms under Ground; by which time *being turn'd in passage like a Shuttlecock*, the other *Fiend* receives him at the bottom with another Blow as fatal as the former, and thereby sends him swiftly up again, so continuing to knock him *up and down*, 'till *Mahomet* their Prince of Mercy, shall in gracious pity of his human Frailties, condescend to grant a short Reprieve, which being pass'd, the *bloody Executioners* strait fall to work again, as roughly as before; and this Opinion so prevails in their *Imaginations*, that they always, *in their prayers for Friends deceas'd*, implore the Mercy of *Almighty God*, to ease them from the Torture of the *two black Angels*. And it is for these two *Fiend's* conveniency, that, as I said before, the *Winding Sheet* is left unty'd at top and bottom.

A pleasant kind of Burial.

NINE Days *successively* the dead Man's Friends assemble at his Grave, and pray together for the Welfare of his Soul; that time of mourning over, they erect a *Monument* of little cost, (but not unless he was of a *distinguish'd Quality*) upon the flats whereof appear, engrav'd in *Turkish Characters*, the several *Graces* and *accomplish'd Excellencies*, which adorn'd his Person with peculiar Merit while he liv'd and flourish'd.

The Mausoleums of the Turkish Emperors.

SOME are buried in their Gardens, and have *Tombs* built over them, adorn'd with *Jessamines*, and all the *odoriferous Plants*, which blooming *Spring* perfumes the World with, whose delightful Shades embracing with a sort of melancholy closeness, the half cover'd *Pillars of Thebaick Marble*, afford a *pleasing and surprizing Prospect*, through a *grated Opening* in the outward Wall; form'd purposely to let all *Passengers* behold the Monument.

Epitaphs of Modern use among the Turks.

THE Sultans, who have built large *Mosques* in *Constantinople*, and, who shall be spoken of in the Chapter relating to that City, have their *rich* and stately *Mausoleums* near the *Temples*, where assemble daily numbers of poor Pilgrims, who receive a certain *Alms* to pray for the departed Soul, of him, whose *Liberality* they then are blest with; many *Lamps* are constantly kept burning, and a set of *Priests* maintain'd on purpose to inspect the Duties of the Place, which are both numerous and superstitious even beyond imagination.

'TIS seldom known that any other *Epitaph* is plac'd upon a *Tomb*, than just a plain account of the *Condition, Name, Age, Sex* and *time of Burial* of the Person there interr'd, yet 'tis of late become a Custom with the *Richest* and *most Noble* of their People *here and there*, to order certain short and witty Verses, to be made upon the *Vertues* of the *Dead*, and either *carv'd* or writ in *Golden Letters* on the *Marble Monument*; I will *transcribe* and print in *English* one or two of different kinds; that you may better guess their manner of composing them. Here follows one, upon the Death of *Ishmael Bashaw*, the Governor of *Constantinople*, who was kill'd in *Battle*, at the great Defeat the *Turks* receiv'd in passing o'er the River *Raab* in *Hungary*, to fight the *German* and *Hungarian Forces*, under the Command of *General Montecuculi* on the 27th of *July, Anno Domini, 1664*.

Here

Here, by his two good Angels guarded, lies,
 Ishmael Bashaw, in War the German's Prize,
 They kill'd him basely e'er the Stream he pass'd,
 He won, but lost again, because he won too fast?
 O Infidels beware, he, who perplex
 Your Souls while in this World, will damn 'em in the Next.

An Epitaph
 upon a Turkish
 General, kill'd
 in Battie by
 the Germans.

ANOTHER follows of a merry Strain, upon a certain Orange
 Merchant, who died in his first Wives Arms, upon his Wedding Night;
 in which they seem to shew a love of Puns, by jesting on his Pro-
 fession.

Alas, alas! here free from Cares and Strife,
 Lies one embrac'd to death by his first Wife;
 Had'st thou been sow'r, as Persian Limons are,
 Thou had'st not met a Fate so sharp, so rare;
 But as thou wa'st an Orange thou art dead,
 For Women love such Sweetness, ev'n in Bed:
 And she, who by thee chanc'd that Night to lie,
 Tasted thee, found thee sweet, and quickly suck'd thee dry.

The ancient
 Buildings of
 Greece, quite
 ruin'd and
 almost all
 and effac'd
 remain, they
 injuries, that
 a Monument
 Silence, and
 days, when he
 An Epitaph
 upon a Man,
 who died in
 his Wives
 Arms, on his
 Wedding
 Night.

I cou'd insert some others, which I now have by me, but the two a-
 bove-written will suffice to shew their Genius, and the Turkish taste of Wit in
 Epitaphs.

THE Turks, however negligent in the magnificent and lasting Structures of
 their Houses, spare no Pains, no Art, nor Money in their Public Buildings;
 such as Mosques, or Churches, Baths, and Hospitals, which with
 their common dwelling Houses, form the Subject of this Chapter, and shall
 at large be treated of in their respective Places.

The Publick
 Buildings
 more magni-
 ficent

CHAP. XVII.

Of the Publick and Private Buildings of Turkey.

The situation
 of their
 Mosques.

AMONGST the various and innumerable Follies, which possess
 the Tarks, they boast one Prudence and maintain it with an Argu-
 ment, that is, 'Tis indiscreet and next to madness, to employ
 their Thoughts and constant Labours in the raising lofty and stu-
 pendious Palaces, whose solid Forms may probably outlive the very Memo-
 ry of their forgotten Founders. Why shou'd we, cry the Turks, bestow our
 Cares and Riches on the vain Contrivance of magnificent and stately Stru-
 ctures, when we neither know if we shall live to Morrow, nor are sure to
 leave our sumptuous Habitations to an Heir's Possession of our Race, or our
 Religion; Horace wisely in his second Book and eighteenth Ode reproves
 this Folly.

The Reason
 why the Turks
 neglect great
 Buildings.

The Turks un-
 skill'd in the
 ancient Or-
 ders of Archi-
 tecture.

The descrip-
 tion of a
 Royal Turkish
 Mosque.

Hor. Ode 18.
 Lib. 2.

Tu secunda marmora
 Locas sub ipsum funus: & sepulchri
 Immemor, struis domos.

In hewing Marble all thy Hours

Unthinking Wretch, roll on,

When the swift Call of Death's keen Powers,

Shall snatch thee hence anon,

In building Palaces of State,

You waste your measur'd Breath,

Vainly affecting to look Great,

Unmindfull of your Death.

The ancient
Buildings of
Greece, quite
ruin'd, and
forgotten.

NOR are there now remaining many of those vast and unexampled Buildings of Antiquity, whose stately Spires and venerable Piles in former times, were wont to crown the face of Greece with an amazing Majesty; almost all those ancient Marks of Pride and Grandeur are entirely ruin'd, and effac'd from even the nicest ken of curious Observation, and if any yet remain, they are so mouldred and deform'd by penetrating time and Ages Injuries, that they will hardly serve to any other end, than the presenting a Memento to the Frailties of Mortality, and telling lookers on with a prevailing Silence, and the horrid Marks of an experienc'd desolation, what Ausonius says, when he declares that

Mors etiam saxis, nominibusque venit.

How wide alas! does Death's Dominion fly,

When ev'n our Names themselves, and Stones must die!

The Publick
Buildings
more magni-
ficent.

THE Turks, however negligent in the magnificent and lasting Structure of their Houses, spare no Pains, no Art, nor Money in their Publick Buildings; such as Mosques, or Churches, Bagnio's, Hans, and Hospitals, which with their common dwelling Houses, form the Subject of this Chapter, and shall at large be treated of in their respective Places.

The situation
of their
Mosques.

AND first their Mosques, as dedicated to the Service of the Great Almighty, tho' in an erroneous and mistaken way of Worship, claim our Observation. They are ever situated on some elevated Hill, or rising spot of Ground, thereby appearing more majestically Great, and Towering; the common ones are seldom found so stately as our Country Churches, and may be more particularly conceiv'd, if the Reader will be pleas'd to look upon the Form; exactly represented in the Figure mark'd by the Letter (O) in the Cut of a Grecian Wedding in the one and twentieth Chapter.

The Turks un-
skill'd in the
ancient Or-
ders of Archi-
tecture.

BUT the Royal Mosques, or such as have from Age to Age been founded by the mighty Turkish Emperors, deserve a more particular and full Description, which take as follows; first observing that the Turks, unskill'd in ancient Orders of Ionick, Dorick, or Corinthian Buildings, practice methods independent on the Customs of our European Architecture, and proceed by measures altogether new, and owing to the Product of their own Invention.

The descrip-
tion of a
Royal Turkish
Mosque.

THEY are built entirely of a spotless White and shining Marble, round in form, and rising to a large and stately Cupola, supported nobly by a double, sometimes treble row of Pillars of a different Order each from other, yet without a Name whereby I can express them in the British Language; their Capitals and Bases are not seldom form'd of Brass, and frequently the Columns ring'd about with a continued Piece of twining Carv'd-Work of that very Marble, which composes the Pillar; sometimes other Workmanship adorns them, not unlike that rais'd Work, which Italian Architects distin-

guish by the Name of *Basso rilievo*; very often they are left quite plain, but admirably polish'd by an Art which gives them *lasting Lustre*.

THE *Capitals* of these high Pillars support not only the above-nam'd Dome or *Cupola*, but a broad Marble Gallery, which running round the whole Circumference, at several Doors admits an entrance from *four, six, or eight* tall *Turrets*, which surround the outside of the *Mosque*, and are erected of an equal *magnitude* from *top to bottom*, rising from the Ground, and reaching half as high again as to the *Center* of the *Cupola*; at equal distance from each other every *Turret* is adorn'd with *two, three, sometimes four* large *Tarresses*, exactly like the Gallery upon the Monument on *Fish-street-Hill*, in *London*; whence *Priests* appointed for that Duty, call the People to assemble in the *Mosques* at their divided Hours of Prayer.

A sort of Turret, not unlike the Monument in London.

THE *Cupola's*, which often are surrounded with an hundred others, small and close together like a bunch of *Grapes*, are, with these small ones, richly gilded, as are frequently the *Spires* of the above-nam'd *Turrets*, so that the *Sun-beams* reflected gloriously from their all dazzling Lustre, strike the Eyes of gazing Strangers with a sort of new, surprising Pleasure.

A glorious Appearance.

ROUND the bottom of the outward Building are erected many *Cisterns*, curiously contriv'd with brazen Cocks, affording Water for the Ceremonious Washings of the zealous Turks, who hold it an unpardonable Crime, to enter any *Mosque* before their Bodies are prepar'd by Washings, as directed by the Precepts of their Prophet Mahomet.

Religious Washing Places.

A stately *Portico* admits them to these *Mosques*, of wonderfull contrivance, and extensive *magnitude*; here all, who enter, leave their Slippers, and advance bare-footed, upon Mats or Carpets, which are spread at large, and cover neatly all the Floor, which with the sides, is flagg'd with admirable Squares of polish'd Marble, join'd so closely, that in many Places 'tis a difficult attempt to undertake a quick discovery of any Joyn't.

The fineness of the Marble sides and floors.

ALL Images, as I have said before, are so abhorr'd by the Mahometans, that they esteem it an Idolatrous Offence to have 'em in their Houses, so that consequently they are never found in *Mosques*, or Places consecrated to the Practice of Religion; yet tho' Images are disallow'd, the compass of the inner Wall of all their *Mosques* is full of Niches, such as in the European Piles, contain fine Statues, but are here appointed to another use; for being large and deep beyond the Christian Form, they fill the surface of those spacious Hollows, with the oft-repeated Names of God and Mahomet, in broad and shining Golden Characters.

Images esteem'd Idolatrous.

The use of Niches, in the Turkish Mosques.

FROM the great Gallery, which I just now inform'd you was supported by the *Capitals* of those vast rows of Pillars which secure the Building, certain broad and stately Arches sloping downwards through the Body of the Church, between the Columns and the bottom of the *Cupola*, surprize a Stranger with a distant Prospect of the sides of the *Mosque* and all within it, terminating nobly in the late-nam'd Niches, rendred stately by the golden Names of God and Mahomet.

WITHIN the Temples ever burn prodigious Numbers of Glass Lamps, which hang about ten Foot above the Ground, illuminating Day and Night the Body of the Church with a surprizing Brightness, and requiring such an annual Charge for the supply of Oyl and Cotton, that Revenues are appropriated to that single use; and such amazing Numbers still continue burning in their Royal Mosques, that I dare hardly hope belief

An incredible
Number of e-
ver-burning
Lamps.

when I inform my Reader that in the *Mosque* call'd *Sancta Sophia*, at *Constantinople*, no fewer *Lamps* are always lighted than *Thirty Thousand*, and some outward *Odd Ones*.

A Descripti-
on of the Turk-
ish *Bagnio's*.

TO every *Mosque* belongs a *Bagnio*, which as, much frequented by the *Turkish People*, is esteem'd a Building of no small Importance; these are of-
ten, tho' not always, built of *Marble*, *Square* and *Spacious*, all divided into ma-
ny and convenient *Chambers*, *Sweating Rooms* and *Cooling Baths*, which
each makes use as he finds himself inclin'd; in every one of these Divi-
sions different *Cocks of Brass* admit what quantity of *Water Hot or Cold* they think convenient; and since, as I have said before, the *Men* and
Women knowing constantly the Hours of eithers *Bathing*, never offer
at immodest Entrance, there is no *Precaution* taken to prevent an In-
solence the *Laws of Turkey* Punish so severely. All the *Doors* are
therefore carelessly left open, and the Modestest of all their *Women*, *Wives*
or *Virgins*, Bath securely in unguarded *Nakedness*, as never apprehending
they are liable to any kind of *Danger*.

A Merry Sto-
ry of an Eng-
lish Cook,
who caught
some Turkish
Ladies Naked
in a *Bagnio*.

YET what withholds the Bold presumption of a curious Ignorance?
'tis not many Years ago since an Assembled Company of *Naked Ladies*,
were unexpectedly surpriz'd by an Adventurous *Tarpawlin*, Cook on
Board an *English Merchant Ship*, then lying in the Harbour: He was
Rambling up and down about the City, when coming by a *Turkish Bag-
nio*, built of *Marble*, *Round* and not extreamly *Large*, he took it for a
Cockpitt, and perceiving Nobody deny'd him Entrance, was resolv'd to
see a little Sport; so in he went, but had not pass'd two outward Rooms
before he made a full discovery of his mistake, and something else which
the poor *Frighted Ladies* Shreik'd their Anger at; but the Attendants of
the *Bagnio* being *Naked* in performance of their Office, and the *Starting*
Britain nimble Heel'd, and *Quick* to Apprehend his danger, He escap'd
and ran directly to his Fellows whom he left upon the *Waterfide*, and
got on board without suspicion, so that he can truly boast he was *Eye-
Witness* of a Curiosity unknown perhaps till then, to the most esteem'd
and favourite Breast of any *Christian*.

A Description
of the Turkish
Hans.

NEXT come their *Hans* a sort of *Square Stone Buildings*, for the
Entertainment and Reception of *promiscuous Travellers*, some of these
have *Lodgings* and Conveniencies of *Diet*, to deliver *Gratis* to whosoever
asks it, which has been the gift of some *Deceas'd Rich Officer*, as are
indeed most Buildings of this kind throughout all *Turkey*.

OTHERS only give them Room for *Carriages* and *Cattle*, which
are Rang'd in Rows along the Middle of the *Han*, whose Sides are all di-
vided into large *Partitions*, each whereof contains a *Chimney*, where the
Company who take it up, may dress their *Meat*, and Sleep on *Mats* if
Weariness inclines them, for nothing else can possibly occasion even
the least repose, in such a Wretched Place, with such Companions as
are generally met withal, and in the midst of such *confus'd* and strange
variety of endless *Noises*.

The Inconve-
nieney of
Turkish Hospi-
tals.

INFIRMARIES or *Hospitals* are commonly *Stone Buildings* of a
large *Quadrangular* design, not much unlike our own, but that the
Beds lie open to each other, no *Apartments* being form'd to keep
the Sick of one Distemper from *Diseases* of another kind, but in-
considerately exposing all to *Publick View*, and dangerous *Conver-
sation*.

NOW

N O W let us look upon their common Houses, and we shall perceive them *poor* and *mean*, ill-contriv'd, and never higher than one single *Story*, they are generally built (I mean the Frames) of *green, unseason'd Timber*, cas'd with *Mud*, or *unbak'd Bricks* half hard'ned in the *Sun*, which is the cause that, yielding to the *Weather*, they can seldom stand above ten Years, without expensive trouble in a general Repair; and another Inconvenience, which attends their way of Building, is, that by the *sudden Moistures*, and as *sudden Heats* these Bricks are subject to, a sort of *black* and *deadly Scorpions* breed so frequently in all their Walls, that I have had them often fall upon my Cloaths as I have *walk'd about* their finest Houses.

Description of
their common
Dwelling
Houses.

T H E meanest of their Buildings rise a little in the *Roof*, and form a *low* and *arch-like Ridge*, defended from the Rain by *Slates* or *Tiles*, of odd contrivance, and have a sort of *Gallery* or *Balcony* built quite round them: The *better sort*, are sometimes rais'd to moderate height by an *unpolish'd* kind of Stone of greyish Colour; they open from the Street with *low* and *ill-made* wooden Doors, to spacious Courts or Yards, which lead 'em to an ill-contriv'd and timber *Stair-case*, that admits 'em to an Hall, where wait Attendants at a Door, which opens into the *more rich* and *private Chambers*.

Description
of their finest
Houses.

R O U N D the above-nam'd Court-Yard are the several Offices, as *Stables*, *Kitchen*, *Cellar*, *Buttery*, and the other necessary Places in a Great Man's Family.

T H E best Apartments, tho' not stately, are beyond imagination *pleasant* and *agreeable*, for some are floor'd with *Oak*, all cover'd over with fine *Mats*, or *Carpets*, painted on the Sides and *Cieling* with an hundred various Colours, richly intermix'd with *Gold* and *Silver*, and adorn'd with little Wands of *Deal*, cut long and in a semicircular form, the Flats whereof are glew'd on *cross ways* to the colour'd Roof, and form a sort of square confusion, or *agreeable irregularity*; *one half* of all these Rooms is rais'd about a Foot above the other, call'd the *Saffai*, which I have before occasionally mention'd; and is generally that side of any Room, which looking out upon the *Gardens*, adds a double beauty to the Place it self, which is alone *sufficiently agreeable*, by being cover'd with the richest Carpets, and surrounded on the sides with fine *embroidred Velvet Cushions*, upon which they sit or lean by Day, to eat drink, talk, or entertain their Family; and where at Night their Beds are made, not soft with *Down*, but stuff'd with *Camel's Hair*, *Sheeps Wool*, or *Cotton*.

Pleasant
Rooms.

How the Turkish
Beds are
made.

O T H E R Rooms are pav'd with fine and various colour'd Marble, having *Fountains* of a round, triangular, square, oval, or what other form their Fancy leads 'em to make choice of, in the midst of the Apartment; and several others trickling gently from the hollow Wall, and falling with a sort of melancholy murmuring, upon thin Shells of *Brass*, contriv'd on purpose to resound the Notes of the complaining Waters, and compleat thereby the dulcid Entertainment, of a *charming, natural*, and yet *uncommon Harmony*.

A melancholy
but delightful
Amusement.

T H E Turks delight extreamly in a *Country Life*, retiring often to some rural Seat, to please themselves in Solitude, to which end also, they have very *large* and *costly Gardens* to their City Houses, where tho' 'tis allow'd, they neither know nor covet *Christian Arts* of Planting *Flowers*, and marking out their Ground in *orderly Divisions*; they yet contrive so charmingly to imitate *soft Natures Sweetness*, in their *Wildernesses*, *Groves*, and *shady Bowers*, that walking underneath the Covert of the meeting Boughs, and undistinguish'd Avenues, they seem possess'd of that *Elyzian Happiness*, described as follows by *Tibullus*.

The Turkish
Gardens form
a sort of natural
Paradise.
Sed

Sed me, quod facilis tenero sum semper amanti,

Ipsa Venus campos ducet Elysios.

Hic Chorea, cantusque vigent: passimque vagantes

Dulce sonant tenui gutture carmen aves.

Fert casiam non culta seges; totosque per agros

Floret odoratis terra benigna rosis.

Ad juvenum series teneris immista puellis

Ludit: & assidue praelia miscet amor.

Since gentle Love with ease my Heart invades,

Venus shall guide me to Elyzian Shades;

There, Songs and Dances swell full tides of Joy,

And Birds from Tree to Tree their Wings employ,

Stretching for dulcoid Strains their tunefull Throats,

And chanting Harmony in warbling Notes.

Uncultivated Shrubs yield Cassia there,

And all the kindly Soil does fragrant Roses bear.

There lovely Nymphs with amorous Shepherds toy,

Mix'd by kind Love in Skirmishes of Joy.

IT may not be improper under the Head of *Turkish Building*, to introduce a Word or two concerning their Skill in the Art of *Fortification*, which, far inferior to the *Christian Practice*, you may take as follows.

The Turkish
Art of Forti-
fication.

THEY have no Opinion of the lofty *Bastions*, *Horn-works*, *Ravelins*, *Counterscarps*, *Tenaille's*, or *Out-works* of the *Christians*; but level all their *Modern Works* within a little of the *Ditches*, which surround 'em; which, tho' less chargeable, they hold as *efficacious* to oppose *Approaches* as the other Method: But their chief *security*, and whole *dependance*, is in undermining all their *Works*, which they do so dexterously, that by sinking one below another, they can *blow up Bull-marks* after they are taken, *three several times*, so often ruining the *Efforts* of their *Enemies*.

The Turks the
best Defen-
ders of a
Town, and
why.

THE *Turks* of any Nation are the best in the defence of *Towns* *Besieg'd*, for *Priests*, or *Politicks*, have craftily infus'd a *Notion* in their *Minds*, that he, who being *garrison'd* in any *Fort* belonging to the *Sultan*, lives to see the *Infidels* possess it, shall not only lose his *Prophet's Favour*, but forever be excluded from the future *Blessings* of *expected Paradise*.

The Turkish
Prisons, few,
and weak, and
why.

I shou'd add a little of the *Turkish Prisons*, which the Reader may perhaps, expect of *Strength* and *Number*, in proportion to their *Cruelty*, and *Arbitrary Power*, which the *Sultan* exercises; but that very *Cruelty* is, on the contrary, the only reason why there are in *Turkey* very few, and those weak *Prisons*; for the *Justice* or *Injustice* of the Sentence, which condemns a *Criminal* of any kind, is so speedily inflicted, that there frequently are known but fourteen *Hours* between the *Crime* and *Execution*; so that any Place will hold the *Guilty*, since, for reasons mention'd in the Part foregoing, an *Escape from Justice* is esteem'd *impracticable*.

CHAP.

CHAP. XVIII.

Of the City of Constantinople.

THIS Great and Famous Town, the Subject of this Chapter, and an ancient Seat of Grandeur and Authority, was built about the time wherein the Persian Empire flourish'd o'er the Eastern World, her Founder's Name was Byza, whence she took her first denomination of *Byzantium*, and continued an obscure and inconsiderable City till the Reign of Pausanias King of Sparta.

TO him it fell the Prize of War, he won it by Assault, and gloriously rebuilt, enlarg'd, and strengthen'd it; insomuch, that long enjoying peacefull Plenty, she continued Mistress of a fix'd Security, and after three Years vigorous Defence, became a dear and bloody Victim, to the conquering Army of Severus an ambitious Roman Emperor.

SHE chang'd her Masters, but continued notwithstanding, in the same Condition as to Power or Character, till the Choice of that illustrious Christian Emperor, Constantine the Great, distinguish'd her by bright and shining Honours from all other Cities, stripping Rome of all her Glories, to adorn this happy Favorite of his Fancy; and in short removing from the Western World the mighty Seat of universal Empire, to dignifie this new Elected Eastern City with that envied Title, and conferring on his rich and stately Residence, the celebrated Name of Constantinople, thereby expressing that he plac'd her Welfare, in an equal balance with his own Prosperity, and had elected that one Place of all the World, to be the proud and splendid Scene of his amazing Grandeur.

TO draw Inhabitants from Rome to this new City, he decreed that Citizens and Freemen of the one, shou'd all of course, be free of t'other, robbing Italy of many Monuments of Conquest and Antiquity, and transplanting endless Numbers to Constantinople, which continued from the Year of Christ, 331, to 1453, in all the Glories of unrival'd Plenty, and extended Power; under a successive Race of formidable Monarchs, who possess'd a large and uncontroll'd Dominion over distant Territories, and enroll'd the Glories of their Great Metropolis, in the Politest, nay the foremost Leaf of Fame's bright Register. But how uncertain and delusive are the Honours of Mortality! And all the shining Trains of Pageantry, which join to flatter us with promis'd Fortune! What Condition of our frail Humanity is permanent or solid? Or as Juvenal has it in his tenth Satyr.

*Qua praeclara & prospera tanti,
Ut rebus letis par sit mensura malorum?*

Where can be found that uncomplaining State,
Or where the Master of so blest a Fate,
That they can freely and sincerely say,
Ours is a griefless Joy, and Bliss without Allay?

When Constantinople was taken by the Turks.

A M B I T I O N and the wild distractions of intestine Discords, shook at last to worse than nothing that *divided Empire*, and involv'd her Children in a bloody Ruin, by the conquering Arms of *Turkish Enemies*, who in the Year above-nam'd, won by storm that miserable City, which with *different Fortunes* has born *different Names*; and reign'd by turns the fam'd *Metropolis* and favour'd Residence of the ancient *Roman, Græcian*, and the present *Turkish Emperors*, who now have chang'd her Name from *Constantinople*, to *Stambole*, the *Etymology* of which *Arabian Word* is by the *Turks* interpreted, *Fair Peace and Plenty*.

Her present Turkish Name.

Moral Reflections on the instability of Fortune.

L E A R N O Mortals by the Fate of Empires, not to swell imprudent Thoughts with Sails of Pride for any *frail and transitory* Gifts of fickle Fortune, when you plainly see how roughly she insults, and swiftly tyrannizes over boundless Monarchies, whose *unimagin'd Palenefs*, of *to days* declining State, so strongly gives the *lye* to the deceitfull *gloss* of glittering Yesterday. Well judg'd the *Greek* who thus defin'd her fickle Nature.

Παίγνιον ἐστὶ τύχης μερόπων βίος οἰκτρὸς ἀλήτης,

Πλάτῃ καὶ πένις μεσσοῦθι ρεμύμενος.

Καὶ τὸς μὲν κατὰ γῆσα, πάλιν σφαιροῦν θέλει,

Τὸς δ' ἀπὸ τῶν νεφελῶν εἰς αἶδ' ἡν κατὰ γει.

Fortune makes wretched humane things her sport,
And triumphs from the *Hovel* to the *Court*;
Those, who but just before, she downward hurl'd,
She lifts again to shine above the *World*;
Whilst he, she late exalted to the *Skies*,
Is thrown to *Beds of Clay*, and on vile *Dunghills* lies.

The Beauties and Conveniences of Constantinople.

L E T us then proceed to view this City in her modern Dress, perhaps, not less illustrious tho' more enslav'd, than when she shon the *Empress* of the gazing Universe; her Situation as I have before observ'd, has open'd all the *Gates of Plenty* and *Command* to her unbounded *Sway* and *Traffick*, and the unexampled Beauties of the Prospects she affords, are such as render her the *Seat of Pleasure*, and the *Paradise of Nature*.

Her form and situation.

T H E Town is built of form *triangular*, and lies upon a *Cape of Land*, which gently rises with a smooth *acclivity*, to a considerable imminence of Ground. The *Eastern* side is water'd by the *Bosphorus*, or *Channel*, which divides the *Euxine* from the *Hellespontic Sea*, about seven Leagues in length, in breadth three quarters of an *English Mile*. A spacious *Haven* of unequal'd depth, security, and beauty lies upon its *Northern Line*, and to the *West*, 'tis bounded by the *Continent*.

The circuit of the Town, and how fortified.

T H E Compass of the Town is sixteen Miles, surrounded strongly by a *triple Wall*, with *Towers* and *Ditches*, the remaining labour of the ancient *Greeks*, whose *Arms* and *Names* are yet perceivable, carv'd *here* and *there*, upon the *Stones*: *Five Gates* of four and twenty open to the *Land*, and *nineteen* look upon the *Sea* or *Haven*, into which no Ship can come, which does not first pass almost closely by the Point of the *Great Turk's Seraglio*, which compleatly forms one *Angle* of the City; and the Buildings rising gradually on seven easy Hills, each crown'd with a magnificent and stately *Mosque*, whose *Spires* and *Domes* are richly gilded, and most strangely intermix'd with *Groves of Cypress* in the Gardens of their Houses, form a Scene so lovely and surprizing, that the ravish'd Traveller believes himself approaching to a Place no less agreeable, than was the fam'd *Elyzium* of the ancient Poets.

BUT

BUT nothing can be possibly a greater Disappointment than I found at entrance ; all those bright and golden Glories, which had tempted at a distance lost their Beauties in a nearer View ; and I, instead of an expected *Heaven*, was amaz'd to find a *Hell* of darkness ; narrow Streets, with dirty Causeways on each broken side, and Windows hanging over, almost meeting in a dark conjunction ; low mudd Cottages, and wide divisions, all o'er-grown with *Grass* or *Busbes*, and unpleasant Prospects of dead Walls and crooked Lanes, no Glas in any of their Windows, but instead thereof, old rotten *Lettices*, half stuff'd with *dirty Rags* of various Colours, and half cover'd over with a sort of thick, white, pasted Paper ; every thing in short, but their great Buildings, such as *Mosques*, or *Bagnio's*, *Han's*, or *Palaces* of powerfull *Officers*, meanly representing to a Stranger's View, the roughest side of *shamefull Poverty*, seeming to upbraid the base Inhabitants with their dejected *Slavery*, in all the shocking Marks of miserable *Servitude*.

A wonderfull Disappointment.

The Ill-condition of the Town of Constantinople.

HOWEVER, many stately Publick Edifices well deserve a full description, and in order thereunto, omitting purposely the Great *Sevraglio*, the *South-West-Wall* whereof divides it from the City, because I shall discourse *apart* of that proud Palace of the *Turkish Tyrants*, in the nineteenth Chapter. I proceed to speak of all things else in proper Order.

AND first, among the many *Royal Mosques*, which crown the highest Places in *Constantinople*, none comes near the fam'd *Sophia*, standing not far distant from the *Sultan's* Palace, who resorts thereto *each Friday* in a publick State. By the description of this *one* the others Stateliness may easily be comprehended.

The Sulran visits Sancta Sophia every Friday.

'TWOUD be a needless labour to repeat the form, since what I mention'd in the foregoing Chapter, may sufficiently inform the Reader as to that particular ; it shall suffice to say, that as no humane Imagination can conceive its wonderfull Magnificence, no mortal Pen can possibly describe it. 'Tis in short, a faultless and unequal'd *Edifice*, yet not the Work of *Turkish Architects*, for 'twas erected in the Reign of the Emperor *Justinian*, and remains unrival'd *Queen of Temples*, notwithstanding more than half her *beauteous* Ornaments have been maliciously defac'd by *Turkish Superstition*.

A description of that glorious Temple.

FOR all that excellent *Mosaic Work*, which so amazingly adorn'd the *Floor* and *Sides* with shining Figures of a thousand various Forms and Colours, is *at present* either hid by Mats and Carpets, effac'd by Iron Instruments, or quite daub'd over with an *Inch-thick Plaster*. The Stone and Brazen *Statues* of the *Græcian* Emperors have lost their Heads, and are become disguis'd by the repeated Efforts of licentious Insolence. The deep and admirable *Cisterns*, which were form'd amidst the Vaults belonging to that Temple, and supplied with Water from stupendious *Aqueducts*, now almost ruin'd by the mouldring rust of Time, and base Effects of Sloth and Ignorance.

How much it has been defac'd by Turkish Superstition.

YET is the *venerable Pile* in spite of Accident adorn'd with such a Sacred, Lofty, and *Majestic Aspect*, that her tow'ring Roof, bright gilded *Dome*, and artfull *Cupola's*, her *marble Pillars* and unnumbered Ornaments, combine to strike an awfull Reverence thro' the Breasts of Strangers, obliging them to own they see in *Her*, a sort of shining Glory, which our modern Buildings in their richest Splendour fail to equalize.

Her further Encomiums.

T

AMONGST

A Sweating
Pillar.

A M O N G S T the numerous Rarities this *Church* affords, there is a large black Marble Pillar, plated from the *Basis* to the *Capital* with Sheets of Copper, which at certain Hours of every Day throughout the Year, emits a sort of vap'rous Moisture, and is therefore call'd the Sweating Column; whence this odd Effect shou'd probably arise I cannot guess, but 'tis the common Notion of both *Turks* and *Gracians*, that it was the Pillar whereunto the *Officers* of *Pilate* bound our *Saviour* when they scourg'd him, and upon this only ground, (perswaded to believe the Drops afford some secret Blessing, or prevailing Vertue;) you may see great numbers of promiscuous People wiping off the Moisture with their Cloaths or Foreheads, some expecting by its sovereign Power, to be protected from the least Misfortune.

A Door of
Noah's Ark.

FOUR Doors it boasts, of stately height and curious Workmanship, the Wood whereof the largest is compos'd is said to be a part of *Noah's Ark*, and therefore, (being purposely left open in some parts, the rest all plated over.) Multitudes of poor and superstitious People, come, and kneeling in the hallow'd Portico, imprint their Kisses on the holy Timber, with a sort of mad and zealous transport.

Description of
the Hippo-
drom.

WITHIN the View of the above-nam'd Temple, stands the *Hippodrom*, a large round Spot of Ground like *Lincolns-Inn-Fields*, surrounded with the best and noblest Buildings of the City; about the middle of this spacious Circle, stands a very large and stately Obelisk, of rich *Thebaick Marble*; on one Pedestal whereof may be discover'd these remains of some antique Inscription.

A Theban
Obelisk.

DIFFIC — S — QVO — — DOMINIS PAR —
FUSS — — EXTINCTIS PALM — — —
O — — — CEDUNT — — — NNI
T — — SIC VICTUS CECOD — — — EBUS.
JUDIC — — — ATUS AD AVR — — —

IT is impossible hereby to guess at what the meaning was, so 'twou'd be vain presumption to attempt Interpreting those broken Sentences. Directly opposite upon another side of the same Pedestal remain these Characters.

KIONA TET — — — P — — — AEX — — — —
MOYNO — — — — — — — — — — — — — — —
—
—
KION HEDIOCEN — — — — — — — — — — — — — — —
— — — — — — — — — — — — — — — — — — — —

The Pillar of
Snakes.

NOT far from this *Thebaick Obelisk*, there is a Pillar form'd of *Brass*, wreath'd upwards in the shape of three large *Serpents*, looking from the top to three distinct corners of the City, in the figure of a just, proportional Triangle; what the meaning of this ancient *Hieroglyphick* was, is now unknown; but this is certain, that the *Turks* have had some grounds to look upon it as an ominous remain of *Magic Skill*; since just two Months before the *Deposition* of their *Sultan Ibrahim*, one Head fell off as if it had been saw'd, which being fastned on again by some Ingenious Artist, kept its Place as firm as ever; but about a Month before that great Rebellion some Years since, which ended in the *Sultan's* Death, and total ruin of his favorite *Officers*, another Head fell off, and was attended by as fatal Consequences as the former.

An ominous
Observation.

Another Obe-
lisk, of seve-
ral Stones.

A N O T H E R Obelisk not far from thence, consisting of a wondrous number of large Stones, cemented artfully together, now entirely ruin'd,

so as scarce to represent the form it bore, upon its *Basis* wears an ancient *Greek Inscription* so defac'd by Time, that 'tis a needless trouble to insert the broken Characters.

THE *Pillar*, commonly distinguish'd by the Name of *Constantine's*, *Constantine's* stands tolerably whole, but little more than twelve Foot high, excluding *Pillar*. *Capital* and *Basis*; this Distich may be read with difficulty, round the top,

TO ΘΕΙΟΝ ΕΡΡΟΝ ΕΝΘΑΛΕ ΦΘΑΡΕΝ ΧΡΟΝΩ.

NEOI MANOTHA ΕΥΣΕΒΗΣ ΑΤΤΟΚΡΑΤΩΡ.

BENEATH this celebrated *Hippodrom* there is a very deep and vaulted *Cistern*, of incredible Extent, and formerly supplied with Water by a subterraneous Passage, in such plenty, that when *Constantinople* was invested fatally by *Mahomet the Great*, it yielded daily a sufficient quantity for all the numerous Inhabitants; but whether *Avarice*, or their dependance on their Strength, has made the *Turks* neglect repairing it I cannot tell, 'tis now quite ruin'd, all the Walls being fallen in, and rend'ring the *Cistern* consequently unfit for any future use or service.

A deep and most prodigious Cistern.

THIS Place was call'd the *Hippodrom*, from the *Greek Word* *ἵππος*, which signifies a *Horse-Course*, and to that sole use it was of old appointed: The *Turks* at present, call it *Hatmahdan*, which is as much as *Riding Place* in *Englisb*. 'Tis here each *Friday*, that the most accomplish'd *Horse-Men* of the *Turkish Court* and *Army*, meet in Parties to encounter one another in the hurling the *Geritts*, which I so lately spoke of: They do it always with such wonderfull dexterity, that tho' their *Darts* are blunt, they imitate exactly even the roughest Shocks of *real War*; nor in their strange agility of Body, come below those youthfull *Hero's*, whom the tunefull *Virgil* celebrates as follows, in his fifth *Aeneid*.

Whence it took the Name of Hippodrom.

Virg. Æn. 5.

Postquam omnem leti confessum oculosque suorum

Lustravère in Equis; signum clamore paratis

Epytides longè dedit, insonuitque flagello.

Olli discurrère pares, atque Agmina terni

Diductis solvère choris, rursusque vocati

Convertère vias, infestaque tela tulère.

Inde alios ineunt cursus aliosque recursus

Adversis spatiis, alternosque orbibus orbes

Impediunt, pugnaeque cient simulacra sub armis.

Et nunc terga fugæ nudant; Nunc spicula vertunt

Insensi, factâ pariter nunc pace feruntur.

Soon as with pleasure, they had view'd the Train,
And saw the gracefull *Horse-men* crown the Plain;
Epytides, who distant from the rest,
A lofty Station purposedly possess,
Observ'd them ready swiftly to disjoin,
Then smartly crack'd his *Whip*, and gave th' expected Sign.
At once, the *Troops* by gallant *Captains* led,
Around the *Plain* in spacious *Circles* spread,
Then summon'd back, in diff'rent *Lines* appear,
Each Warlike Hand adorn'd with a sharp-pointed *Spear*;
Now march in adverse *Files* the stately *Train*,
Now changing *Forms*, renew their *Ranks* again,
And circling *Rings* in *Rings*, curvett along the *Plain*.

Thus they extend their artfull *Wheelings* far,
And wage with friendly Arms, a *counterfeited War*;
Now they *by flight* their naked Backs expose,
Then turn with lifted *Spears*, upon *pursuing Foes*;
Till Peace proclaim'd, they lay their Arms aside,
And mingling *Ranks* and *Files*, in gracefull Order ride.

The Histori-
cal Pillar.

IN the Womens Market, which the *Turks* distinguish by the Name of *Auharat-Baasar*, stands a *Column* of prodigious height, and such a curious Workmanship, that being full even from the *Basis* to the *Capital* with *Hieroglyphic Figures* representing, in a twining manner, by *Towns*, *Castles*, *Ships* and *Horse-men*, *Battles*, and a thousand other strange Devices, all the *Rise* and *Progress* of the *Græcian Empire* from its original Successes; the *Figures* are contriv'd of such proportionable Magnitude, that both the highest and the lowest seem alike: This Pillar, like the *Monument at London*, is not solid, but *within* to be ascended by a strong and winding *Stair-case*, where the curious *Enterer* finds not any thing that's worth his *Observation*, but the Names of *Travellers* of every Country, cut upon the *Stones* to tell succeeding *Comers*, who were there before them; I perceiv'd among them all but three, that I cou'd think were *English*, which were writ as follows upon different Places.

The Author
enters it, and
what he
found there.

H. Blunt—— an *English-Man*, and lover of his Country.

William Dennis, in the Year 1560 was here.

George Sandys, December the 28th, 1610.

THIS last is doubtless that Ingenious Gentleman, who has so much oblig'd the World, with his polite and learned *Observations* on the *Eastern Countries*.

BUT now, methinks I feel in writing it, that weighty Grief, which seiz'd my Spirits, when I saw the poor remains of *ruin'd Majesty*; the great and glorious Palace of the mighty *Constantine*, where *Honour* breath'd as in her native Element, and all the *Vertues*, which adorn the Mind of Man conspir'd to render good, a Court, whose *Greatness*, and *Magnificence*, could possibly admit of no Addition; even this rich Court with all its ancient State and Grandeur, is so strangely chang'd amidst the unexampled *Miseries* of poor subverted *Greece*, that those tall Roofs, once shining brightly in a dress of Gold, are tumbled with the Columns, which supported them, and lie confus'd in heaps of Rubbish, scarce deserving even the Name of Ruins: Those bright Apartments, which in former times, were wont to shine with ornamental *Balls*, and glorious Crowds of celebrated *Beauties*, are at present made a Den, or Stable, for the several sorts of *Wild* and *Forest Beasts*, which serve the Pleasures of the haughty *Sultan*.

The Palace of
Constantine the
Great, now
made a Stable
for wild
Beasts.

HERE may the *Proud Man* read his Fate, and see in the Example of this fallen Empire. (which by the haughty Reigns of her insulting Monarchs, grew divided, and was consequently weaken'd more and more, till all her Discords ended in her Downfall.) How admirable are the Notions of the great *Tragædian* upon this Particular.

Sen. Trag. of
Troas.

*Violenta nemo imperia continuit diu:
Moderata durant. Quoque fortuna altius
Evexit ac levavit humanas opes,
Hoc se magis suppressere felicem decet,*

Vari-

*Variosque casus tremere, metuentem Deos
Nimium faventes.*

No Tyrant's Government can long endure;
A mod'rate Sway is ever most secure;
The higher Fortune builds a Man's Estate,
And still the more she elevates his Fate,
So much the more does it become his Mind,
Humbly to own the Gods, beyond his Merits, kind,
To fear the various Ills poor Mortals know,
And worship bounteous Heaven, whence all his Blessings flow.

ANTIQUITY I think, can boast no more remains, than what I have already nam'd, of all those glorious Monuments of Art and Splendour, which in former times adorn'd this City: Modern Buildings, as describ'd in the foregoing Chapter, are not wanting, but as none deserves particular remark, I only will inform you, that the Turks compute the number of their Mosques at Constantinople to exceed Seven Thousand.

The number of Mosques in Constantinople.

BUT the Reader must not here mistake my meaning, as confin'd to the wall'd Town alone; for they include the Cities following, joining all in one denomination, as we do that of Westminster with London.

THE old Chrysopolis, at present Scutary, a Bythinian City, standing opposite upon the other Shore of the abovenam'd Bosphorus, contains within her Bounds, a great Seraglio of the Turkish Sultans, and is large and wealthy, not much less than three Miles round.

The City Scutary.

PERA, Galata, or Cornu Byzantium anciently, reaches with considerable breadth, from the opposite Shore of the Haven, much above an English Mile, with steep ascent, even to the very summit of the Hills, which overlook the City; here is likewise a Seraglio of the Sultans, serving as a Prison to receive at each triennial View of the Grand Signiors Women, whole Shoals of barren, sick, or antiquated Ladies.

The City Pera.

The use of a Seraglio there.

ALL the Ministers of Foreign Christian Princes have their Dwelling Houses in some part of Pera, seldom suffer'd to reside within the Walls of Constantinople; the Buildings of this Town are somewhat larger, and more stately than the other, all the Christian Factories residing there, and favour'd with a sort of privileg'd Immunity among themselves, possessing a large Place, thence term'd the Frank-Street, or the Street of French Men, for the Turks in common Talk, call every Christian by that Name, who there, with pleasure, live promiscuously, enjoying almost uncontroul'd, an envied liberty, which very rarely, any Turk presumes to make Encroachments on, tho' some have often insolence enough to threaten it.

The Christian Privileges there.

SOME other Suburbs, such as those without the Gate of Adrianople, where the Turkish Sultans at a certain Tomb of some old Prophet, are invested with their Power, spread themselves about and much enlarge the compass of the City, which if taken altogether, does indeed possess a greater space of Ground than London, but, by reason of the Gardens join'd to every House, and many vacant Places of the Town, can notwithstanding boast scarce half her number of Inhabitants.

A comparison of London with Constantinople.

THE Houses, or the greatest Part, of Constantinople, are the Sultan's Property, who lets 'em out at different Rents, according to their Value, and appoints Collectors to receive the Profits thence arising.

The Sultan common Landlord of most Houses.

BEST.

Besistees,
their use and
description.

BESISTEENS or large and *high-roof'd* Places, built of *Timber*, or sometimes of *Stone*, are publick Markets, not unlike our *Old Exchange*, where Goods of every kind, are bought and sold, each *Mystery* or *Trade* possessing a peculiar *Row* or *Walk*: Hither resort both *Turks* and *Christians*, who wou'd purchase any thing of worth, for *only here* they can procure it; all the *Streets*, *directly contrary to ours*, made dark and close in *Front*, no *Shops* appearing in them, worth the notice of a *Stranger* or *Inhabitant*.

The form of
Turkish Wher-
ries.

THE Persons, who inhabit the opposite sides of the *Haven*, correspond at ease, by means of many thousand *Boats*, perpetually rowing up and down, call'd *Kaicks*, of *long* and *narrow* form, a little rising at each end and *widening* in the middle, not unlike an open'd *Bean-shell*: And now I mention their conveniencies of *Rowing*, I will venture to digress a little way, in order to divert you with a *Story* common in the Mouth of every *Waterman*, who rows you by a *Castle* founded on a *Rock*, that stands surrounded by the *Water*, at about two *Furlongs* distance from the *Town* of *Scutary*.

The Maiden
Tower.

THIS Fort, for such 'tis now, is call'd by the Inhabitants the *Maiden Tower*, it is strong and well defended by five and twenty *Cannons* of considerable *Bore*; the *Sea* between the *Town* and it, runs thirteen *Fathom* deep, yet is it plentifully stor'd with cool fresh *Water*, by a spacious subterraneous *Passage*, which admitting it from a *large Brook* not far from *Scutary*, it finds a *Channel*, and emits vast quantities from a prodigious *Well* within the *Tower*, running thence through hollows in the *Rock*, and mixing with the *Waters*, which surround the *Castle*.

THE *Story*, which they tell, is somewhat odd, but may divert the *Reader*, or at least, will serve him as a *Moral Caution*, to beware how much he listens to the tempting *Calls* of *Loves extravagance*; whereof the knowing *Seneca* has left this *Maxim*.

Sen. Tra. of
Hippol.

Quisquis in primo obstitit
Repulitque amorem, tutus ac victor fuit.
Qui blandiendo dulce nutritvit malum,
Sero recusat ferre, quod subiit, jugum.

He, who can bravely *inborn Courage* prove,
And dares repulse the *first attacks* of *Love*;
With sure applause shall break his *fancy's Chain*,
And, crown'd with glorious *Conquest*, safe remain;
But he, who flatters his *mistaken Will*,
Inflaming Fire, and nourishing the *Ill*;
Too late shall weep, to see himself *undone*,
Gaul'd by the weighty *Yoke*, he could, but would not shun.

A Story of
unfortunate
and melan-
choly Love.

THERE liv'd (*say Turkish Chronicles*) at *Scutary*, then *Chrysopolis*, a very rich and noble *Earl*, extreamly favour'd by the *Gracian Emperor*, with whom he often us'd to ride abroad on *Hunting*, and continue absent sometimes twelve or fourteen *Days* together.

THE *Countess*, an exceeding good and pious natur'd *Lady*, being dead, and leaving one sole *Daughter* of the greatest *Beauty*, *Wit*, and other *Excellencies*, which adorn a female *Mind* and *Person*, she was us'd to mourn her *Father's* absence, in a solitary *Sorrow*, still forsaking *Company* and *Pleasure*, to retire alone to sigh or read, amidst the *shady Groves* and *pleasant Meadows*, which afforded sweet *Retirements*, not far distant from her *Father's* *Palace*.

H E R

HER celebrated *Beauties* had alarm'd the Youth of *Court* and *Country* : A Father's fatal fondness. Every *Father* wish'd his *Son* this *Maids* Possessor, and the *Sons* of every *Parent* mad with *Passion*, lost their sense of other *Pleasures*, and enchanted by her *Graces*, flock'd in numbers to sollicite her *Affection* ; but the *aged Earl*, entirely doating on his *Daughters* *Conversation*, never list'ned to their largest *Offers*, bent, *if possible*, to keep her *single*, that he might, as long as he shou'd live, enjoy her *Company*.

FORTUNE, on a certain time, the *Father* being absent, led a young and amorous *Gentleman*, to take a pensive walk along the *Bank* of a delightful *Current*, near the bottom of a *Wood* belonging to this *Earl*, and not six hundred *Paces* from the *House*, whence just before his lovely *Daughter* had walk'd out, and was by him surpriz'd while leaning pensively beneath the shelter of a *spacious Oak*, and reading softly with a fix'd attention. An unexpected Meeting.

NEVER was Joy more unexpected and transporting than that, which seiz'd the starting Youth at this surprizing Accident ; for he had long been one of those, who languish'd for her *Favour*, but till now, had never gain'd the smallest *Opportunity* to let her know how much he lov'd her, having been, among the rest, denied admission by her *Father's* obstinacy.

LOVE I think, is seldom wanting upon such occasions, to inspire his Subjects with *rhetorical Assurance*, so that prompted by the Dictates of prevailing *Passion*, he address'd the *Lady* with a *Modesty* so gracefull, yet becoming *Resolution*, that she had no sooner cast her *Eyes* upon his *Person*, but a sudden *Inclination*, and as sudden *Fright* together, seiz'd the tender *Regions* of her *Virgin Bosom*. A sudden Conquest of a Lady's Heart.

VARIOUS Arguments with mutual Satisfaction pass'd away the time in *sympathetic Pleasures*, and such powerfull Charms did each discover in the others *Person*, that from that time forward, they agreed to meet in the adjoining *Grove*, at the same *Hour* every *Evening*, not having opportunity elsewhere to do it, lest the *Ladies* *Father* shou'd discover their *Intrigue*, and hinder them from prosecuting their resolv'd affection.

I need not tell the *English Ladies*, that the *Rules* of *Vertue*, and her *Female Modesty* oblig'd the *Daughter* of the absent *Earl*, to seem more backward than her eager *Lover* in the amorous Settlement of their intended Meetings ; but where *Occasions* are so seldom found, it is a needless nicety to stand too long on ling'ring *Ceremonies* ; so in short, upon assurance of her *Lovers* honourable meaning, and indeed her *Quality* had plac'd her far above distrusting his *Pretensions* ; she permitted him to hope he might at last be happy in her wish'd Possession, and for many *Weeks* met undiscover'd in the secret *Grove*, and tasted all those innocent *Delights*, which *Lovers* may enjoy, without the smallest tincture of a guilty *Conversation*. A kind and gentle confession.

BUT oh ὡς εὐκόλως πίπτουσιν αἱ λαμπραὶ τυχαί. How soon decay the brightest Scenes of splendid Fortune ! 'Twas not long this amorous Couple held their *Bliss* unbroken and serene ; for the *Earl* long since return'd, had oft observ'd his *Daughter* absent in the *Evenings*, and wou'd frequently reflect with not a little wonder, that she always chose one certain *Hour* to leave the *House*, and still refus'd whatever *Company* propos'd attending her ; his natural *Jealousy* requir'd no fuel to encrease its *Fire*, but supply'd with this, burnt out in double fury, so that he resolv'd to watch which way his *Daughter* took, and make it his endeavour to discover what he doubted. A fatal Jealousy.

ACCORDINGLY *one Evening*, purposely disguis'd in habit like a *Shepherd* he continued in a Meadow near his House, and saw the poor, unthinking Lady hasten from a private Door, and cross the Fields directly to the entrance of the *Grove* just mention'd.

An unfortunate Mistake.

LITTLE did she dream her *Father* was so near, and not mistrusting him, who at distance she mistook to be the Person he appear'd, went boldly forward to the Place appointed, where she met the *Object of her Love*, and sitting down upon a Bank as usual, tenderly reclin'd her Head upon his Bosom, and began to say a thousand soft, endearing things, believing they were *then* as private as *before*, till, in a manner stupified with eager Passion, both neglected every Object but each others Person, not perceiving the suspecting Father, who had gone a little round, below the brow of an impending Hill, and now stalk'd forward undiscover'd, till he came so near, behind the *Lovers*, busied in their Courtship, that he overheard with ease, each little Word, which pass'd between them.

A dangerous Discovery.

KISSES, and a thousand other amorous Actions prompted the *unfortunately raptur'd* Couple to repeat with loud and solemn Protestations, old assurances of *Love* and *Marriage*, insomuch that the surpriz'd and angry *Earl* transported by his rage to hear his Daughter give away *her self* to one, to whom he had before denied her, and for certain family Disputes, extreamly hated, drew a *Sword*, which he had privately convey'd within his Dress, and running violently at the *starting Nobleman*, who drew in his defence, was kill'd upon the spot before the Lady almost dead with fear, recover'd from the fright, his *Sword* had put her in.

A cause for sudden and tempestuous Sorrow.

BUT none can surely guess the storms of Grief and Wonder, which o'erwhelm'd her Breast with a tempestuous Hurricane, to hear the *Shepherd's* dying Voice so plainly speak her Fathers Accent; in short, upon approach she knew him notwithstanding his disguise, and while the *Lover*, half distracted at the fatal Accident, prepar'd to speak his wonder and her comfort, ran with violence about the Fields, forgetting Love and all its Consequences but this last unhappy one, which she proclaim'd aloud to every Servant of her *Father's* House, whereto she flew with shrieks and horror.

A cruel Sentence to divide two Lovers.

THE Servants ran, and seiz'd the Nobleman, who stood confounded, like a speechless *Statue*, looking eagerly upon the Body of the *murder'd Earl*, nor aiming to defend himself from being taken: News was carried to the *Emperor* of every circumstance of the unlucky Action, who considering wisely all particulars, gave the Gentleman a present *Pardon*, but resolving to prevent them from conversing with each other ever after, order'd the young Lady, with two *Aunts* and all the Family, to be confin'd in the *before-nam'd Tower*, then call'd *Stony Island*, giving strict command to all, who guarded it, that they shou'd never suffer her to get away, nor give admission unto any Person, such excepted as were authoriz'd to claim it by his *Royal Passport*.

A while the Lady mourn'd so deeply for her Father's Death; and the desponding *Lover* for the Action he had done, that neither thought upon the hardship of their cruel separation; but when fleeting Time presented to their Minds the sharpness of their Fate in that severe Decree, they both forsook all hopes of Comfort; she, in *Prison*, grew quite weary of and hated Life, and he, at large, became abandon'd to encroaching Sorrows, melancholy, silent, and a Prisoner to his Grief, amidst the Tracts of *disregarded Liberty*.

TWELVE tedious Months were now roll'd over, and the discontented Lover still continued every Day to visit the remembred Scene of former Bliss, and present Misery; he wou'd often walk disconsolately up and down along the Bank of that delightfull River, which was us'd to murmur out a melancholy harmony to sooth their Minds, oppress'd by fear of ill Success in their commenc'd Affection; and reflecting on the various Words and Actions, which had pass'd between them, wou'd now and then, let fall a mournfull Tear, to think on their Misfortunes.

A melancholy way of Life.

AT last, despairing ever more to see his dear, contracted Mistress, he began to wish a period to his Life, which only serv'd to lengthen out his Misery, and as he walk'd one Day, perceiv'd a Rock, wherein he had heard talk of some dark Cave, so dismally forbidding, that no Man had ever yet been found, who durst attempt to enter it: Disdain of danger from a weariness of living, urg'd him on to seek the Place with resolution to go in, regardless of the Consequence.

The happy meeting of two lovers.

HE found at last, the gloomy Entrance of the horrid Place, which open'd downwards with a very steep, and dangerous slope, and never waiting for a second thought, went boldly in, and crept along the rugged sides; a narrow Channel from the neighb'ring River, running thro' a Passage 'twixt the Rocks, directly in the middle, for about an hundred Yards; he made a shift to crawl along with wond'rous difficulty, down a very deep and slippery Descent, but there perceiv'd the Water, which till then, had ran confin'd to proper bounds, encreas'd in breadth to such a vast degree, that there was left no more dry Ground to stand upon; however, as desiring Death, he was resolv'd to tempt it, and continued his advances thro' the Water, sometimes scarce above his Knees, then almost to his Neck, here running ten or twenty Yards indifferently smooth, then falling many Foot, and roaring round his head like some Egyptian Cataract; sometimes he fell, half drown'd with the impetuous fury of the Torrent, sometimes walk'd thro' the rushing Streams, which almost tripp'd him from his Feet, with their amazing swiftness.

A bold and hazardous attempt.

The Elysian Fields of the happy Lover.

A strange example of the Power of Despair.

The seven Towers, a strong Castle.

STILL he crept as near as possible to some one side, and held upon the edges of the Rocks he met with, till reflecting on the strangeness of the Place he walk'd in, and how much it was impossible to reascend those wat'ry Passages he had already pass'd, he was resolv'd to live as long as he was able, and observe by Touch and Ear, what further wonders the Descent might lead him to, for 'twas so void of the least glimpse of comfortable Light, that he had then no use of Eyes, for none cou'd pierce one Inch of the surrounding Darknness.

A strange Curiosity.

The Abyss of Hell, the dark of Night, the silent, the silent, the silent.

HE came at last so far, that he perceiv'd a sensible decrease in breadth, for he cou'd stretch his Arms with ease, and touch both sides; but on the contrary, the depth encreas'd exceedingly, and by the Waters doubled roaring, and beating back as from some Wall, he found the Cavity no further capable of giving room to a continued Progress; yet considering there must be some passage of emission, and little caring whither it might lead, he dip'd his Head and Body under Water, and with much ado, shot swiftly with the Eddy, thro' a very short and narrow Neck, and found himself immediately enlarg'd, but cover'd over with a flood of Waters, which he took to be the Sea, when finding Breath grow short upon him, he made use of strong and artfull Strokes, which he had learn'd by swimming while a Boy, by these means, thinking he shou'd soon be freed, and gain the Surface, or expire amidst the Waves, both which Events he form'd a swift Idea of, expecting either with a like indifference.

A wonderfull subterraneous Passage.

A strange
Escape.

BUT he was much surpriz'd, when long before he guess'd it, he perceiv'd his head above the Water, and as soon as he could see, beheld himself within a sort of *Well* or *Cistern* almost level with the brim: He swam a while about from side to side, at last observ'd a *Channel*, into which the *Cistern* disengag'd her rising Waters; there he soon got out, extreamly weak'ned by his *subterraneous Journey*, and the first fair *Object* he discover'd when he look'd about him, was his former Mistress walking in a Garden, with a very sorrowfull and pensive Countenance.

The happy
meeting of
two real
Lovers.

THE unexpected shock was much alike to both the Lovers, but the *Lady* frighted at the odd appearance of a dropping Man, who look'd like some Inhabitant of an inferior World, began at first to *shriek* and *fly*, but when he faintly call'd her by her Name, she knew the Voice, mistook him for a *Ghost*, and fainted to the Earth, unable to support the weight of so surprizing a discovery.

The Etymolo-
gy of the
Maiden Tower.

BUT to conclude, the *Guards* came in upon the *Ladies shrieking*, and immediately laid hold on their advent'rous Visitor; but when the Emperor was told the Story, he commanded both the *Lover* and his *Mistress* to be brought before him, and considering the particulars of this amazing Accident, immediately revers'd his former Sentence, had them Married in his Royal Presence, grac'd them ever after with peculiar Favours, and in memory thereof, commanded that the Castle shou'd be call'd the *MAIDEN TOWER*, which commemorative Name it bears at present.

A strange
example of the
Power of De-
spair.

EXCUSE me, Reader, for the length of my digression, 'tis a Story confidently told amongst the *Turks*, but *Faith* is every Man's undoubted Property; believe it, or believe it not, I only quote, and not assert it, as I heard it told me for the strange Original of their old Castle's Etymology.

The seven
Towers, a
strong Castle.

THE *Seven Towers*, an ancient Castle, by the *Roman Emperors* call'd *Janicula*, is now a Magazine, or sometimes, *Prison* for the noblest *Criminals*; it is a very spacious Building, and was strong beyond a common Fort, before the murdering use of *Cannons* was invented; the *Sultan* constantly maintains therein a numerous *Garrison*. Its situation is upon the South-east side of *Constantinople*.

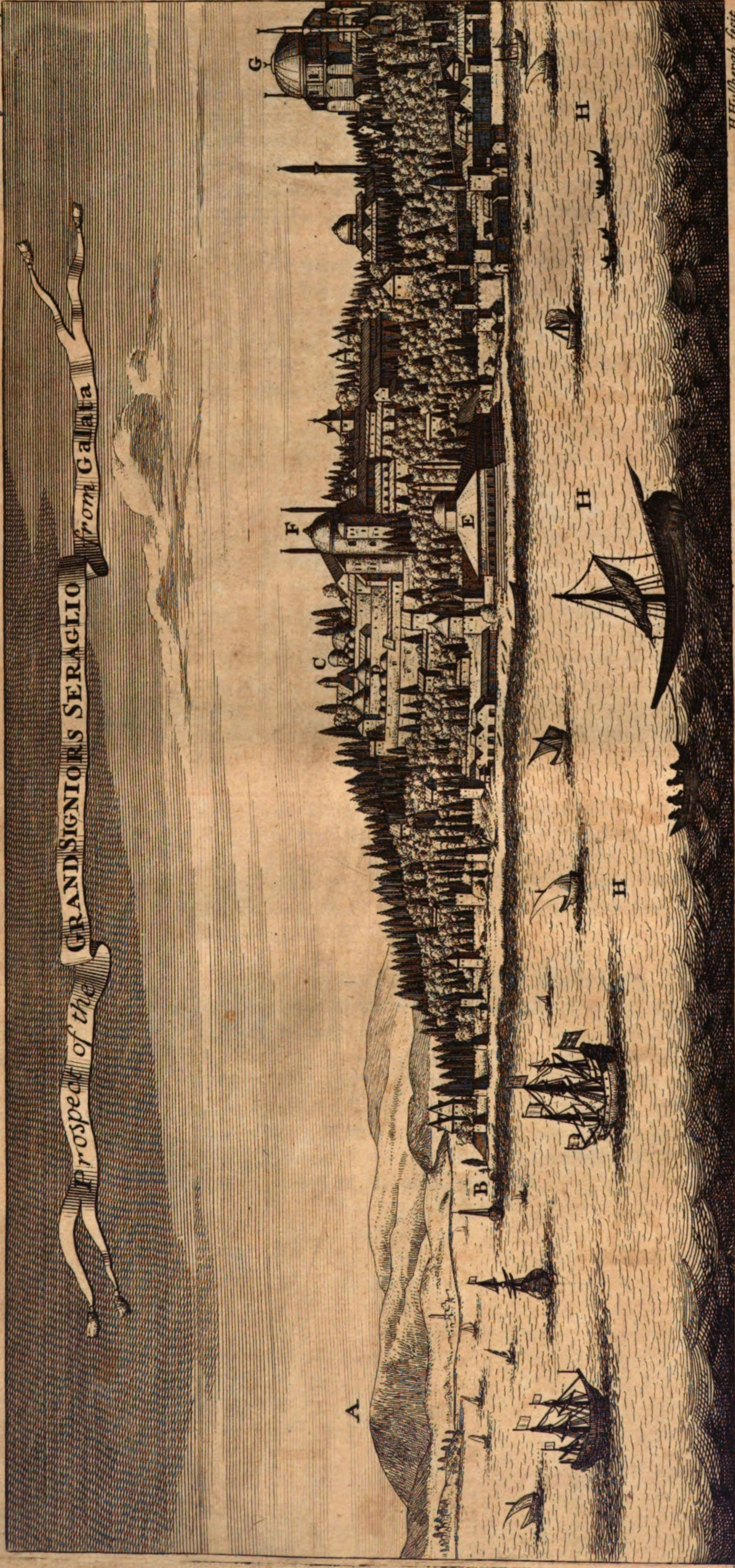
The Aquaduct of *Valentinian*, 34 Miles long.

BUT while I treat of this illustrious City, 'twou'd be an Error no ways pardonable, shou'd I fail to mention the prodigious *Aqueduct* of *Valentinian*, which, for four and thirty *English Miles*, brings Water upon Channels built on Arches, over spacious Valleys, from the top of one tall Mountain to another, till, nigh the City, it pours down from a stupendious height, and fills a *Cistern*, like a Lake, of fine white Marble, which contains above two hundred stately Pillars of the same, and having been repair'd by several *Turkish Emperors*, does by *Pipes* and *Conduits*, now supply *Constantinople*, with the finest Water in the Universe.

A wonderful
subterraneous
passage.

their capable of giving room to a continued Progress; yet considering there must be some passage of emission, and little caring whether it might lead he dig'd his Head and Body under Water, and with much ado, shot twitly with the Body thro' a very short and narrow Neck, and found himself immediately inspir'd, but cover'd over with a flood of Waters, which he took by these means, thinking he shou'd soon be freed, and gain the surface, or expire amidst the Waves, both which Events he form'd a twit idea of, ex-
pecting with a like indifference.

C H A P.



To the Right Hon^{ble}
Baron of Beaufort, &c. late
Mediator & Plenipotentiary
to the Ottoman Port, this
the Authors weighty obligations,



William, Lord Paget,
Ambassador Extraordinary,
from y^e Court of Great Britain,
Plate, as an Acknowledgement of
is most humbly dedicated.

A N
EXPLANATION
OF THE
PLAN OF THE
T E,

Which Represents,

A Prospect of the Great SERAGLIO of the TURKISH SULTAN at
CONSTANTINOPLE.

A THE Highlands of *Asia*.

B. The Point of the Seraglio.

C. The Womens Apartment, in the Seraglio.

D. The *Grand Signior's* own Quarter.

E. A Summer-House, where the *Grand Signior* often sits, to look out upon the Haven, and Divert himself wth his Ladies.

F. The Royal Mosque of the Seraglio.

G. The Ancient *Græcian* Temple, *Sancta Sophia*.

H. H. H. The Haven of *Constantinople*.

А. Преставленъ въ Царство
Б. Преставленъ въ Царство
В. Преставленъ въ Царство
Г. Преставленъ въ Царство

Д. Преставленъ въ Царство
Е. Преставленъ въ Царство
Ж. Преставленъ въ Царство
З. Преставленъ въ Царство

СОСТАВЪ

А. Преставленъ въ Царство
Б. Преставленъ въ Царство
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ТАБЛИЦА

ОБЪЕМЪ

ПОСЛАНИЕ

И

CHAP. XIX.

Of the Grand Signior's Seraglio, and particularly
the Apartment of his Women.

I Told the Reader *in the Preface of my Book*, by what uncommon means I was so happy as to gain admission to a *Palace*, which for many Ages has been kept a secret to the searching Knowledge of our *European Travellers*, and I shall now proceed to entertain him with a wonderfull, but pleasant and sincere account of new Discoveries, which like the *Golden Indian World*, lay long unenter'd (as appearing barr'd against our View with unfurmountable Impediments,) but gain'd at last, will spread throughout our *Western Regions*, such surprizing Plenty of her valuable Product, as may more than recompence the patient stay of your expecting Curiosities.

I love not flattery from any hand, much less wou'd sooth my own Performances, with elevated hopes of a success beyond their Merits; but of this the World will give me leave to be assur'd, that as I write the Beauties of an *earthly Paradise*, and *unimagin'd Scenes of amorous Royalty*, till now unknown, not only to my *Countrymen*, but every part of distant *Christendom*, I have at least deserv'd the thanks of an impartial Reader, and may be allow'd to blame the *undistinguishing Ill-nature* of such *steely Criticks*, as instead of owning an agreeable surprize, in meeting Subjects *new and entertaining*, strive ungenerously to condemn a Labour meerly out of ignorance or incredulity, because they find it something odd, and full of Novelty.

H O W E V E R, all that base *Ingratitude*, which meanly may endeavour to obscure the Worth of what I write, shall never boast that private fear of barking Malice cou'd prevent my Pen from boldly aiming at a *publick Satisfaction*: I will not therefore only entertain the World with an agreeable Amusement, but proceed by regular degrees to give the Reader an entire Idea of the fam'd Seraglio of the *Turkish Sultan*, not omitting any odd and pleasant Observation, but neglecting purposely the trifling repetitions of those things, preceding Authors were enabled to inform you of; and chiefly bending my design'd description, to those glittering Piles of stately Buildings, Groves of Pine, and Bowers of Cypress, Paths of Love, and Labyrinths of Pleasure, which combine their Graces to adorn the Seat of one Great Lord, and render perfect the delightfull Mansions, where the amorous Sultan toys away his Minutes in the wanton Raptures of his Ladies Conversation.

F I R S T then, if ever Heaven decreed a part of this divided World shou'd shine conspicuously above the rest, and seem to beckon Universal Monarchy to fix its Throne on her delicious Surface, 'tis the very Ground, whereon now flourishes the glorious Palace of the proud Mahometan; for from that eminence of Ground, on which the Temple Sancta Sophia has its Situation, runs a narrow neck of Land, descending gradually, and on either side politely sloping downward, till it forms at last a charming Angle on the North-East Point of Constantinople.

The Form
thereof.

THE Form of the *Seraglio*, which is built hereon, appears a sort of *long triangle*, one whole side whereof is bounded by the neighb'ring Buildings of the City, both the other shelving downwards to the Sea, which washes 'em, and with their utmost Angle pointing out *amidst the Waves*, directly opposite to the surprizing height, and rough appearances of certain wild and distant *Asian Promontories*; *Thrace*, with all the Beauties of her *European Landships* forms a prospect full of Pleasures on the other side; not one small Ship can anchor in the Haven, but must pass the Point of the *Seraglio* first, whose noble Situation leads the Eye to gaze *astonish'd*, at such strange variety, that all the ravish'd Sweets of *Art* and *Nature* here seem join'd, as if they had agreed to mix their richest Excellencies, and compleat a modern rival *Paradise* to that of *Eden*.

Its strength
and Circuit.

IT is above *three English Miles* in measur'd Circuit, quite surrounded by a lofty Wall, defended strongly by a sort of *Quey*, of five yards breadth which runs all round it, where are planted numerous Pieces of prodigious Cannon, of an *unexampled* size and monstrous bore; One very deep and spacious Ditch encompasses the Wall, which is moreover strengthen'd by capacious Ramparts, and a square Watch-Tower, at every hundred or two hundred Paces end; in these stand Day and Night, selected numbers of the finest Soldiers in the Sultan's Guard, who see that none presume to venture near the Walls of his forbidden Palace; all the inside is adorn'd with Spires and

The beauty of
its Prospect at
a distance.

stately Balls, gilt round with Gold, and shining from afar with a majestic Lustre, which sublime appearance, gently soften'd by the mix'd discovery of extended Groves of lofty Cypress Trees, there planted in a sweet and natural Irregularity, and somewhat shadowing in many Places, the refulgent brightness of the Spires and Cupola's, afford a Prospect to the distant view so full of Beauty, and unknown variety, that Words want Power to celebrate the Object; therefore see the Cut annex'd for further Satisfaction.

BUT having given this short description of the Form, Extent, and Outward Beauties of the Sultan's Palace, I will now proceed to lead my Reader with a gradual Curiosity, through every inmost Part of its discover'd Glories; yet as the unnumber'd differences, which alternately occur to claim our observation, may confound the Prospect, if I represent them jointly, 'twill be much the safest way to separate the Building into five Degrees, and treat distinctly of them all, that so we may preserve an usefull regularity.

The first
great Court.

FIRST then, I will describe the Outward Court, and all the Offices and Orders of the Buildings, which surround and form it, into which all Travelers, who please, have free access, and uncontroll'd admission.

The second
Court.

SECONDLY I will proceed to do the like, by a more spacious Square within the former, and compos'd of far more rich and lofty Architecture, into which, as to the first, all Strangers are admitted.

The third,
where all Am-
bassadors re-
ceive their Au-
dience.

THIRDLY I intend to open to your View another Court within them both, and far superior in its Order and Magnificence; for in the rich Apartments, which surround this Square, the haughty Sultans give their Audiences to every Minister of Foreign Nations, at their first arrival in the Turkish Court.

The Royal
Lodgings.

NEXT I lose sight of former Writers, and visit with a Wonder equal to the Object, the prodigious Stateliness, and tow'ring Splendor of the ROYAL LODGINGS, so surprizingly transporting me with endless Scenes of artfull Pleasure, Pride and Grandeur, that for want of Models to express their

their form by, which is quite unknown, nay even *undreamt of* in the *Christian World*, I have been forc'd to draw in the course of this Chapter another *Plan*, of the amazing inside of that stupendious *Fabrick*, which will give the Eye a true *Idea* of its wonderfull Contrivances.

BUT now appears a *SECRET* worth the hearing, the Discovery where-
of I often (since 'twas made) stood by and heard the greatest Travellers of
several Nations, join in one old *fashionable Story*, and affirm to be no less
than a downright *Impossibility*: Yet I will not only trace the *Sultan* to his
amorous Pastimes with the *Virgins* of his *Pleasure*, but admit the Reader to
the close Apartments of the fair *SERAGLIO LADIES*, nay and into the
retir'd Magnificence of their *Bedchambers*, but shew him all the various
Scenes of Love and Courtship, which are practis'd daily by *their Lord* and
them, even to the Consummation of their utmost Wishes; and if the *British*
Ladies are desirous of a further Information, still advance a step or two
beyond it.

The Discover-
ry of the Wo-
mens Lod-
gings, thought
by most to be
impossible.

AS I told you in my Preface, that the absence of the *Sultan* and his *train*
of *Ladies*, then attending him at *Adrianople*, gave a liberty beyond the
Wishes of our *keenest Curiosity*, as a Compliment bestow'd for Reasons there
explain'd, so I was willing to improve the opportunity as far as possible,
and while I pleas'd my Eyes with the delightfull Prospect of *engaging Novel-
ties*, I satisfied my Ear with list'ning eagerly to the accounts our *Guides*
thought fit to give us, of the proper use of every Place, and entertaining
Stories of the *Sultan's Customs*.

A double Cu-
riosity.

FIRST then, The Great *Seraglio* opens to the Sea on either side,
with several low and private Gates, but such as never are made use of but
when the *Emperor himself* is pleas'd to order it; the only common Entrance
faces the before-nam'd Temple, *Sancta Sophia*, and admits you through a
vast and spacious *Portal of white Marble*, arch'd and strengthen'd in the an-
cient way of Building; round the edges of the *Arch on either side* appear, cut
deeply in the Stone, (the hollow of the Letters, richly fill'd with lovely
mixtures of *Gold, Green, Red, Blue*, and every other *Colour*,) some few
Arabian Sentences, almost defac'd by *mould'ring time*, but such as *Turkish*
Scholars told us signified as follows.

Description
of the great
Gate of the
Seraglio.

GLORY TO THE GOD OF MAHOMET, AND
MAHOMET HIS PROPHET.

Inscriptions
on the Portal.

HONOUR, POWER, TRUTH AND JUSTICE,
TRAMPLING ON THE NECK OF SIN
AND GRANDEUR, HERE ERECT THE
SEAT OF NEVER DYING EMPIRE.

YOU are no sooner entred thro' this lofty Gate, than you perceive a
Court, the Square whereof contains almost three hundred Yards, and is
surrounded by a sort of *Cloyster*, which I will describe immediately. A di-
stant Prospect thro' the Gate at 'tother end, presents you with a *long* and
lovely Scene of *Cypress Trees* and *Fountains*, charmingly adorning all the se-
cond *Court*. About twelve Yards upon the *left* of your *first entrance*, stands
the round and broken Wall of an old *Chappel*, built by *Constantine*, and by
him dedicated to the *Virgin Mary*. It has been curious for its Building
and Contrivance, but has yielded now to the voracious *Rust* of Time
and Ruin, whose prevailing force is well describ'd as follows, by an
old *Greek Poet*.

A Chappel
built by Con-
stantine the
Great.

Αἰὼν πάντα φέρει. δολιχὸς χρόνος οἶδεν ἀμείβειν
 Οὐνομα, καὶ μορφήν, καὶ φύσιν, ἢ δὲ τύχην.

What does not *Time*, and length of Days o'erthrow?
 From *Times* black current, endless Mischiefs flow;
 By *Time* the *Forms* and *Names* of Things are chang'd,
 And *Nature's* mighty Self, from her own Face estrang'd.

The Trophies
 of the Greeks
 hung up with-
 in it.

Virg. Æn.
 Lib. 11.

THE unintelligible Reliques of an old Inscription, speak the *Chappel* *Christian Workmanship*; and all about its broken Walls, are hung as *Trophies* of their curs'd Success, the *Spears*, *Swords*, *Breast-plates*, *Shields*, and other *Armour*, of those generous *Greeks*, who bravely scorning to outlive the downfall of their sinking Country, chose to die the *Martyrs* of its Liberty, and tho' they fell above three hundred Years ago, live nobly in the Praises of succeeding Ages, who behold their Spoils here hung together, strangely representing in a ghastly manner, Men in *Armour*, with their *Arms* and *Legs* bound cross each other, which the *Turks* have done by way of *Triumph* to commemorate their Fortune. This may seem a barbarous Action, and the base Effect of their vain-glorious Principles; but ancient Practices of the inhumane Custom, will excuse the *Turks*, when *Homer* in his *Iliads* often gives us plain Examples of the like Proceedings; and *Aeneas* is by *Virgil* represented glorying in the Overthrow of dead *Mezentius*, and dressing up an *Oak* with his insulted *Trophies*.

*Ingentem quercum dicifis undique ramis
 Constituit tumulo, fulgentiaque induit arma,
 Mezentî ducis exuvias; tibi magne tropæum
 Bellipotens, aptat roranteis sanguine cristas,
 Telaque trunca viri, & bis sex thoraca petiitum,
 Perfossamque locis: Clypeumque ex iere sinistra
 Subligat, atque ensen collo suspendit eburnum.*

Upon a rising spot of neighb'ring Ground,
 He plac'd a sturdy Oak, lop'd closely round;
 And with refulgent Armour deck'd it o'er,
 The Spoils, which King Mezentius lately wore,
 To thee Great God of War a Trophy due,
 Worthy the Conquest, and the Triumph too;
 High o'er the rest his waving Plume he ty'd,
 Yet reaking with the Blood wherein 'twas dy'd;
 To these were bound the Spears, which in the Field,
 Had pierc'd or broken on the Trojan's Shield;
 His shining Breast-plate grac'd the Trophies too,
 Hack'd deep, and pierc'd in twice six places through;
 On his left side his brazen Target hung,
 And from the Neck his Sword, all sheath'd in Iv'ry, swung.

The Quarters
 and Employ-
 ments of the
 Ajam Olans.

THE rowe of Buildings, which upon the left side bounds this outward Court, is low and mean, containing Lodgings for some thousands of those Men call'd *Ajam-Olans*, or a kind of People bought as Slaves, from every Country where the *Turks* maintain a Correspondence, and educated from their Youth, or sometimes, Infancy, in all the rough and servile Practices of a laborious Discipline, till being qualified with strength of Mind and Body, they are order'd severally by the Overseers appointment, to the various Offices of the Seraglio.

WITHIN

WITHIN the Court, and still descending nearer to the Sea upon the *European side*, there is a plain and spacious Square, wherein are pil'd in most prodigious and unnumbered heaps, the *Logs of Wood*, and various kinds of *Faggots* us'd in the *Seraglio*, which amount *each Year* to such vast quantities, that fifty thousand *Waggon-loads* are constantly brought in, each *Waggon* drawn, and *that not easily*, by two strong *Buffelo's*.

The Wood-yard of the Great Seraglio.

FROM this large *Wood-Yard* to the Wall, which bounds the *Palace* on the *Haven-side*, are finely planted stately *Cypress Trees*, *Coal Groves*, and *solitary Wilderesses*, which indeed run round the whole *Seraglio* in the space between the *Buildings* and the *Wall* about it, but, as I design to speak particularly of the *Garden Part*, I shall defer describing this Division, till its proper place requires my doing it.

Pleasant Places.

DIRECTLY parallel to the Apartment of the late-nam'd *Ajam-Olans*, runs another higher and more gracefull Row of *Buildings*, bounded on the other side the Court aforesaid; this is the *Hospital* for the *Seraglio Sick*, divided into *Chambers* and convenient *Lodging Rooms* for People indispos'd, according to the Quality of such as want them. Two prime *Physicians* and as many *Surgeons*, are appointed by the *Sultan* to inspect the Management of the distemper'd Persons, who are carefully attended by great Numbers of *White Eunuchs*, two of which stand constantly to guard the Entrance.

The Hospital of the Seraglio.

NOT far distant, but behind the *Hospital*, are built the *Lodging-Rooms*, appointed for the Habitation of the *Helvagees*, a sort of *Boys*, who wear a Dress peculiar to their Office, and are kept to carry Messages from Place to Place, within the *Palace*; or, upon occasion, may be sent about the *Town*, to bring in any thing the Servants want; for no Man, who possesses no Employment in the *Great Seraglio*, ever dares, on pain of Death, attempt an entrance. The number of these Errand Boys, is generally reckon'd to amount to near seven Thousand.

The Lodgings of the Helvagees, and their Employment.

ABOUT two hundred Yards below the Lodgings of the *Helvagees*, there lies a *Green*, of spacious breadth, and rail'd about to keep out such, as have not by their Posts, the liberty to enter: Here the *Sultan* often comes to see the Exercises of the *Manag'd Horse*, and hurling the *Geritt*, before describ'd, and often orders equal numbers of his *Negro Pages*, to maintain the *Lists* against the Challenge of selected *White-Ones*, giving frequently Rewards of valuable Price, to those, who conquer.

A fine rail'd Lift, or Green for Exercise.

SHELVING downwards towards the Sea on this side also, lie vast tracts of Ground, containing various Scenes of Rural fragrantcy, tall *Groves* of *Cypress*, sweetly intermix'd with rising Banks, declining *Greens*, delightful *Labyrinths*, and murmuring *Fountains*.

Other pleasant Places.

THE second Court is enter'd through the former, by a lofty Gate, adorn'd with *Trophies* like the ancient Chapel, just now mention'd, guarded constantly by fifty *Janizaries*, arm'd with *Musquets*, who oblige all *Horsemen*, *Officers* or others to alight and walk, if they design to gain a farther entrance, for 'tis held the Duty of the *Sultan's Subjects*, high and low, to put off all the Marks of Pride and Grandeur, and proceed as humbly to approach his Presence, as they ought to do when they address the Object of their daily *Worship*.

The Gate, and number of the Men, who guard the entrance of the second Court.

THIS Court is far more large and stately than the former, near four hundred Yards the square, and curiously adorn'd with ever-spouting *Fountains*, round whose brims fine *Cypress Trees* are neatly planted, forming various

Description of the second Court of the Seraglio.

rious and delightfull Figures of a different Magnitude; all furrounded with a lofty Cloyster, Gallery or Piazza, artfully supported by amazing numbers of white Marble Pillars, with their Capitals and Bases of the finest sort of polish'd Marble, and of that consists the spacious Pavements, which in several places, cross the Court, and lead you pleasantly to different Apartments, which appear at some considerable distance, thro' the Columns of this noble Gallery.

The Stables of the Grand Signior's Seraglio.

The Divan, or Justice-Hall.

An excellent Policy in the Administration of the Turkish Justice.

A piece of Turkish Ostentation.

Another Hall.

The Quarters of the Baltagees.

A B O V E the Pillars of the great Piazza, and supported by them, are the Lodging Rooms of several Officers of no mean Authority in the Seraglio; and on the left hand, at about a hundred Paces distance from it, are the private Stables, which contain about five, six, or seven and twenty Horses, for the favourite Exercises of the Sultan's Pleasure; above these Stables are the Rooms wherein are kept the Bridles, Saddles, rich Caparisons, and other Furniture for his Led-Horses, most of which are so adorn'd with precious Stones, and rich Embroidery, that they amount in price to a prodigious and incredible Sum of Money. As for the Great Stables, they are plac'd behind the private ones, and keep vast numbers of the swiftest and best-manag'd Horses, of their own and other Countries.

D I R E C T L Y in a line with the above-nam'd private Stables, but a little nearer to the third Court's entrance, stands a round and open Place they call Divan, a sort of Hall or Council Chamber, where the Grand-Vizier and Lord's-Chief-Justices, with other Ministers exhibit Justice on appointed Days, to all the People in a publick manner.

T H E Place is low, and open to the view of all the People; the Roof supported by large Wooden Pillars, and all leaded over in a curious manner. Wainscot gilt is all the Ornament the inside boasts of: On the Floor is spread a Carpet, where, on Benches plac'd on purpose, sit the Judges of occurring Causes: From the Roof of this Divan, there runs along on the left side, a little Gallery, which leads by certain private ways, to the Grand Signior's Lodgings, who by that means, often comes, and, hid behind a Velvet Curtain, overhears the Trials, which are passing in the Court, and if he sees unjust Proceedings, frequently reverses, or makes void the Sentence, as he finds occasion, punishing the partial or unjust Decider; so that, aw'd by doubt, and never knowing when he is or is not there, they are oblig'd to act with constant Caution, and against the grain, impartially determine every Law-Suit.

O N every Council-Day, the Turkish Janizaries are drawn up, and headed, every Company by their respective Officers, upon the Pavement underneath the Marble Gallery, which I before inform'd you runs quite round the Buildings of this second Court; and there it is that they receive their Pay, upon such Days as the Ambassadors of Christian Princes are admitted to the Audience of the Sultan or his Ministers, that so they may vain-gloriously appear possessors of a rolling Plenty, by disburfing in the Payment of that one Militia for a few days Service, such prodigious heaps of Money.

B E Y O N D this Great Divan or Hall of Justice, stands another Building, not unlike it, but of far less magnitude, here they seat such Christian Ministers of State, or Merchants, as may have occasion to apply themselves for Justice, to the Turkish Government.

T H E space dividing these two Halls, admits you to a Gate, that opens to the left, and leads you into a fine spacious Square, the Quarters of the Baltagees, or Hatchet Men, whose business 'tis to cleave and carry Wood for

for every Part of the *Grand Signior's Seraglio*. The Building boasts no Ornament, but is divided *humbly* into many Chambers, fit for the Reception of the *Slaves* for whom they are provided.

THE Garden Wall prevents you from a further *Inquisition* on the left of this large second Court; so let us visit the right side, and we shall find the vacant space behind the Gallery, politely terminated by a stately row of fine *stone Kitchens*, seven in number, each whereof is manag'd by *peculiar* The Kitchens of the Seraglio *Cooks* and other Servants, who are severally busied in providing Meat for *different Tables*, from the *Sultan's own* to those of his superior Officers, and from them to others of less Rank, and meaner Quality.

A B O V E these *Kitchens* are an equal number of Preserving Rooms, to The Confectionaries. which belong four hundred choice *Confectioners*, perpetually employ'd in making *Sweet-meats*, such as *Conservees*, *Preserves*, *Jellies*, *Fruits* of all sorts, dried, or candied, sometimes *liquid Syrups* in abundance, and great quantities of *Marmalade*.

B E S I D E S these *Sweet-meats*, 'tis the business of the *Confectioners* to make *Sherbets* and *Limónades*, of rich and costly Composition, for the use of the *Grand Signior's self*, and such of his Great Officers, as will think fit to pay such Prices, as from time to time are put upon these Rarities by The Perquisites of the Confectioners. those, who make the Profits, flowing from their *Perquisites* this way the most considerable Income of their whole Employment.

B E L O W the *Kitchens*, and the seven *Confectionaries*, which are plac'd above them, at about some twelve or fourteen Paces distance, nearer to the *Gardens* ending the declension, stands the great and admirable *Aqueduct*, An admirable Aqueduct. extending both above and underneath the Ground, in very strong and stately *Arches*, *Vaults* and *Cisterns*, well supplied with *Pipes of Lead*, and *brazen Cocks* of an uncommon magnitude, and constantly attended by an Officer, whose *Title* speaks him Master of the Water-Works, under whose command two hundred Work-men are continually in waiting.

T H E *Kitchens*, *Butteries*, *Lodging-Rooms*, and all the various Quarters of the *Great Seraglio*, are not only serv'd with Water from this noble *Aqueduct* for common uses; but the numerous *Fountains*, *murmuring Currents*, Strange and pleasant Fancies. *artificial Lakes*, and small *meandering Streams*, which dance along with tune-full Cadence, o'er a thousand artfull *Falls* and *pebbled Precipices*, cover'd over with surrounding Boughs, or Grass of lovely green and length incredible, are all supplied with never-failing *Sluices*, from the wonderfull Contrivances of that stupendious Structure.

W E enter now the *third Division*, or that Part of the *Seraglio*, where the *Sultan* constantly receives the several *Ambassadors* of *Christian Princes*; and you may observe that all the proud and haughty Carriage, which in ancient times, distinguish'd *Eastern Monarchs*, reigns conspicuously, Description of the third Court of the Seraglio. improv'd far, rather than *diminish'd*, in the *Turkish Emperors*; who do not only with a sort of slight indifference, refuse admission to a *second Audience*, even so much as to take leave at their Departure, but behave themselves that single time, when they permit an *Interview*, with such disdainfull Arrogance and silent *Grandeur*, that it will amaze the Reader to reflect upon their proud Deportment: Alas! how vainly do they swell their thoughts above *Mortality*; the common fate of Death at last o'ertakes them, but with this black difference, that while the humble *Prince* still falls lamented, they are generally made the bloody Victims to their *Subject's hatred*, and deserv'd resentment; so that falling short in their too elevated race of Power, we may apply the Words of *Juvenal* to their unpitied Destiny.

Juven.
Sat. 10.

*Ad generum Cereris sine cade & vulnere pauci
Descendunt Reges, & sicca morte Tyranni.*

Few Monarchs die without some bloody Blow,
Or visit free from wound, the Shades below.
And Tyrants, who on Earth dare Heav'n defie,
Are very rarely found in Beds of Peace to die.

How foreign
Ambassadors
enter the
Seraglio.

A publick notice being given to Ambassadors, when 'tis the Sultan's pleasure to admit them to his Audience, they contrive to make as splendid an Appearance as their Quality allows, or Honour of their Country may require them to furnish; gallantly attended by their Retinue on Horse-back, they proceed in order to the Great Seraglio, where alighting, as is usual, at the entrance of the second Court, they are conducted to the third by certain Officers of mean Degree, who there deliver the Ambassador to the Capi-gee Bashaw, or Lord Comptroller, one, who serves upon occasion, for a Master of the Ceremonies.

'TIS here they stay by the appointment of their Guides, till certain Pages of the Wardrobe come among them, bearing each upon his Arm a sort of Vest, or upper Garment, roughly wove with Silver, Gold, and yellow Silk not neatly intermix'd, of length sufficient to hang down and trail upon the Ground.

Their way of
doing Honour
to Ambassa-
dors and their
Retinue.

THEY first address themselves to the Ambassador, and having cover'd all his other Habit with this ill-contriv'd addition, next proceed as order'd to bestow a certain number on his Followers, observing his direction as to their disposal; thus adorn'd, the Minister himself, and such of his Attendants as before receiv'd the Honour of a Vest, are beckon'd to advance, while those of meaner Rank are entertain'd by Men appointed for that Service, under the Piazza or long Gallery, by which, as I before inform'd you, all the second Court is gracefully furrounded.

The ancient
Custom of
giving Chan-
ges of Rai-
ment, ob-
serv'd among
the Turks.

THIS giving Vests has been a very ancient Eastern Ceremony, and was practis'd formerly, as now it is among the Turks, to give a Proof of the Respect they bore the Person they so honour'd. All Ambassadors, residing in the Turkish Court, may judge of the Esteem the Sultan bears the Prince they represent, by the receiving more or fewer than is usual of these formal Garments; and it is by long continued Custom, now become a sort of due, for the respective Ministers of different Nations to expect at least as many, as some former Precedent may possibly induce them to lay claim to; and if they find the Officers of the Seraglio obstinately bent to give them fewer, than were bestow'd upon a Predecessor, they will often-times persist so strongly in the claim they lay to better Usage, as to turn again, and leave the Palace, still refusing to obey their Summons to an Audience of the Sultan, till the Turks consent to let them have it on the terms they sue for. Giving Vests among the Ancients may be prov'd in many Places, by the indisputable Authority of Holy Writ, particularly in the five and thirtieth Chapter of the Book of Genesis, and the two and twentieth Verse, where Joseph sending back his Bretheren out of Egypt, it is said, *To all of them he gave each Man Changes of Raiment: But to Benjamin he gave three hundred Pieces of Silver, and five Changes of Raiment.*

A nicety a-
bout it.

UPON a warning given, that the Sultan is arriv'd and waits his coming, the Ambassador proceeds, conducted by the Lord Comptroller, and attended by such Persons of his own Retinue, as are cloath'd in the above-nam'd Garments: Upon the entrance of the Court, which, much unlike the for-

former two, is built irregular, with many different Apartments independent each on other, you perceive, directly opposite, a lofty round and open Hall, the Roof whereof is neatly arch'd; and well supported by a double row of Marble Pillars.

The third Court not so regular as the former.

THE Gate of this third Court is kept by Eunuchs, as too near the Sultan's Lodgings to be approach'd by common Soldiers. All the Ground between the Portal and the Hall of Audience, is enrich'd with Carpets of the costliest Workmanship, on which the Strangers walk, till they arrive at a fine Marble Stair-Case, which ascends to the above-nam'd Hall; on either side whereof there issues from the Wall, thro' various artificial Passages unnumbred Streams of Water, falling with a different sound, according to the bigness of their Channels, upon sloping Shells of polish'd Brass, and thence descending to a spacious Cistern, flagg'd and floor'd with exquisite Mosaic Work of various Colours, which (easily perceiv'd thro' the transparency of the included Water) wonderfully pleases the observing Eye with a surprizing and uncommon Scene of Beauties.

The Gate guarded by Eunuchs.

THE Stairs are cover'd with the richest Silks, on which the introduc'd Ambassadors must tread in their ascent to the extensive Floor, which, tho' politely pav'd with curious squares of various-colour'd Marble, is all over cover'd with a Golden Carpet; if it may be call'd so, every thread whereof is little less than the genteelest sort of Straws, which form our Mats in Britain.

Description of the Hall of Audience.

ABOUT the middle of this spacious Hall, there plays a Fountain in a very odd and curious manner, from the Cieling to the Cistern, not unlike a Shower of Rain, and opposite to the Ascent there stands the Throne, of no great heighth, but splendidly adorn'd with an extensive Canopy, broad Back-piece, and thick pleated Bases, all of black and costly Velvet, high embroider'd over with a glorious mixture of both Gold and Silver Wyre, in the squares whereof are sew'd Turquoises, Diamonds, Pearls and Rubys, so contriv'd, that they not only look Magnificent, but form a sort of easy Figure so politely pleasing, that against the Will it captivates attention.

The Throne of the Grand Signior.

UPON this Throne sits cross-legg'd the disdainfull Sultan, looking round him with a sort of haughty Frown, to view the base and servile Postures of the Slaves about him.

AND first, the Grand Vizier stands humbly on his right Hand, very near him; and at more submissive distance, almost opposite, appear the greatest Officers of his Seraglio, rang'd according to their several Dignities, holding each his Hands across upon his humble Bosom, not presuming once to elevate those servile Eyes, which are not worthy so sublime an Honour, as to gaze upon the Person of their mighty Emperor, thus formidably Shining in his Royal Lustre.

How he is attended on it.

NO sooner the Ambassador appears within the Hall, than there advance two Officers, who taking hold of both his Arms, attend him as he walks, and still as he approaches nearer to the Person of the Sultan, as it were by force, incline his Body so much nearer to the Ground, in three low Bows. The Sultan condescends perhaps to look him in the Face, and now and then bestows a gentle Nod, while the Ambassador is seated just before him, on an easy Stool all cover'd over with a rich Brocado.

The first approach of the Ambassador.

WHILE the Credentials are produc'd and Reading by the Druggaman, in English the Interpreter, the Presents brought, and constantly expected from all Foreign Ministers upon their Audience of the Sultan, are ex-

The manner of his Audience.

pos'd to view; and those of the *Embassadors* selected Train, who have been first distinguish'd as before, advancing with their Foreheads to the Ground, have leave to kiss the *Hem* of the *Grand Signior's Vest*, which having done, they silently retire, and stand at some considerable space behind the Stool of the *Ambassador*.

How he must retire.

N O sooner has the *Sultan* heard the *Druggaman* read loudly the *Credentials*, but he presents them to the *Grand Vizier*, who purposely stands near him, and the Audience being over, the *Ambassador* takes leave, but is not suffer'd once to turn his Back upon the *Sultans* Person, and in order to prevent it, he is led out *Backwards* by the Officers, who before Conducted him; from this time forward he must make his Application to the *Grand Vizier*, and other Ministers about the Court, for the *Grand Signior*, tho' the Head of all their Business, is himself above its Practice; leaving all the Cares and Hurries of a *Throne* to his deputed Instruments of State and Power.

The Chambers of the Pages or Icholans.

A L O N G the left side of the Court, there run Three Rows of Building, Parallel to one another, call'd the *Oda's* of the *Icholans*, or Apartments of the *Pages*, who ascending gradually from the Meanest Offices among the *Ajamolan's*, are at last admitted to the lowest Chamber of the *Pages*, where for full Six Years they are Inur'd to all the Practices of menial Drudgery, such as *Baking*, *Washing Linnen*, *Brushing Cloaths*, and such like Labours.

I N the Second Chamber they continue commonly about Three Years, employ'd in Exercises more Conducive to the Minds Improvement; thence proceeding to the Third, and after Two or Three Years service there, are call'd according to their several standings, to the *Hazoda*, or Apartment for the *Pages of the Presente*, to supply the Vacancies there made from time to time, by the Preferment of the Oldest to the Greatest Places of the Empire.

Their restraint in the Seraglio.

T H E R E is an Officer appointed over every Chamber, to inspect the Management of these *Icholan's*, commonly Amounting to almost a Thousand Men; to him they are *Subservient* in so high a manner, that no Imagination can conceive the *Strictness*, under which they live; their Beds are Spread in order on each side of the Extended Building, and themselves so rigidly deny'd a common Liberty, that they are never suffer'd to converse with any other *Quarter* of the *Great Seraglio*.

The Baths of the Seraglio.

D I R E C T L Y opposite to these Apartments are Five Rows of Baths, of different Forms and Structure, as design'd for the convenience of the *High* and *Low*, and every Person in the *Sultans Palace*; one Row among them is the *Sultan's own*, divided finely into Numerous Chambers, Pav'd with Marble of an Hundred Colours, and Adorn'd with *Roofs* and *Walls* of *Chrystal*, and a Thousand other strange contrivances to render them beyond example Pleasant and Convenient.

A Barbarous Custom of the Turkish Emperors.

A M O N G the Buildings of this Court, there stands a low Roofed Hall of no mean length, appointed for the Lodging of the *Dwarfs*, *Dumb*, *Deaf*, *Crook-Back'd* and other Blots of Nature, many of each sort continually maintain'd for the Diversion of the *Sultan*, who delights in Sporting with those Wretches Miseries.

The Quarters of the White Eunuchs.

T H E large Apartments of the Powerfull *White Eunuchs*, much in Vogue in *Eastern Countries*, and employ'd in the most profitable Posts of the *Seraglio*, to inspect the Management of all the Servants, terminate

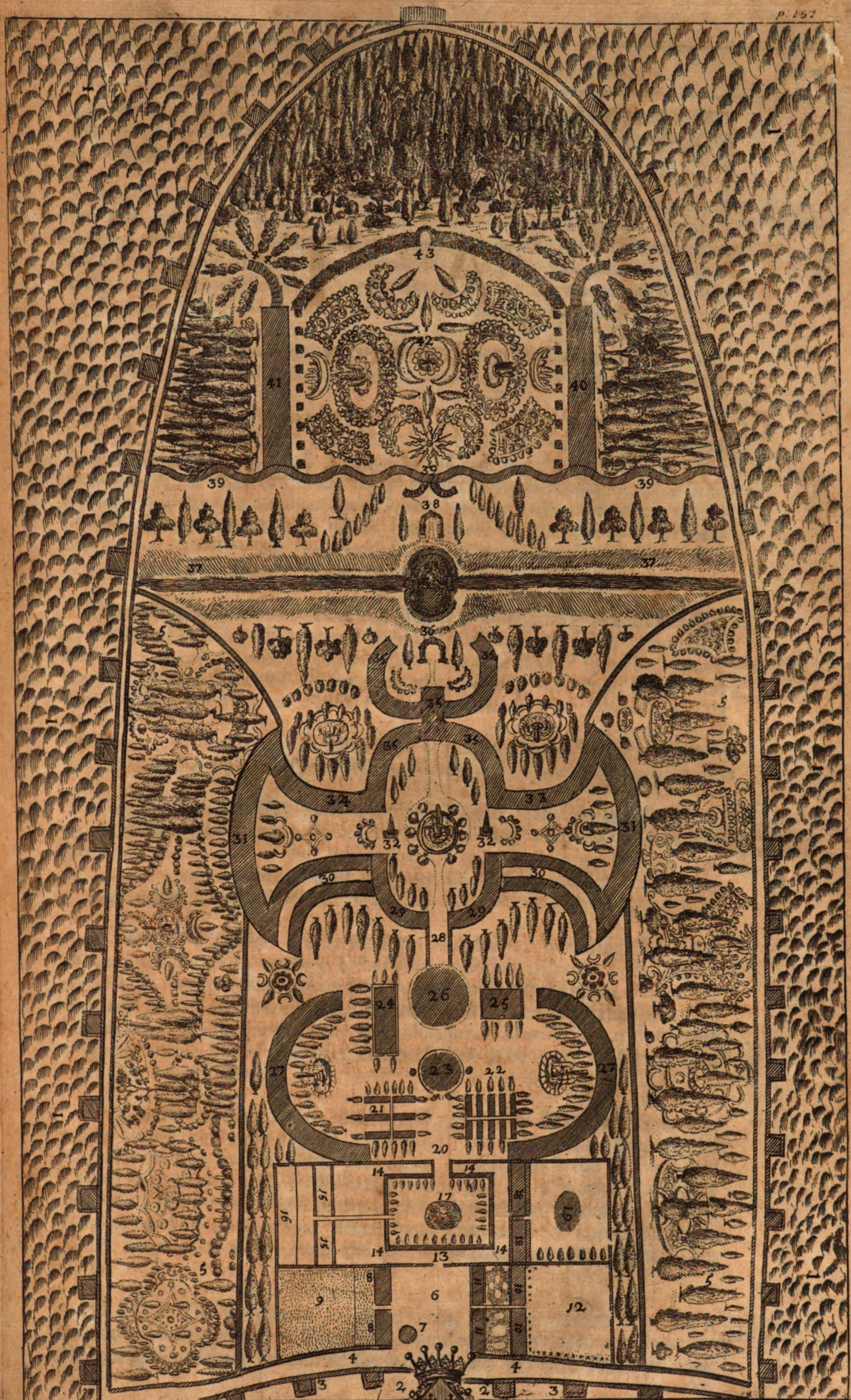
The INWARD PLAN of the GRAND
SIGNIORS. SERaglio.

A N EXPLANATION OF THE P L A T E,

Which Represents

The *INWARD PLAN* of the *GRAND SIGNIORS SERAGLIO.*

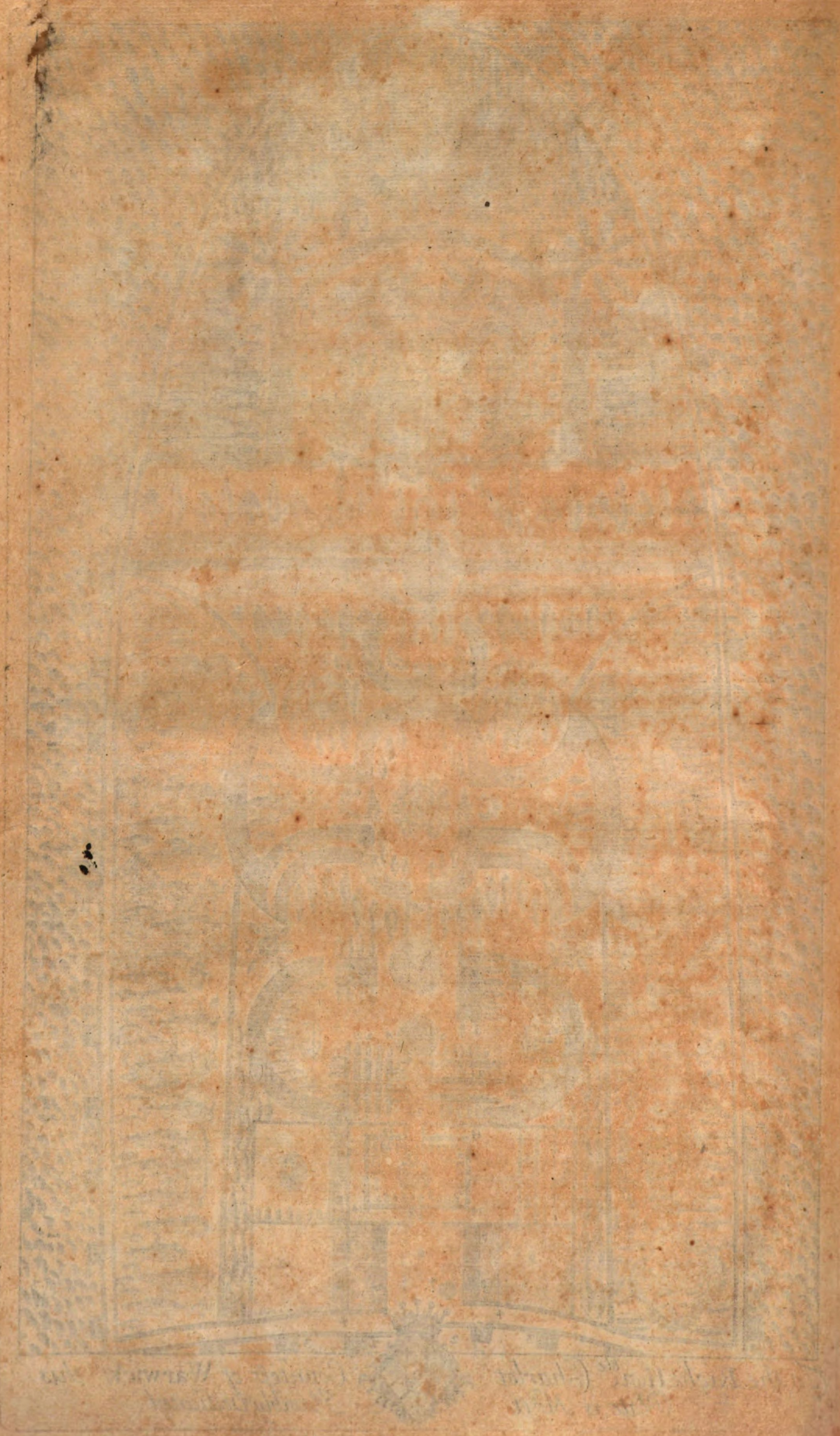
- | | |
|---|--|
| <p>1 THE Sea, and Haven of Constantinople.</p> <p>2 The Gate of the <i>Seraglio</i>.</p> <p>3 Watch Towers, where Soldiers stand to Guard it.</p> <p>4 The Way, between the outward and inward Wall of the <i>Seraglio</i>, thro' which the Soldiers pass, to relieve the Guard of the Watch Towers.</p> <p>5 The Great Gardens of the <i>Seraglio</i>.</p> <p>6 The First Court Yard.</p> <p>7 The Ruins of an Old Chappel, that was Built by <i>Constantine the Great</i>.</p> <p>8 The Quarters of the <i>Ajam Olaus</i>.</p> <p>9 The Great Wood-yard.</p> <p>10 The Hospital.</p> <p>11 The Quarters of the <i>Helvagees</i>.</p> <p>12 The Green, where twice or thrice a Week, they Exercise themselves at Hurling the <i>Javelin</i>.</p> <p>13 The Entrance of the Second Court.</p> <p>14 The Square Piazza, with fine Lodging Rooms above it.</p> <p>15 Quarters of the <i>Baltagees</i>.</p> <p>16 Private Stables.</p> <p>17 The Divan, or Justice-Hall.</p> <p>18 The Kitchens of the <i>Seraglio</i>.</p> <p>19 The <i>Aqueduct</i>, and Court about it.</p> <p>20 The Entrance of the Third Court.</p> <p>21 The Pages Chambers.</p> <p>22 The Baths of the <i>Seraglio</i>.</p> | <p>23 The Hall of Audience.</p> <p>24 The Mutes Apartment.</p> <p>25 The Dwarfs Apartment.</p> <p>26 The Royal <i>Mosque</i>.</p> <p>27 The Quarters of the White <i>Eunuchs</i>.</p> <p>28 A Stately Piazza.</p> <p>29 The Semicircular Piazza's of the Treasury.</p> <p>30 The Four Treasury Chambers.</p> <p>31 The Grotto's of the <i>Seraglio</i>.</p> <p>32 Two Antient <i>Gracian</i> Obelisks.</p> <p>33 The Quarters of the Pages of the Presence.</p> <p>34 The Quarters of the Great Officers of the <i>Seraglio</i>.</p> <p>35 The Royal Lodgings.</p> <p>36 A Triumphal Arch.</p> <p>37 A River, which divides the Womens Quarter from the other Part of the <i>Seraglio</i>.</p> <p>38 Another Triumphal Arch.</p> <p>39 The Winding Gallery.</p> <p>40 The Ladies Apartment.</p> <p>41 The Apartment of the Black <i>Eunuchs</i>.</p> <p>42 The Ladies Garden.</p> <p>43 A Fine Quick-Set Hedge, which Terminates the Ladies Garden.</p> <p>44 Two Stair-Cases, leading from the two Apartments, thro' several Avenues, and Shady Passages, into the Wilderness, which being adorn'd with Greens and Arbours, Rivulets and Fountains, reaches as you see, to the very Point of the <i>Seraglio</i>.</p> |
|---|--|



To the Right Hon^{ble} Charlott
Plate is Most



Countess of Warwick this
Humbly Dedicated



Architectural drawing of a classical building, possibly a temple or a large hall, showing a pediment and columns. The drawing is faint and appears to be a watermark or a light pencil sketch.

nate the Court on either side, and reach within twelve paces of the Garden Walls; their form is in the shape of large *Half-Moons*, embracing, as it were, the other Buildings with their horns or corners.

A B O V E the Hall of Audience, and between the *North-East* ends of the two great *Half-Moons*, which form the *Eunuch's Lodgings*, stands a *Mosque*, whose *Spires* and *Cupola's* are richly gilded, and the Pile surrounded by a lovely *Grove* of lofty *Cypress Trees*; 'Tis here the *Sultan* and his *Ladies* daily come to their Devotion, yet unseen by any of those numerous *Crowds* of People, who assemble in the Body of the Church, in that they are divided from the *rest* by a Partition lettefs'd over with an admirable Ingenuity; but their Devotion is no sooner ended, than they all return the way they came, and pass thro' private *Galleries*, unseen by any, to their own Apartments.

D I R E C T L Y from the *Mosque* abovenam'd runs an open *Gallery*, near thirty paces long, and thirteen broad, its Roof supported by great numbers of fine *Marble Pillars*, six whereof the *Turks* report to have been brought from *Troy* to *Constantinople*, when 'twas yet *Byzantium*; they are all of different colour each from other, one is *blue*, another *green*, and therefore held as sacred by the *Turks*, and every one so naturally bright, that they are falsely said by common Fame, to be transparent.

T H E high rais'd *Fret-work* of the Floor, is wonderfully fine and stately, all compos'd *Mosaicly* of great and little *Marble Squares*, of all imaginable Colours, richly representing some *Historical* and *Kingly Figures*, which the superstitious *Turks* have now defac'd by picking out their Eyes, and quite deforming all their Heads; however the remaining beauty of this noble *Gallery* sufficiently demonstrates, that it was the Workmanship of *Christian Architects*, to grace some part of that illustrious Palace, while it flourish'd gloriously in the peacefull Residence of *Gracian Emperors*.

A very large and noble *Portico*, or large *Piazza*, terminates this *Gallery*, on either side extending to an equal distance, and compleatly forming a large *Semicircle*, at each end whereof there open two large *Doors*, each Door admits you to some one of four vast *Chambers*, which contain the *Treasure* of the *Turkish Sultans*.

E V E R Y Chamber is alike for form and bigness, making four *Half-Moons*, or *Semicircles*, two on either side, at equal distance each from other, with their horns or points directly contrary to those of the *Piazza* just now mention'd, and betwixt one Building and another, all the spaces being planted with the finest *Trees*, and odoriferous *Flowers* in various artfull Figures, form a sort of charming Prospect, not to be imagin'd by the most capacious Apprehension.

S I X Seals on either Door, and three large Chains secure the Entrance, never open'd but upon exprefs Command from the *Grand Signior* to the *Hasnadar Bashaw*, or Lord High Treasurer; each Room is full of *Cupboards*, *Coffers*, *Iron-Chests*, and *Shelves* extreamly large, all fill'd with *Riches* of a different kind, and shining brightly with collected heaps of most inestimable *Wealth*, and curious *Rarities*, which have from time to time been freely given, bought, or taken from the distant Corners of the spacious Universe.

D I R E C T L Y opposite to the *Piazza*, which contains the *Doors*, that open to this *Treasure*, stand the *Royal Lodgings*, which you enter by another great *Piazza*, not unlike the former, but with its Points so well dif-

dispos'd, and so exactly opposite, that *both Piazza's* make a Space of *Circular design*, and *large extent*, the midst whereof contains a *Fountain*, spouting from its sides large Streams of Water, which Descending in a Body on the Center of the *Cistern*, form a Figure Pleasantly uncommon.

Two Ancient
Obelisks.

A M I D S T the space, between the *Horns* of the *Piazza's*, stand two *Obelisks* of lofty Heighth, and wonderfull contrivance, but neglected by the *Turks*, no Lovers of the Venerable *Reliques* of *Antiquity*, are now o'ergrown with *Bushes*, and Surrounding Multitudes of *Brambles*.

A Pavement leading to the midst of the *Piazza* brings you to the Entrance of the *Royal Lodgings*, which compleat another *Semicircle*, looking out upon the inmost *Gardens* of the *Great Seraglio*, and together with the *Gallery* adjoining to it, looking like two *C's* affix'd together in the following manner, [CC]

The Wings
adjoining to
the Royal
Lodgings.

T W O Wings are added to the Center, either enter'd by a Door, which opens at each point of the *Piazza*, and extending their *Apartments* in two large *Half-Moons* directly opposite to those, which form the *Treasury*, but standing with their *Horns* the other way, and pointing to the *Gardens*, like the *Sultans Lodgings*.

Melancholy
Grotto's.

A L L the space between these *Wings*, and the abovenam'd *Treasury*, is fill'd with *Fountains*, *Cypress Trees*, and curious *Flower Gardens*, and the Vacancy on either side, politely terminated by a *Semicircular Grotto*, Built of Shells, set here and there upon a rough hard substance, exactly representing *Natural Rock*, betwixt whose Hollows, artificial Groves of fine Impending Coral seem to sprout, and thro' their dropping Branches *Murmuringly* discharge, small Streams of Water, gently Trickling down the Rock in many Places.

The *Hazoda*
or Apartment
of the Pages of
the Presence.

T H E Right of these two *Wings*, the *Turks* distinguish by the Name of the *Hazoda*, where the *Forty Pages* of the *Presence* have their Lodging, under the Inspection of an Officer of high degree; here they first begin to taste the sweets of Liberty, and are permitted to converse with whom they please, a Privilege for many Years before deny'd them.

Apartments
of the Great
Seraglio Offi-
cers.

T H E Left Wing is divided into many fine and large Apartments, where are Lodg'd the *Selictar-Aga*, or *Royal Sword Bearer*, *Hichokadar-Bashaw*, or *Bearer of the Cloak*, and many other of the Greatest Officers of the *Seraglio*, such as always have Admission to the Presence of the *Sultan*.

T H E *Sultans Quarter* Boasts no more than Three Great Rooms, but those so Splendid, and beyond Imagination Stately and convenient, that one, who never saw them, cannot comprehend the Twentieth Part of their Amazing Excellences.

Description of
the *Sultans*
Glorious
Chambers.

T H E Roofs are Arch'd, and all set thick with Glittering Spires and Balls of *Chrystal*, rim'd about with *Gold* and *Azure*, whence in many Places hang great *Golden Globes*, adorn'd with *Diamonds* of surprizing Lustre, all the sides are Richly Flagg'd in separate Pannels with *White*, *Black*, *Grey*, *Blue*, *Green*, and other colour'd *Marble*, 'twixt every one of which runs one of *Gold* or *Silver*, reaching like the rest from top to bottom; all the Floor is *Veiny Marble*, cover'd over with the finest and most costly *Cloath of Gold*, that can be purchas'd, neatly interwove with Twenty other different colours; close against the Wall, all round each Chamber lie

lie large Cushions, of a *black, green, blue, or crimson Velvet*, embroidered in the richest manner, with the finest Pearls, some *long*, some *round*, and some of every form and magnitude; in short, no part of all those Chambers but possesses *Ornaments*, the most *accomplish'd Grandeur* of the stateliest Palaces of *Europe* cannot equalize.

BEHIND the Royal Lodgings at about two hundred Paces distance runs a River, brought by Art from the adjoining Sea, thro' subterraneous Passages, to rise exactly in the middle of the highest Ground of the *Seraglio*, where it forms a sort of Lake, and thro' an artificial Channel, runs along with mighty swiftness down the Hill on either side, quite cross the Palace, passing thro' the Garden Walls on either side, by a large Iron Gate, and so descending to the Sea two different ways, from which 'tis constantly supply'd, as fast as it emits the rising Waters.

A wonderfull River, flowing two ways.

IT is this River, that divides the *Great Seraglio* from the Quarters of the Ladies, hindring all Communication 'twixt the two Divisions, by the means of its impetuous Current, nor dares any Man, how bold soever, once presume to straggle from his Station, towards the *Verge* of this forbidden Ground, since cou'd he pass the numerous *Guards of Eunuchs*, which impede his Progress, tho' that *barr* alone is *unsurmountable*, he must undoubtedly be seen, by the *Grand Signior* or his *Officers*, and present *Ruin* follow his Discovery.

The impossibility of approaching the Womens Quarter.

FROM the Buildings, which contain the Lodgings of the *Sultan*, and the *semicircular Wings* thereto adjoining, runs a spacious and delightfull *Flower-garden*, curiously adorn'd with every kind of odoriferous Plant, and shady Tree, which can afford a Smell or Prospect any ways agreeable; numerous *Fountains*, each of different form, illustrate the Appearance, and the *Gardens* reaching from one Wall to the other, terminate their breadth upon the Bank of the abovenam'd River, all along whose edge there runs a row of Breast-high *Iron Rails*, as on the other side appears a line of gilded Banisters.

Lovely Gardens.

THERE runs a little Marble Pavement from the *Sultan's Postern*, through a very stately Wooden Arch, adorn'd with Trees and twining Jessamins, which twist about it in the middle of the Garden, not unlike the fam'd *Triumphal Arches* of the ancient *Romans*.

THIS Pavement is divided at about an hundred paces from the River, into two distinct and *semicircular Galleries* with Banisters on either side, about three Foot in heighth, adorn'd with *Spires* and *Balls of Gold*, which lead to two great *Draw-bridges*, each guarded by a Party of *White Eunuchs* on the hither side, and crossing the swift Current on each side of the beforenam'd *Source* of Waters, at the other Foot of either Bridge there waits a constant Guard of *Black, or Negro Eunuchs*, and two other *Galleries*, exactly correspondent to the former, lead two ways to such another Pavement, running also thro' an *Arch* adorn'd and built exactly like the other.

Two Draw-bridges, which lead you to the Ladies Apartment.

Of the Apartments of the Women.

AND now we are arriv'd upon a Ground, where any *Man*, except the *Sultan*, is like *Juvenal's Rara avis in terris*, even as great a rarity as his *black Swan*, or any other Wonder; nothing here is seen but *Beauty*, strangely intermix'd with rough *Deformity*, each small *Avenue* leading to the *Women*, who inhabit this Division, being watch'd continually by *Crowds of Black-mores*, not only rob'd of all the strong and *virile Marks* of *lusty Manhood* by a smooth *Castration* or *Decision* rather, but elected from the most de-

Black or Negro Eunuchs.

form'd

form'd and evil countenanc'd of that untempting *Race*, as if the curs'd insatiate *Jealousy* of the lascivious *Sultans*, cou'd not think the incapacitating them from amorous Practices with their distrust'd Women, were sufficient to secure them, but they must inhumanely contrive a way to keep the Ladies Inclinations *Chast*, by the prevailing Virtue of a strong *Antipathy*.

Moral Reflections.

HOW wide alas! does this luxurious *Prince* mistake the real road to *Greatness*, who instead of awing his audacious Subjects by a warlike Disposition, and the even Balance of impartial Justice, leaves his Empire to subservient Managements, and meanly gives himself entirely over to the constant Practice of voluptuous Living; neither knowing nor desiring other *Grandeur* than the plenary indulgment of his carnal Appetite, not considering that, as *Seneca* says in his *Tragedy of Thyestes*,

Sen. Tra. of Thyestes.

*Regem non faciunt opes,
Non vestis Tyriæ color,
Non frontis nota Regiæ,
Non auro nitidæ trabes.
Rex est, qui posuit metus,
Et diri mala pectoris;
Quem non ambitio impotens,
Et nunquam stabilis favor
Vulgi præcipitis movet.*

THE transient Honours, which frail *Riches* bring,
Are not those *Royal Proofs*, that mark a *King*,
Not *Tyrian Purple* o'er his Garments spread,
Nor *regal Diadems* around his Head,
Not gracefull *Robes*, which shine in every fold
With a polite embroidery of *Gold*;
He only is a *King*, who, not oppress'd
By those black *Fears* and *Ills*, which storm his Breast,
Bravely stands firm, his *Justice* to maintain,
And hears *Ambition* tempt his Pow'r in vain;
Who stands th' establish'd *Pillar* of his State,
Always alike, still Good, and ever Great.

Moral Reflections.

CONTENT will make the meanest *Object* of uncover'd *Poverty* a happier Man, than commonly the *Sultan* is in all these elevated *Scenes* of Pomp and Glory. The tow'ring heighth, whereon he stands, does seldom fail to make him giddy; then he falls below the blis of those, who can in Rags reflect on *Grandeur* in the following *Notions* of that admirable *Author*.

*Rex est, qui metuit nihil,
Rex est, quique cupit nihil,
Hoc Regnum sibi quisque dat.*

That Man's a *Monarch*, who can fear no fate;
So's he, who never covets to be Great,
And that, which makes such sort of *Kingdoms* best,
Is, that all *Men* at will may be thereof possess'd.

Moral Reflections.

NO Man, who seriously reflects upon the bloody ends, which commonly attend the *Turkish Emperors*, and overtake their Pride amidst the *Sunshine* they are fondly basking in, wou'd wish to change degrees with their uncertain *Majesty*; and surely Death must fall with double weight on such,

as

as Power and Haughtiness of Soul have lifted up beyond the apprehension of its ever reaching them ; for, to make use again of *Seneca's* Expressions.

*Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.*

Death on that Man must heavy fall,
Who, by his Grandeur, shown,
Known and respected too by all,
Dies to himself unknown.

BUT to return again to what I was about, the Pavement on the other side the *second Arch* admits you to the entrance of a stately Gallery, perhaps the finest, that was ever heard of, for it reaches from one Garden Wall to the other, winding in and out exactly as we paint a folding Serpent, all the turnings at an equal distance from each other, and so often made, that those, who walk upon it lose the sight of one another every ten or fourteen Paces.

THIS supported nobly by two rows of Pillars, of a red and white large veiny Marble; all the Bases and the Capitals are black; and the inverting Floor, on which they stand, consists of spacious Marble Squares, politely intermix'd one half of red, the other of a lovely greenish Colour.

YOU ascend the top of the abovenam'd Gallery by a broad Marble Stair-case, with three stately Landing-places, rail'd on either side with Iron gilt, and headed with large Balls and Spires of Gold: You enter with a strange surprize, to see the bottom floor'd to all appearance with thick Plates of burnish'd Gold, which is indeed no more than Copper gilt, but every Year or two renew'd or polish'd, so that it reflects a dazzling Lustre and amazing Majesty: On either side is built a kind of Wall breast high, whose inside like the Floor is plated over with the Copper gilt, and all along upon its top on either side, at five Foot distance from each other, stand vast numbers of fine golden Pyramids, each Pyramid adorn'd upon its utmost Point with one large Globe of Gold, by four whereof the bottom is supported.

THE Reader I presume, will be inclin'd to think this Place, as I have now describ'd it so magnificent and beautifull, that it can scarce admit of an additional extravagance; he will be consequently much surpriz'd, when I inform him, that on either side within the Wall are very deep and artificial hollows, fill'd with Soil of a productive nature, where are planted Wood-bines, commonly call'd Hony-suckles, Jessamins, low Flowers, and Tuberoses, which supported by a stronger and more spreading kind of lasting Greens, so sweetly intermix with one another, meeting at the top, and growing thick upon a frame of rich gilt Box Wood, that you walk as in a dream, thro' all the odoriferous extasies of Natures Blessings.

THE Gallery is terminated on the left by a large Door, which opens sideways into the Apartment of the Negro Eunuchs, or Black-Guard of the secluded Ladies; which extends it self strait forward, towards the Point of the Seraglio about two hundred Yards in length, and breadth proportionable; it consists of only one large Hall supported by large Vaults, wherein are all the Cellars, Landries, and Conveniencies, requir'd for the service of the Ladies.

THE Room is equally divided into spaces for the *Eunuch's Lodging Places*, and its high Arch'd Roof supported by an Hundred Marble Pillars, Fifty on a side; about the Middle opens a low Wooden Door, and lets you out upon a Gallery, which fronts the Gardens; here they *Eat, Drink* and Divert themselves, when out of Waiting, casting still an Eye of Observation on the Womens Actions.

The Lodgings
of the *Sultan's*
Mistresses.

DIRECTLY opposite, and enter'd in the same manner, lie the Lodgings of the *Sultans Mistresses*, consisting also of one Room and Gallery with Offices below it, the Length, Breadth, Height, and whole Proportion just the same with the Apartment of the *Eunuchs*.

The Furniture
of their Apartment.

BUT as for all the Ornamental part, the Roof, Sides, Floor, and Pillars of the *Ladies Chamber* are exactly like the *Sultans own Division*; or if any difference appears, it is because the Womens Quarter Shines more Brightly, if it's possible, with *Gold* and *Chrystal*; and whereas the Rooms of the *Grand Signior*, as you read before, are Pannel'd from the *Cieling* to the *Floor*, with *Gold* and *Silver* every Yard or two between the Marble, here, instead thereof, they sett the finest *Looking-Glass*, which so surprizingly adorns the place, that viewing as you walk along, a strange confus'd irregularity of prospect, in promiscuous mixtures of the various colour'd Marble Flags, the Cushions, Carpets, and the Numerous Pillars, which support the Building, you are agreeable amaz'd at so uncommon an appearance.

Their Beds
and way of
Sleeping.

THEIR Beds are only *Quilts* or *Carpets* five times doubled, over which is laid a *Sattin Coverlet*, which being turn'd aside, they enter in their *Shifts* and *Muslin Drawers*, and contentedly repose themselves till Break of Day, beyond which hour they seldom are permitted to indulge themselves in slumber.

How their
Beds are
Plac'd.

FOUR Rows of Beds there are, from one end of the Chamber to the other, and the Number of the Ladies, sometimes more, and sometimes less, may commonly be reckon'd at about *Five Hundred*. Two Rows of Beds are Plac'd against the Wall on either side, and two between the Columns, which support the Chamber.

The Governante's
of the
Seraglio how
chosen.

BETWEEN each *Fourth* and *Fifth* of all the Beds their lies a kind of *Matron*, if it may be proper so to call an *Aged Virgin*, for they are always chosen out of those more Antiquated Ladies, whose hard luck has burthen'd them with the *Unsummon'd Load* of *Stale Virginity*, and consequently made them fit for a Succession to the Vacancies of such a Post, as by requiring a Malicious eare to hinder *Wantonesses* they are Past the Taft of, speaks 'em enviously and extreamly Qualified for its Possession.

How the Ladies
live in the
Seraglio.

IT is the proper Business of these Ill-natur'd Governante's, to inspect the Actions and Behaviour of the Young *Recluses*, by day to keep 'em Strictly to their Work, which, for the most Part, is *Embroidery* in various colours, intermix'd with *Gold* and *Silver*, upon *Silk* or *Muslin*; at other times to see they miss not those Genteeler parts of Education, such as *Singing, Dancing* and the like, according to the *Turkish Mode*, all which is Taught 'em Daily by *Black Eunuchs* purposely oblig'd to Practice such Accomplishments, as 'twill be Requisite to Teach the Ladies.

A strictness to
prevent Im-
modest Acti-
ons.

THERE Burn all Night, not far from each Beds Foot, a sort of fine *Wax Tapers*, and the only reason for it, is, that by their Light, the Governante may be able to Discover all immodest or indecent Pastimes, which the Wanton Inclinations of the Youthfull Ladies, kept from the Society

or

or Sight of *Man*, might prompt 'em to the Practice of, did Opportunity and *Darkness* favour their *Endeavours*: I cou'd give my Reader some Amazing Instances in that particular, but since it may offend the *Modesty* of my more *Chast* and *Vertuous Country-Women*, 'twill be more Obliging if I spare their Blushes by Omitting the Relation.

THE Gallery adjoyning to the *Ladies Lodgings*, tho exactly correspondent, and alike in Form and Bigness to its *Opposite*, belonging to the *Negro Eunuchs*, shines beyond it in a High Degree, by reason of the Rich *Embroider'd Cushions*, Cloth of Gold, and *Silken Furniture*, wherewith the *Floor*, and *Saffrai* are both cover'd; looking out upon a Garden, filling all the space between the Buildings, and extending its *Avenues*, *Flower-Plots*, *Fountains*, and *Cool Grotto's*, from the *Winding Gallery* to the bottom of the *Lodgings*, where it is terminated by a *Quick-sett-Hedge*, of a Surprizing Heighth and Thickness, forming a *Half-Moon*, the Horns whereof Embrace the *Inner Angles* of the two *Apartments*, open in the Middle by a smooth and Artificial *Gap*, which represents a large *Arch'd Gate-way*, leading to the Entrance of a *Shady Grove*, the Spreading Branches of whose Various Trees meet over Head and form a Hundred *Lovely Bowers*, and cool retirements, which I shall hereafter largely Treat of.

The Ladies Gallery.

A Stately Quick-sett-Hedge.

FROM the Galleries, which Front the two Apartments, you descend from either end by a large Marble Stair-Case, turning from the *Quick-sett Hedge*, and Winding till they look towards the side Walls of the *Seraglio*: These admit you to the Entrances of many Shady Paths and gracefull *Avenues* of *Myrtle*, *Cypress*, *Orange Trees* and *Jessamins*, which Wind delightfully from Place to Place, sometimes admitting you to Subterraneous *Grotto's*, all supported and adorn'd by Marble Pillars, from whose sides there Issues Water, that by falling down from different Heights on *Shells of Brass*, of different Thickness, makes a sort of gentle *Musick*, sweetly full of Melancholy Harmony.

Lovely Gardens.

SOMETIMES these Walks or rather *Labyrinths*, lead you out upon fine *Greens*, Round, Square, Oblong, and of all forms imaginable, Moated round by well-stock'd *Fish-Ponds*, in the Middle of these Greens, there generally stands a *Tent*, each Rope whereof is Guarded by an *Eunuch*: Here such Ladies, as are graver than the Rest, sit Cross Legg'd and observe the Pastimes of their fellow *Beauties*, some of which run Wildly up and down the Field, and form a kind of Sport not much unlike our *English Country Game* of *Threading the Scottish Needle*, others Dance upon another part of the same *Green*, here some are Walking and conversing Merrily, there three or four are Lolling in the Shade, Stretching and Rolling up and down in Wanton Postures, and every now and then you may perceive some serious solitary *Virgin*, Angling in the *Fishpond*, and unmindfull of all Pastimes but her own sedate and innocent Diversion,

Fine Greens for the Diversion of the *Sultans* *Mistresses*.

IT is not seldom that the *Sultan* does in Person grace their Exercises, and then they all contrive with eager Emulation, who shall most engage his fancy by the Artifice of her Behaviour; now *Modesty* takes leave of these Licentious Ladies, and the Warmer Arguments of loose desire incline them to the Practice of the most *Lascivious Dances*, *Postures*, and *Performances*, which serve to raise a Lustfull Fire, and may excite the *Passion* of the Amorous *Sultan* to a Cooling satisfaction of his Heated Wishes, in a full Possession of her happy charms, who more than any other moves his Inclinations.

Lascivious Customs of the Ladies in the *Seraglio*.

SUCH Gardens, Groves, and fine Plantations of Delicious Fruit Trees, as I have above describ'd, fill all the large remaining space within the Inner Wall

The great
Gardens of the
Seraglio.

Wall of the *Seraglio*, which confines the *Womens Quarter*, and divides the whole from those vast tracts of *Garden Ground*, which quite surround the *Palace*, and consist of Fruits of every kind, *Herbs*, *Cucumbers*, and every individual thing, which is requir'd even from the *Kitchen* to the *Dining Room*. These larger Gardens are manur'd by Men, of common Knowledge in Affairs of *Husbandry*; but those belonging to the *Ladies Quarter*, are not enter'd but by certain of the *Negro Eunuchs*, purposely instructed in the art of *Gardening*, that they may be qualified to serve in that Employment.

Another Wall.

A N O T H E R Wall divides the *largest Gardens* from the *outward Wall* of the *Seraglio*, leaving only space sufficient for the passing and repassing of those *Troops of Soldiers*, who from time to time relieve the *Guards*, perpetually employ'd to keep the *Towers*, which, as I said before, defend the *Palace*.

I know the natural Curiosity of my expecting *Female Readers* will induce them to condemn my want of *Complaisance*, if, after having led them gradually thro' every corner of the *Sultan's Palace*, I shou'd hurry 'em away without permitting them, to look a little into his *Amours*; the hopes perhaps, of which amusement was the only cause, that brought 'em thither.

T O this I answer, That I will immediately comply with their Desires; but must by way of Prologue, urge 'em all to lay aside those vulgar Errors and *Romantick Notions*, former *Authors*, or perhaps, their travelling *Lovers* have possess'd their Minds with.

Common
Fame a com-
mon Lyar.

C O M M O N Fame is both a *Lyar*, and a *Magnifier* of the falsities of all Mankind; where Truth is doubtful, or the Fact obscure, she strait contrives to fill deficiencies with a productive train of illegitimate Assertions; nor ever cou'd a Subject more entirely prove the certainty of this Opinion, than the Great *Seraglio* of the *Turkish Sultan*, and the ceremonious Practices of his uncommon ways of Courtship, such as walking thro' them with a *Knott of Handkerchiefs fasten'd to his Girdle*, one of which he drops at every *Ladies Foot*, he has a mind to make his *Bed-fellow*; yet this erroneous Story had the fortune to obtain so good a Credit, that the Learned and Judicious *Sir Paul Ricaut*, has not blush'd to tell us in his *Maxims of the Turkish Polity*, that such as is above describ'd, was universally allow'd to be the *Pattern of the Sultan's Courtship*.

A mistaken
Notion of the
Grand Signi-
or's Courtship.

Love Affairs
shou'd be kept
secret.

A F F A I R S of Love, the *Ladies tell me*, shou'd be kept as secret as Affairs of State, and certainly if so, 'tis doubly criminal, when we betray the close *Amours of Royal Monarchs*; yet for once I'll venture to transgress those rules of Privacy, and give as punctual an Account, as I am able, of the *Scenes of Love*, occasionally practis'd 'twixt the *Sultan* and his *Mistresses*. If any of my *Countrywomen* shou'd be so delighted with the Pleasures I describe, as to abandon *England* for the *Turks Seraglio*, the Nation will forgive me for the loss they suffer, by considering the Accident as such a wonderful surprize, that not the sharpest *Mortal guess* cou'd ever have expected it.

The notice
given by the
Sultan, when
he intends a
Visit to his
Ladies.

F I R S T then the *Sultan* almost daily visits the Apartment of his *Ladies*, and gives notice half an hour or more before he comes, by looking out from his *back Windows* to the *Drawbridge*, guarded by the *Negro Eunuchs*, and informing them of his intention by the Words *Helvett, Gelerrum*, that is, *Make ready, I am coming*.

THIS

THIS notice is enough, and all the *inner Palace* rings immediately with the repeated sounds of this *Alarum*, all the *Ladies* dress themselves with hast, Wash, Shift, Perfume and Polish their Appearances for the Reception of their *Master*, who upon his Entrance, is saluted by the whole Assembly on their *Knees*, he sits, drinks *Coffee*, *Tea*, and toys away an hour or two in *kissing* and *embracing* them with equal familiarity, and then conducts them to the *Greens*, or *Bowers* within the *Gardens*, where he takes delight to see their Emulation in the several Arts of pleasing, which I just now told you they employ their time in.

How he is receiv'd, and what he does among them.

THIS is, however, but the method of his publick Conversation with the numbers of his *Ladies*, amongst whom the Charms of *one* will often shine superior to the *others*; *Her*, on some such Day of publick Sport, appointed purposely, he beckons from the rest, and leads her to some *Bower*, to talk a while in private, and prepare her Expectation for the Honour he allots her to.

How the Sultan chuses a Mistress.

THE *Eunuchs*, who attend, acquainted with the Reasons of their *Emperor's* withdrawing, summon the repining Remnant of the disappointed *Virgins* back to their Apartment; while the *new-elected* Mistress of the *Sultan's* Love, receives perhaps, the sweet advances of a *Kiss* or *two*, in token of the value she has heard her Lord declare he bears her; after which she is deliver'd by the Hand of the *Grand Signior* to the charge of those *Black Eunuchs* then in Waiting.

How he Courts her.

BY them she is saluted with a low Respect, becoming the Address of such as compliment the Partner of the *Sultan's* Bed; and quite surrounded by her black Retinue, walks in State along the Chamber she so lately was confin'd to; all the other *Ladies* as she passes by, rise up, and falling on their *Knees* to kiss her *Vest*, congratulate the Blessing she must soon become Possessor of.

The Respect the other Ladies are oblig'd to show her.

TRANSPORTED by Success, beyond her self, and giddy by the height of her Advancement to such Fortune, Reason, which *before* perhaps, had little place within her Mind, *now* quite forsakes the elevated Creature, who forgetting that her happiness depends upon the humour of a fickle Monarch, and must *stand* or *fall* as he is *pleas'd* or *displeas'd* with her first Embraces, looks about her with a scornful Air of *Pride* and *Grandeur*, and believes herself as much above them in her Merit, as she *then* appears by the respect they pay her; hence spring a thousand Jealousies, malicious Wishes, Envy and Uneasinesses, which are the neverfailing Consequences of Domestic Preference among the *Ladies*, and undoubtedly gave cause to that old *Græcian Poet*, (who by the way 'tis ten to one was Married) to cry out *Ζῆλος γυναικὸς πάντα τρυπολεῖ δόμος*. The Envy of the Women make Mens Houses downright Bedlams.

Their Pride upon advancement.

THE Publick Wardrobe of the *Ladies* Lodgings is oblig'd to furnish rich variety of *Cloths* and *Jewels* upon such occasions, and with these, she is conducted by the grave *Matrona's* I before discours'd of, to the *Bagnio's* of the *Sultan*, where she is not only strip'd, and wash'd from Head to Foot, but *scented* with Perfumes to add new Charms to those of Nature, that she may appear at Night, deserving that Affection, which her Royal Lover has vouchsaf'd to crown her with.

Preparatory Ceremonies.

BESIDES the Preparation of the *Bagnio*, previous to her Bedding the *Grand Signior*, she is offer'd *Wine* to drink without controul, that so, she may possess at *Night* an artificial Vigour, more engaging than the modest Bashfulness of her untried and native Innocence.

A pleasant Custom.

THUS

THUS may the Reader see, how wantonly the *Monarchs* of the *Turkish Empire* study means to swell their Pleasures to the utmost pitch of *Tast* and *Luxury*, whereby they madly hasten on their Ends, forgetfull of that *trag*, but much unheeded *Græcian Maxim*.

An admirable
Græcian Ma-
xim.

Οὐκ, καὶ τὰ λουτρὰ, καὶ ἡ περὶ Κύπριν ἔρα
Ὁξυτέρῳ πέμπει τὴν δόδον εἰς αἶδιν.

Three things there are, that shorten *Mortal's Breath*,
And hurry us *compendiously* to Death,
Bathing, and *drinking Wine* to great *Excess*,
And love of *Female Joys* to lustful *Wantonness*.

How the Lady
is conducted
to the *Sultan's*
Chamber.

WHEN Night is come, and the *Grand Signior*, full of Expectation, laid in Bed, the *Eunuchs* of his Chamber notifie his Pleasure to the *Waiting Lady*, who is thereupon immediately attended by the *other Virgins*, *Matrons*, and *Black Eunuchs*, to the *Sultan's Chamber*, all the Instruments of *Turkish Musick* sounding round her, and a hundred large *Wax Tapers* lighting her along; they leave her at the Door, and wishing her a Satisfaction equal to her Honour, separate, and all return to their respective Places.

How receiv'd
there.

MEAN while the trembling *Virgin* knocks, and is admitted by the *Kisler Aga*, or *Great Master of the Negro Eunuchs*, who attends her coming, to instruct her in some necessary Duties, she must offer at Performing; after which he modestly withdraws and leaves her in the Chamber.

Her first Ad-
dress to the
Grand Signior.

THE *Sultan* all this while expects her in the Bed, to which she is directed, by two large white Tapers, burning in the Room; I shou'd have told you, that she enters, only cover'd with a *Wrapping Night-gown*, and advancing to the Feet of the *Grand Signior's Bed*, falls down upon her Knees, and in an humble manner asks this Question.

A Slave to your Commands, Great Monarch, waits your beckon, may, or may she not be now admitted?

Their pleasant
method of
creeping in at
the Beds-feet.

YOU may be sure the *Sultan* answers *Yes*, and if impatient to possess her Beauties, takes her in as soon and kindly as your self *young Reader* wou'd your *Mistress*: But alas poor Women! common Custom generally forces them to a more humble Entrance, for, in token of Submission, dropping off *their Night-gown*, they must gently raise the *Bed Cloaths* at the Feet, and so creep gradually up to those Embraces, which an *Englishman* wou'd be so civil to believe deserving of a kinder Welcome; and an *Englishwoman*, if I know them rightly, think too worthy to bestow in such a mortifying and submissive manner.

Their Saluta-
tion in the
Morning.

'TIS possible however, that an *after-game* of Love and Kindness may make full amends for the indifference of her first Reception, that we will not doubt of, but proceed to tell you, that when *Morning* breaks, they are awaken'd by the sound of *Musick*, and the shriller Voices of some tunefull *Eunuchs*, singing certain Songs compos'd on purpose, not unlike the *Epithalamiums* of the Ancient; all these Songs are handed up and down the City, when the Story of some new Intrigue inclines the People to converse upon that Subject; I had several presented me, and one among the rest I have *Translated*, to divert the Reader.

A *Turkish* Epi-
thalamium.

Blessings Crown the *Royal Pair*,
Mighty *Sultan*, happy *Fair*,

End-

Endless Pleasures bless your Bed,
 Angels Wings around you spread,
 Godlike Offspring grace your Joys,
 Heav'nly Daughters, lovely Boys,
 All that either Wish can crave,
 That let both together have,
 Long continue all your Pleasure,
 Let your Bliss be out of measure.
 Blessings crown the Royal Pair,
 Mighty Sultan, happy Fair.

A L A R M'D by the repeated Harmony of these congratulatory Songs, the New-made Woman rises from the Bosom of her amorous Partner, who bestows at parting, (with a gratefull Kiss) some precious Jewel of inestimable Value; as soon as she is cover'd by the Wrapper, she threw off the Night before, the Sultan pulls a Silken String, and presently come in the Ladies and their Matrons to attend her in another Chamber, while she dresses richly in the Cloaths I lately told you were demanded from the Wardrobe, having first been bath'd, and well perfum'd all over in the private Bagnio.

The Present, he makes her in the Morning.

I F she has been so happy as to please the Sultan in a more than common manner, she continues Queen of his Apartment and Affection, serv'd all Day upon the Knee, by his Superior Officers, and sharing every Night the Bed of her Great Master, and it has been sometimes known, that One has kept Possession of his Heart for many Years together, insomuch that all the other Ladies have been slighted, or forgotten, while their Monarch's Thoughts were wholly bent to find new Pleasures for the Object of his Passion.

The Honour of a Favorite.

W H E N any Lady is so fortunate as this, the daily Custom of the Sultan is to lead her up and down, from Walk to Walk, and Bower to Bower about the Garden, Courting her as amorously and as full of softness, as a Christian Lover wou'd a Mistress he address'd for Marriage; all the while they walk, the Gardens must be private, not so much as a Black Eunuch is permitted to remain, to overhear or see the fond Amours of the delighted Sultan.

How the Sultan and she pass their time.

S O M E T I M E S they walk or sit in Grottoes, sometimes in the coolest part of some sweet Grove, where fine Cascades and other Water Works seem to join Harmony with warbling Birds about their Heads, as if they strove to drown from any others Ear, the whisp'ring softness of their Voices; sometimes they mount a sort of winding Stairs, that lead up to a little Pleasure House, contriv'd within the Branches of an Oak or Walnut Tree, and cover'd over with Embroid'red Velvet Cushions, where they sit, stand, lie and dally wantonly, (unseen by any thing but Heaven) in a mutual Transport.

Other Diversions.

A M O N G S T the numerous Contrivances those Gardens boast, one seems to have been copied from an Indian Model; for in certain thickest parts of the close Groves, is left a Square about four Yards in bigness; at every corner of this Square is planted a large Tree, whose Branches, growing very high, and spreading far beyond the rest, meet overhead, and form a Canopy, that shades all underneath from the most piercing Sun-shine: To the smallest of these Trees low Branches, consequently such as any weight will move most easily, are fastned strongly the four Corners of a doubled Canvas, cover'd over with the richest Velvet, which is pull'd so tight that it appears as even as a Table, yet when any thing of reasonable Burthen comes

A strange Contrivance for a Seat of Pleasure.

comes upon it, all the Branches giving way like *Springs*, it feels a very odd and pleasant kind of Motion.

A charming
Summer-
House.

A little Wooden *Stair-Case*, Winding round each corner Tree, admits the *Sultan* and his valued *Mistress* to this *Velvet-Cover'd Canvas*, where they sometimes roll about, and rocking up and down, so toy away their Hours in *Amorous Pastime*, sometimes sitting Cross-legg'd Play at *Chefs*, or Talk away their Minutes, in a Pleasing Conversation, while their Ravish'd Senses are Enchanted in a manner, by the Twining *Honey-Suckles*, *Jessamins*, and other *Odoriferous Plants*, and *Flowers*, which growing out of certain *Pots of Earth*, Ingeniously made fast to the *Top-Branches* of the Trees, Hang sweetly down between the *Boughs*, and form a Lovely *Scent and Prospect*, not to be Imagin'd but by Persons present; this Place so rich in Pleasure, tempts the Passions of the *Toying Couple* to such Ardent Wishes, that the *Shady Canopy*, which covers them so well, is often *Conscious* of their *Wanton Pastime*.

How the o-
ther Ladies are
dispos'd off,
after Bedding
the Grand
Signior.

BESIDES these *Inward Scenes* of the *Grand Signiors Dalliances*, there stands a *Lettic'd Kiosk* or *Summer-House*, adorn'd with *Cloth of Gold* and *Velvet Cushions*, whence, while they are Drinking *Coffee*, *Tea*, or *Chocolate*, they have an open prospect of the *Asian Mountains*, all the *Haven*, and the *Town* upon the other side, with the *Kaickgees* or *Boat Men* Rowing up and down, and the said *Summer-House* being Built upon the outward Wall of the *Seraglio*, all the *Gallies*, *Ships of War*, and *Trading Vessels*, Foreign, or their own, must necessarily pass almost within *Pistol Shot* of their *Commodious Situation*.

THESE are the favours constantly bestow'd upon those happy Ladies, who obtain a *Monarch's Heart* in lieu of their *Virginities*: But the less successfull Women, after they have one Night tasted the Embraces of a Man, are carried from the Chamber, where they live when *Maids*, and lock'd in a *Seraglio* call'd *Kadin Serai*, or *Ladies Palace*, here they live a Solitary Life, confin'd within the Walls of an old Building, Waited on by *Eunuchs*, and can never hope for liberty, unless they chance to prove with Child, if so, they are brought back to an Apartment near the *Sultans*, and deliver'd in his presence, ever after living there, with liberty to wear a Crown of different shape and value, according to her Quality, which is defin'd by being First or Second, Third, Fourth, Fifth, or Twentieth *Hafakee* or *Concubine*.

A Barbarous
Policy.

AS for the Sons they are deliver'd of, the Barbarous Policy of their Jealous Government, immediately Imprisons them as soon as Born, in a Dark Underground Apartment, where they are Instructed in their Language and Religion, all their necessities handed down thro' Holes bor'd thro' the *Cieling*, being never suffer'd even to see the Sun, till on the Death of him who Reign'd, the Eldest Brother is Elected from his Dungeon to the *Throne* of that *Great Empire*; who of old, as soon as he was Father of a Son or two himself, was us'd to order all his Brothers to be Strangled in the Prison, but of late they have disus'd this Black Inhumane Custom.

The care they
use in getting
Virgin.

THE New-Elected *Emperor* enjoys at pleasure any of those Women, who were brought to the *Seraglio* for the Pleasure of his *Predecessor*, only the *Sultana's* or such Ladies as he had enjoy'd, are Instantly remov'd to the *Kadin Serai* I lately spoke of; all the rest remaining pure, undoubted *Virgins*, he possesses as he pleases: Here the Reader may take Notice, that no Women are admitted into the *Seraglio* after Eight Years Old, That so the *Sultan* may not be deceiv'd as to her being Innocent from even a thought of Man; nor then, unless their Beauties promise

mise by the Fineness of their Bloom, to ripen by degrees to full Perfection.

I T now and then so happens that a full grown Woman, who is made the Prize of War, is sent to the *Seraglio* by some Great *Bashaw*, but then such a Lady must be Mistress of those Charms, which seem to mark her, as a Treasure only fit for the *Grand Signior's* keeping.

THE *Sultan's* Daughters at five, six, or seven Years of Age, are married to *Bashaws* of high Command, who in acknowledgment of the great Honour he confers upon them, are oblig'd each *New-Years-Day*, to send a Present to their Royal Father-in-law, of such considerable Value, that it drains their Coffers faster than they find fair means to fill 'em, so that by this little Artifice, the *Sultan* finds continual means to turn the Danger of a Subjects Riches to his own Advantage.

How the *Sultan's* Daughters are dispos'd of.

NOW will the Reader be inclin'd to think that *he*, who swims in such a Sea of Pleasure, cannot be invaded by the Stings of Discontent, yet, as a Proof that every *Mortal* must be subject to the Imperfections, which attend Mortality, a thousand little Anxieties torment and vex him, and the Quarrels of his Women so distract his Temper, that he often will be absent a considerable time, in Hunting or some other Pastime, on purpose to avoid the trouble of becoming Arbitrator of their frequent Disputations.

How the Women of the *Seraglio* plague the *Sultan*.

THUS can no Condition of our Life be fully happy, Celibacy has its Inconveniencies, and so has Matrimony; we oft change sides like Men in Fevers, yet can never reach the ease we aim at; there are some admirable Notions hereupon in a *Greek Poem*, which is already rendred English by so great a Hand, that I will give 'em you Translated as I found 'em.

No State of Mortal Life entirely happy.

Τὴν γαμικὴν ἐνὺν οἰκίᾳ μέριμνα βιάζει,
Ἡ κεφαλὴν ἀνιάζει.

Οἱ μὲν πῆμα πάθος ἀγάμντοι κηδεύουσιν,
Ἡτ' ἀναδρωσὶ τε χεῖρον.

Τέκνα, πόνοι πῆρσις, ἀπαις βίῃ. ἔνδ' ὀλυφύμενος
Ἐνθάδε πικρὸς ὀδυρμός.

Ἄλλο τι ἔν γαμικὸς βίῃ ἔχεν ἀπειργαμός τε,
Πλὴν ἀπλῆς μὲν σουλοσύνης ἔειδος τε.

The yearly Revenue of the *Grand Signior*.

Domestic Cares afflict the Husband's Bed,
Or Pains, his Head.

Those, who live Single, take it for a Curse,
Or do things worse.

Some wou'd have Children, those, who have them, moan,
Or wish them gone.

What is it then, to have, or have no Wife,
But single Thraldom, or a double Strife?

The manner of Collecting Subject of his Empire, at an inconsiderable yearly Tax, which he must pay.

TO wind up my Discourse of the *Seraglio*, I will only add, that in respect to the *Grand Signior*, Mutes are there in great esteem, and such an awful Silence always kept, that they have learn'd a Language on their Fingers, which is not only practis'd by the Mutes, but all the Officers in the *Seraglio*, who can readily by Signs, express themselves as fully as they can by Speaking: Another thing the Reader may take notice of, is that the Mutes are kept as Executioners, and sent to Strangle such great Men, as the *Grand Signior* Signs a Warrant for the Death of: I know not why they, more than others, are appointed to that Duty, unless it is because, by being Deaf and Dumb, they are not qualified to hear and pity those they Execute.

Why Mutes are made the Executioners of Turkey.

C H A P. XX.

Of the Revenues of the Turkish Sultan.

TH E Reader must not here expect particular Accounts of those prodigious Sums of Money, wherewith the *Emperors of Turkey* still find means to fill their Coffers; I can only tell him, that besides the Publick *Treasury* I lately spoke of, there is kept in the *Seraglio* private Banks of Money in strong leather Baggs, the Sum, which each contains, inscrib'd upon a *Label* fast'ned toit; These have been amass'd by former *Sultans*, and are all distinguish'd from each other by the several Names of the collecting *Monarchs* deeply cut upon the Covers of large *Iron Chests*, which hold the leather Baggs abovenam'd.

Private Trea-
sures, how a-
mass'd in Tur-
key.

To what Use
relerv'd.

TH ESE Private Treasures, tho' containing mighty Sums of Money, which instead of lying dead might be increas'd each Year by different Improvements, are esteem'd so Sacred by the superstitious *Turks*, that they believe it nothing less than hainous Guilt or *Sacrilege* it self, to make the smallest use thereof, till it may do their Country and Religion signal Service at a time, if such a time ever happen, when the *Christian Nations* join against them and invade their Territories; a thing I fear, too much unlikely, but in which the *Turks* are apprehensive of a Universal Danger.

The yearly
Revenue of
the Grand
Signior.

AS for the Revenues of the *Turkish Sultan*, such I mean as are his fix'd Propriety, and the undoubted Right of his *Imperial Dignity*, they are at present reckon'd at about eight Millions and three hundred thousand Pounds Sterling, yearly Income; a Sum becoming the Possession of a Prince so absolute as the *Grand Signior*.

The manner
of Collecting
it.

TH E manner of Collecting this prodigious Sum, is by Assessing every Subject of his *Empire*, at an inconsiderable Yearly Tax, which he must pay as an Acknowledgment of his Dependance on, and Duty to the *Sultan*; and it is an admirable Method, they have got, of raising all this Money without any charge or trouble to the *Emperor*.

TH E Petty Governors of every little *District*, are oblig'd to gather the respective *Quota's* of the *Villagers* about them, and set out with Guards sufficient to defend the Money towards the next great *Town* to their dependant Residences; here they must deliver it to the Possession of the *Aga*, or the *Governour* of the Place, demanding his Discharge for their Acquittance of a Duty so incumbent on their Offices.

How carry'd
to the Capi-
tal.

TH E *Aga's*, adding to this Sum their own Collections, guard 'em in like manner to the *Sangiacks*, or the *Lords Provincial*; they, with the addition of their own deliver it to the Superior *Beylerbeys*, or Great *Arch-Dukes of Turkey*, and these last continue all in their Possession, till demanded by the *Guards*, who undertake to carry it in Waggons safely to *Constantinople*.

Why Mutes
are made the
Executioners
of Turkey.

TH E

THE Quarterly Collections never are behind hand, for on pain of Ruin no Man dares refuse immediate Payment on the Day appointed, so that ten Days after every Quarter, the remotest Provinces begin to send away their Money towards the City I so lately nam'd. In every Province, the Timariots, Zaims, and other standing Soldiery, are summon'd to appear and form a general Muster; whence, with their Commanders at their Head, they all advance, and guard the Waggon to the Residence of the Sangiack of the adjoining Province. How guarded on the Road.

HE with all his Soldiers, joining his additional Collections to the former, there receives the Custody of all together, and advances in like manner till he reaches his next Neighbour, who relieves him with another Party; and in this settled Order they proceed, still swelling their Collections, till the last delivers all the Revenues of one Quarter, to the Lord High Treasurer at Constantinople.

IT is observable, that as the Provinces, which lie the nearest to their great Metropolis, must undertake the Convoy of far greater Sums than the remoter Places, so the number of their Soldiers is proportionably greater, as they are by far more populous, for reasons mention'd in the Chapter, treating of the Maxims of their Policy.

NOW, tho' the Sultan's Treasure is thus brought him by the universal Labour of his Subjects; he is as I have said entirely free from any kind of Charge; this Duty being fix'd upon his Governors of Provinces, as one of those incumbent on their Places, and consequently to be manag'd only by those Officers. An admirable Policy.

BUT many are the means, whereby the Sultan daily adds prodigious Sums to his Revenues, such as, for Example, The obliging all the Great Bashiaws and Governours of his Dominions every New-Years-Day to send him Presents, commonly in ready Money, which amounts to an incredible Amassment. Another way the Sultan has of raising Money.

ANOTHER way he has, when his Occasions press him to Collect extraordinary Sums, by sending Orders to the Lords Provincial of his Empire, immediately to raise as much as he requires, which they must do without reply, by Means as absolute as the Command of their Great Master; oftentimes the Sultan takes occasion to demand such Sums from certain Provinces, as 'tis impossible they can supply him with; but sending in compliance with his Will as much as they can spare, excuse themselves, as incapacitated for a further Contribution. Another, which he often uses.

HERE the Grand Signior gains his end, and finds a thousand fair Pretences for the Execution of the Governors of all such Provinces; he either sends 'em Word that they have quite Impoverish'd their Governments, by tyrannous Oppression of their People to enrich themselves, or that their Lives must pay the forfeit of their Disobedience, having fail'd to execute his Royal Orders, which obliges him to think them either Traitors to his Power, or unable to discharge the Trust he had conferr'd upon them. A barbarous Avarice.

EITHER of these Reasons or indeed a Weaker, often none at all, suffice to ruin those, whose Riches speak 'em fit for Execution, which is done as I have said before, by Strangling, for it is esteem'd a Crime of an unpardonable nature, to spill the Blood of any Mussulman: The Treasure of such Governors is instantly declar'd Confiscated to the Grand Signior, and accordingly deliver'd into his capacious Coffers. Why the Turks use Strangling.

The Turks very Covetous,

THUS does Possession of a splendid Wealth endanger those, who own it, yet it is observable that *Turks* of every Nation are the most inclin'd to aim at growing Rich, more zealously pursuing *Gain*, by how much faster it rolls in upon them; and this in every Age has been a Vice as epidemic as unreasonable. The *Poor* are commonly the most contented with their Fortune, and *Juvenal* has left it as a Maxim, that,

Juv. Sat. 14.

*Crescit amor nummi, quantum ipsa pecunia crescit,
Et minus hanc optat, qui non habet.*

The love of Money does with Money grow,
Those with it least, who least its Comforts know.

THE Customs upon Goods Imported and Exported, are another means of bringing in considerable Sums of Money to the Coffers of the *Sultan*, and occasional Taxes of an hundred kinds impos'd on *Christians* and the *Turks* themselves, of which it was impossible to get a just Account, amount each Year to such amazing Heaps of Wealth, that the *Grand Signior* cannot tell the bottom of his Income.

BUT as the violent Extortion of *Superiors* tempts the rest to imitate their Methods in a private Dealing, every Man applies himself to study means of growing Rich, as finding a necessity of being so, if they wou'd make a Figure worth regarding.

Juv. Sat. 14.

Unde habere querit nemo, sed oportet habere.

No Man will ask, which way you *Wealthy* grow,
Yet, wou'd you gain *Respect*, you must be so.

THO' all the Nations of the World have ever disregarded *ragged Merit*, none despise it like the *Turkish People*; For their *Nobility* becoming so but by the *Riches* they are Masters of, the *Poor* are look'd upon with strange Contempt, and their *successless Labours* slander'd with the Stain of *want of Industry*; and the Curse of *Poverty* were in any Country an insupportable *Misfortune*, tho' it had but that one Mark of Inconvenience, nam'd by *Juvenal*.

Juv. Sat. 3.

*Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.*

Unhappy *Poverty*, that heavy Curse,
In its oppressive Weight has nothing worse,
Than that such Men, as griping *Want* endure,
Appear ridiculous by being *Poor*.

PROCEED we now to view the present State of the poor *Modern Greeks*, and see how much we find among them of the ancient Spirit of their *Glorious Ancestors*.

CHAP.

C H A P. XXI.

Of the Greeks in their Modern State.

THE spacious *Earth* affords no Scene, which plainlier Represents to a Contemplative Genius the frail Foundation of all *Human Grandeur*, than the present Condition of Subverted *Greece*, that Ancient Theatre of *Power* and *Learning*, and Nursery of the most Illustrious Propagators of *Wisdom* and *Morality*. He, who looks back on former Ages, and Traces that unhappy Nation to its Meridian Splendour, will be strangely struck with an uncommon Wonder at the Degenerate Principles of their Unman'd Posterity. The Vicissitudes of *Fortune* will amaze his Thoughts, when he Reflects Sedately on the Glorious State of *Power* and *Knowledge*, in which they Flourish'd under the Instructive Discipline of their *Jonick, Socratick, Cyrenaick, Platonick, Academick, Peripatetick, Stoick, and Pythagorean Philosophers*, whose *Wise* and *Vertuous* Dictates inspir'd their Minds with an elevated Sense of *Piety* and *Honour*; in the Practice of which, (as they exceeded and instructed most other Nations) they endeavour'd to out-vie each other: All contending with an *Emulative Zeal*, for a wish'd Superiority of *Speculative Learning*, till, by the long continu'd Blessing of such Aspiring Inclinations, they raised the Fame of their Illustrious Governments above the rest of the Submissive World, and Built themselves a *Glory*, whose encreasing Brightness cou'd receive no Shadow from the affected Ignorance of contending Nations.

The Learning and Power of the Ancient Greeks.

The Effects of Slavery.

A Greek Minister.

BUT strangely different is the present Genius of that Metamorphos'd People, who have so Widely Deviated from the Footsteps of their Ancestors, that, to describe them rightly, in their Modern State of *Slavery*, we must place 'em in a Diametrical Opposition to *Honour, Worth* and *Industry*. Their very *Nature* seems to have been chang'd with their Condition, as if their Principles had sunk with their *Nobility*, whom *Mahomet* the Great (on his Taking *Constantinople*) endeavour'd to Extirpate by a general *Massacre*, imagining Politickly, that a Revolt of the Nation would be Dangerously, and Unsuccessfully attempted, when they should want a Head to guide the rough Resentments of an Undisciplin'd Multitude. Their last Emperour was Trodden to Death in one of the City Gates, and the greatest part of his Family most Barbarously Butcher'd by the Inhumane Conquerors. Those few, who with their Wives and Children escap'd the Tyrants Rage, retir'd to Woods, and Places far remote from the *Imperial City*; where in Disguises proper to conceal their Quality, they wander'd up and down in all the Wants and Hardships of a Miserable *Poverty*, till, by the Course of Time, their mean Condition reduc'd the Nature of their untaught Posterity to so low an Ebb, that their so lofty Extract, (which some remaining Members of that Family now vainly boast of) serves but as an Arrow to Stab their Thoughts with the shameful Idea of their present Miseries. Nothing can more deeply Dictate the strange Degrees and Turns of Fate a Man is subject to, than the Rigid Fortune of this Illustrious Family, whose remaining Branches, scatter'd here and there, and only known by the Name of *Paleologus* are so strangely fallen, as to Live, for the most part, by a Laborious

The Degeneracy of the Moderns.

Mahomet's Massacre.

An Emperour Trodden to Death.

His Posterity
reduc'd to ex-
tream Pover-
ty.

borious Practice of the most Mechanical Employments. I was never more sensibly Afflicted at the Misfortunes of another, than when I saw at *Constantinople*, in the House of Mr. *Williams*, an *English* Merchant, now at *Aleppo*, one *Constantine Paleologus*, at that time a *Groom* of his Stables. This Man demonstrated by undeniable Proofs, that he was Lineally Descended from the Emperors of *Greece*; but was most sordidly Illiterate, and Inexpressibly Ignorant in any thing beyond the Dressing of his *Horses*; yet he had a peculiar Majesty in his Person, and somewhat uncommon distinguish'd his Extract from the Vulgar Dictates of his meaner Education; an Awful Gravity adorn'd his *Countenance*, and his silent Postures had somewhat Naturally Noble. But it grieved me to see him, after having readily repeated the Numerous Misfortunes of his Wandering Family, and Proudly boasted of *Hereditary Nobility*, Run unconcernedly by his *Horses* Side, Trotting without Thought, thro' the Dirty Streets, with his harden'd Hand upon his Master's *Stirrop*.

The Effects
of Slavery.

THE same Fate, which attended the *Blood-Royal*, involv'd the Numerous Branches of the *Grecian* Nobility, so that scarce a Gentleman now remains, who can Trace his Extract to the Third Generation. All are become alike Unhappy, and alike contented; and tho' the greatest part of the Inhabitants of *Bulgaria*, *Romania*, and several other parts of *Turkey*, are still *Greeks*: They Possess no *Land*, enjoy no *Liberty*, nor study any manner of *Learning*; but, with an unaccountable Indifference, submit themselves to the Pleasure of the *Turks*, paying them the greatest Part of that Miserable Maintenance, their Labour gets 'em; nor dare they think of shaking off the *Turkish* Yoke, by a general *Insurrection*, tho' the fairest Opportunity should Court 'em to endeavour it; chusing rather to Live Oppress'd by *Tyranny*, than by an Active *Valour* undergo the Fatigues of a *Vigorous War*, to regain the Possession of forgotten *Liberty*; and the better to excuse the palpable grossness of their Ignoble Genius, they have coin'd a Maxim, now currant amongst 'em, *That they are Wisest, who chuse to Know least, where Knowledge of Things past would only encrease the Weight of present Misery*.

A Greek
Maxim.

Their Glut-
tony.

BESIDES the *European Greeks*, *Asia Major*, and part of *Africa*, is Inhabited by great Numbers of these People: But tho' Resident in different Countries, they are all led by the same Genius to the Practice of little else but *Gluttony* and *Ebriety*, (which last Vice they were ever famous for) spending their time in *Dancing*, *Singing*, and when they Merchandize, in *Cheating* to such a Degree, that the *Faith* of a *Greek* is now become a *Jear*, Proverbially thrown at a Man of Dishonest Principles. Some are Masters of small Vessels, which carry Passengers and Goods from Port to Port, in *Coasting Voyages*: Those in *Europe* are employed by the *Turks* to Till the Ground, themselves but little Skilled in Husbandry. They are allowed to Plant *Vineyards* for their own use, and that Labour they seldom spare, retaining so much their Ancient Vice of immoderate Drinking, that the Man is reputed a *Churl*, who suffers his Friend to depart Sober from an Entertainment; they Drink in Earthen Cups, replenishing them as fast as emptied, each Man for his Neighbour, and sending 'em round without intermission, till, their Brains Intoxicated with the Fumes of the Wine, they begin, without Order, to *Dance*, *Kiss*, and *Sing*, Embracing one another with such Antick Gestures, and a Noise so disagreeable, that tis very surprizing to a Stranger, who is present at their Meetings.

Mens Habit.

THEY differ in their Habit according to their Professions, ever imitating the *Turks*, as nearly as they dare, which they are allow'd to do in all things but *Yellow Shooes*, *Green Vests*, or a *Turbant* of one Colour; instead whereof most *Greeks* use Furr'd Caps, of what Form or Colour they please;

please : Their Ancient Habits are now quite out of Date, and they differ so much from them, that whereas they formerly delighted much in long and spreading Hair, in regard of which *Homer* often calls 'em *Καρηχομόωντες Ἀχαιοὶ*, *The long Hair'd Greeks* ; they now Shave all their Heads, and account it ridiculous in the *Franks* not to follow their Example. The Women, as the *Turks*, wear long Velts, Muslin Shifts, and Drawers of Cambrick reaching to their Feet ; their Girdles are of twisted Silk neatly Wove, and Embos'd with Gold, Silver, or Silver Gilt, set thick with *Saphirs*, *Em'ralsds*, *Rubies*, or *Diamonds* ; and those, whose Circumstances will not afford 'em to follow this Fashion, procure Sophisticate Stones, and Counterfeited Metal to imitate it as nearly as possible.

Womens Habit.

THEIR Women are, for the most part, exquisitely shap'd, generally of a brown Complexion, excellently featur'd, and their Disposition of all People the most amorous ; which Inclination of theirs is so well known to their Husbands, that they take all imaginable care to preserve them for their own Embraces, who esteem it no great Crime to receive anothers, as often as Opportunity favours their industrious Endeavours : Nature does so early teach 'em the advantages of Beauty, that they use all possible means not only to preserve their Stock but to encrease it, by the counterfeit addition of a sophisticate Complexion ; And so much do they esteem the Art of Painting, that they stain the very Nails of their Toes and Fingers, with a certain lively kind of red.

Description of the Grecian Women.

IT is to this perhaps, they owe the numerous furrows of a wrinkled Forehead, before they have attain'd the Age of *Forty Five*, at which time, (contemn'd by their Relations,) they are employ'd in all the Business of the House, and the most menial Offices of a common Servant.

Soon decay'd

KISSING any but their Husbands, is esteem'd a Crime unpardonable ; unless, between the Resurrection, and Ascension of our Saviour, at which time both Men and Women kiss promiscuously all they meet ; The Man first kissing the Woman on her left Cheek, tells her in a Voice as grave as the occasion, *God is Risen*, when she upon his right Cheek yielding back the Compliment, makes answer zealously, *His Blessing be upon us*.

A kissing Custom.

THEIR Houses are for the most part indifferently furnish'd, not using Feather-beds, but like the *Turks* content to sleep on Mattresses : Their Language is a much corrupted Dialect, and differs so extreamly from the ancient Greek, now only known to Scholars, that they hardly make a shift to understand one Word in ten, when Strangers speak it.

Their Language different from the ancient Greek.

NOW tho' the Greeks in all things but Religion are subservient to the Laws of Turkey, they have yet four Patriarchs of their own, who exercise a kind of mix'd Authority over them in Temporal, as well as Spiritual Affairs ; They are those of Constantinople, Alexandria, Jerusalem, and Antioch, or rather Damascus ; These four have their several Districts of Government. He of Constantinople has by much, the largest Share ; extending his Jurisdiction over all the Greeks in the European Turkey, most part of Asia Minor, Colchis, and the Northern Coast of the Black Sea ; those in Egypt and Arabia, are under the Patriarch of Alexandria ; he of Jerusalem has Authority over those in Palestine, and all the Parts adjacent ; and the Greeks of Asia Major and Armenia Minor are subservient to the Jurisdiction of the Patriarch of Damascus.

Their four Patriarchs.

THE

How Elected,

THE *Patriarchs* are all Elected by a *Synod* of *Bishops*, under whom in most of the abovenam'd Places, the *Greeks* are tolerated in a free, and unmolested Exercise of their *Religion*, in *Churches* and in *Monasteries*, which notwithstanding, they are not suffer'd to Rebuild, when Ruin'd, without vast *Presents* to the *Ministers* of *State*; By which means all the Places of their publick Worship decreasing daily, they become if possible, each Year more ignorant than the foregoing: This, together with the tempting Opportunities of turning *Turks*, made more desirable by the oppressive *Tyranny*, with which their crafty Masters crush their Spirits, draws *Multitudes* away to a Profession of the *Turkish Faith*, chusing rather the transitory Enjoyment of a few small *Privileges* here on *Earth*, than the lasting *Crown of Glory* in a promis'd *Heaven* hereafter.

What Age
their Women
Marry at.

THE Women Marry very Young, and yet are apt to fanfie, if they tarry for a Husband till twelve or fourteen Years of Age, Good-luck has quite forsaken them. The Bargain being made between the *Parents*, or *Relations*, for till then, *Love*, and *Good-liking* must be kept at distance: A Door is open'd, and the *Lover* admitted to his *Mistresses Conversation*, who is generally of too kind a Temper to put him to the trouble of a tedious *Siege*, and to avoid that Incivility, yields frequently upon the first Attack, perhaps because inclinable by *Nature*, to profess the same Opinion with an ancient *Countryman* of hers, who gives us this advice.

Ἠκείαι χείρες γλυκεράτεραι. ἢν δὲ βεβήνῃ,

Πᾶσα χεὶς κενὴ, μηδὲ λέγοιτο χεὶς.

Whate'er you do, do soon, for if done late,
You rob the Favour of near half its weight.

Description
of their
Weddings.

THE Wedding-Day appointed, certain Men are invited, after the manner of our *Bride-Men*, who are generally *Rivals*, or such at least, as the suspicious *Bridegroom* thinks he has more cause than ordinary to be jealous of. These must each Man present a *Ring*, which by the *Priest* is interchangeably remov'd from the *Bride's* to the *Bridegroom's* Finger; after which it is esteem'd a *Crime*, almost of an *Incestuous* Nature, for these *Bridemen* to commit *Adultery* with the *Wife*, to whom they gave such a *Ring*, by way of *Renunciation* from thence forward of all *Right* or *Pretension* whatsoever to her *Love* or *Person*.

An ancient
Custom.

THESE lead the *Bridegroom* thro' the *Streets*, as finely Dress'd as his *Circumstances* will permit; upon his Head he wears a flow'ry *Garland*, which putting me in mind of ancient Ways of crowning *Oxen*, when they lead 'em to the *Altar*, oblig'd me to reflect upon the *horny Fate*, which few *Greek Wives* fail of giving them, and made me pity the dull *Victim*, moving on with the smallest apprehension of his *Danger*, for a *Sacrifice* to *Matrimony*.

The Original
of an old
Proverb.

HE is surrounded by a Company of his *Relations* and *Acquaintance*, attended by a noisy number of *Boys*, and *Fellows* with *Ghittars*, *Pipes*, *Drums*, *Timbrels*, and other *Musick*, dancing antickly about the Company, with grinning Faces and strange *apisb* Gestures: As they pass along, there follow Men with *Bottles* and *Glasses*, running up and down, from one place to another, and off 'ring *Wine* to every Man to drink as they are walking thro' the *Streets*. Thus they resolve to lose no time, where *Wine* or *Mirth* invites their Application, still retaining, spite of all their Losses, that *vivacity* of Temper in their Cups, which formerly gave birth to an *Old Proverb*, which describing gayety of Humour, does it by these Words, *As merry as a Greek*.

AFTER

AN
EXPLANATION
OF THE

C U I

Annex'd, which Represents

GRACIA WEDDING

T A. A. Two Jambos, who attend, as a Guard, to defend
them from the Influx of the Jaws, one in the Front, and
another in the Rear of the Reception.

B. The Priest.

C. The Bride.

D. The Bridgroom.

E. The Mother, or nearest Female Relation of the Bride.

F. F. The Two Bridesmen.

G. G. G. The Company, Invited to the Wedding.

H. A Boy carrying a Torch before the Company.

I. I. I. The Musicians, attending the Company.

K. K. K. Persons, hired to sing, and Dance Antickly before the Com-
pany.

L. A Person employ'd to fill Wine to the Company.

M. A Man, who carries a Basket of Fruit for their Entertainment
they Walk.

N. N. Two Observing the Procession.

O. A Twelve Motion, or Church.

P. A Twelve Motion, as commonly built.

A N
EXPLANATION
OF THE
C U T,

Annex'd, which Represents a

GRÆCIAN WEDDING.

A. A. **T**HE Two *Janizaries*, who attend, as a Guard, to defend them from the Insults of the *Turks*, one in the Front, and another in the Rear of the Procession.

B. The Priest.

C. The Bride.

D. The Bridegroom.

E. The Mother, or nearest Female Relation of the Bride.

F. F. The Two Bridemen.

G. G. G. The Company, Invited to the Wedding.

H. A Boy carrying a Torch before the Company.

I. I. I. The Musicians, attending the Company.

K. K. K. Persons, hir'd to Sing, and Dance Antickly before the Company.

L. A Person employ'd to fill Wine to the Company.

M. A Man, who carries a Basket of Fruit for their Entertainment, as they Walk.

N. N. *Turks* Observing the Procession.

O. A *Turkish* Mosque, or Church.

P. A *Turkish* House, as commonly Built.



To the Highly Honrd
Of Bretton Hall in



S^r William Wentworth
Yorkshire Baronet.

AFTER the Men, the Women come, in a *Knott* by themselves, and in the midst, the *Bride*, all cover'd with a *Veil of Lawn*, which reaches to her Heels, made like a Sack, without the smallest peeping Place for her imprison'd Eyes, ty'd pretty close about the Neck, and falling widely from the Head, o'er the sides of a *square* piece of *Pastboard* like a *Trencher*, over which is hung a *Garland* of the sweetest Flowers.

IN this Order they advance, guarded *before* and *behind* by *Janizaries*, for fear of *Insults* from the *Turkish Rabble*. At the *Church*, the *Priest* is sure to meet them, and ent'ring *there*, the *Bridegroom* leaves his *Dagger* sticking in the Door, for fear of *Incantations* or *Enchantments*, often practis'd in this Country, by which means, they pretend to render the most vigorous *Bridegroom* altogether *Impotent* upon his *Wedding Night*. A method to prevent Enchantments.

HOWEVER, arm'd against so unlucky a Disappointment, they go into *Church*, and by the *Priest* are join'd, with several Prayers for the successful Issue of their Marriage; after which, they change their *Garlands*, and retire to their Houses, where the remainder of the Day being spent in loud *Carousing* and making merry, the *New-married Couple* are put to Bed, and the next Morning early, the *Mother*, or nearest *Female Relation* of the *Bride*, coming into their Chamber, takes possession of the *Wedding Sheets*, to be preserv'd as a perpetual Proof of her Dear Daughter's sure *Virginity*. A way to prove Virginity.

I'LL tell you a pleasant Story, and leave your-self to guess, how admirably *Nature* has endued the *nimble-minded Gracian Ladies*, with the finest qualifications in the World, for *Cuckolding* their Husbands.

THERE is a little Village, call'd *Belgrade*, about fifteen Miles from *Constantinople*, wonderfully pleasant for its *airy Situation*; here a *Greek*, who was grown rich by *Merchandizing*, kept a very pretty *Country House*, and in it a young Wife, extremely handsome, but, as somewhat brisker than he wish'd her, she alarm'd his Jealousy to watch her strictly, nor wou'd he often let her walk alone in the adjoining Groves and Meadows. A pleasant Story of a Gracian Lady.

HOWEVER, I was one Day going by a Wood-side, at the bottom of a *Hill* to Angle in a *River*, that ran by it, and perceiv'd upon the *Bank* a charming youthful Lady busy at her Needle, with a *Pot of Water* standing by her, I immediately imagin'd right, and guess'd her the *fine Wife* of the *rich Greek* abovenam'd; I must own I was surpriz'd to find her, so, beyond my expectation, gay and beautiful; I saw she was alone, and ventur'd to address her in *Italian*, she return'd my Salutation in that Language, and permitted me to sit down by her, and converse with all the Liberties of decent Familiarity.

SHE presently began to make Complaint of the Restriction she was under, by her Husbands Jealousie, and the Restraint, which Women in that Country were oblig'd to undergoe, and really thence proceeded to make such kind advances, and so prettily encourage me to hope her favour, e'er I ask'd it, that I only wanted *vanity*, to think I might have met success in any kind of offer, *Youth*, or *Inclination* might have tempted me to make her. Her familiar Temper.

BUT on a sudden, in the Height of her Discourse and Gayety, we heard a Voice among the Trees upon the other side of the *River*, immediately she knew it was her Husband, and expecting every moment, when he wou'd appear in sight, was sure he must Discover me to have been talking with her, so the very minute, that he call'd her, she fell A wonderful Presence of Mind.

sideways on the Ground, extended both her Arms with natural negligence, let drop the *Silk* she was at Work upon, and seem'd as much Asleep, as if she really had been so.

T W A S no hard Task to guess the meaning of this *Counterfeited Slumber*, so that, willing to prevent all cause of Jealousy, instead of striving to get out of Sight, I started up, and bending forward, look'd upon her Face, as if surpriz'd to find a *Woman* in that Place and Posture.

I had hardly time to regulate my *Air of Wonder*, when the *Greek* appear'd upon the Bank directly opposite; he *Started*, when he saw the Posture of his *Wife*, and me so near her. I pretended an *Amazement* equal to his own, at his appearance, and was just about to ask him, if he knew that *Lady*, when he Interrupted my design by *Hallowing*, as loud as he cou'd possibly, to wake his *Consort*.

S H E, *Poor Creature*, was so fast asleep, that all his *Noises* were in vain, she Slumbred on, till I, as willing to give all the Countenance Imaginable to her *Politick Contrivance*, took her by the *Arm* and shook her pretty roughly; at this she Rous'd, and having rubb'd her *Eyes* with admirable *Cunning*, look'd about her, and was, *doubtless*, much surpriz'd to see me there, it having been so long, since we Discours'd together.

An admirable
Counterfeit.

H O W E V E R, I was pleas'd to see, how excellently she contriv'd to humour wonder, mix'd with an *alloy* of Modesty, both which I fear, and ten to one, you'll think so by the Sequel, were alike Strangers to her *Nature*; she started up upon her Feet, and fix'd her *Eyes* upon me with an Artful *Wildness*, running Backwards, as I offer'd to approach her, with a *Shriek* or two enough to Frighten all the *Tygers* in the *Wildernesses*.

T H E more to take all cause of Apprehension from the *Staring Husband*, I advanc'd, as she retir'd, still bowing, and assuring her I meant no harm, desiring her to Apprehend no danger from my presence, who was drawn by Accident to Walk that way, and by her *Charms* detain'd to gaze upon her *Person*; all this while the *Subtle Female Devil* kept a *Side-long-glance* upon her *Husbands* Countenance, who seem'd diverted at the Fright, my *Compliments* had put her in; she saw him smile, and was resolv'd to keep up the *Conceit*, wherefore, while I still continued *Bowing* and Addressing her with a Thousand *Congees*, she *Inhumanely* stoop'd down, and snatching up the *Earthen Pot*, which stood upon the Ground, threw full three *Pints* of *Water* in my *Face* and *Bosom*.

An unexpected
return of
Civility.

A Reasonable *Woman*, one wou'd think, had been contented with this first Attack, but she, it seems, was of another mind, for while I stoop'd to shake the Water from my *Eyes* and *Linnen*, she fell upon me like a *Lioness*, Tore of my *Perruwig*, and laid about her at so Merciless a Rate, that I began to think the Safest way wou'd be to Fly, where *Fighting* was esteem'd *Dishonourable*.

A C C O R D I N G L Y I turn'd about in order to escape, but my *she Adversary* caught me by the *Collar* on the Back-part of my *Neck*, and push'd me on as fast as I well car'd to run, still *Thumping* me upon the *Back*, and calling *Names* as loud as possible, till being got at some considerable distance from her *Husband*, who was all this while half Dead with Laughing, she depress'd her Voice, and in the *Softest Accents* she cou'd utter, cry'd, *Fail not to meet me here to Morrow*, and as soon as she had spoke these Words, she push'd me forward, and ran back again as fast as she was *Able*.

A Pleasant
way of Affig-
nation.

T H E

THE turn of this *last* part of the *Intrigue* surpris'd me ten times more than all the rest; However, I ran back to fetch my Periwig, while she was crossing a *small Bridge* a little higher to get over to her *Husband*, who as soon as his long fit of Mirth allow'd an *Interval*, cry'd out to me, *Excuse her Sir, the Græcian Wives are never us'd to Strangers Company, and only love their Husbands Conversation.* As soon as he had made this Speech, he fell a laughing more than ever, and it was with much ado, I cou'd forbear to follow his Example, when I saw the *Fool* begin to *kiss his loving Wife*, and hug her in his Arms, till they got out of sight in their way *homeward*.

A mistaken Husband.

I must confess I sped so *Ill* at first, that I had little cause to think my *watry Entertainment* was an *Omen of Success* in the Conclusion; *Water* will at any time extinguish *Fires*, that have but just *begun to blaze*, and she had cool'd my *Flames* a little too soon to tempt 'em to a second kindling, so that I forbore for many reasons going next Day to the *atofesaid Place of Affignation*.

A second Meeting.

BUT 'twas about a *Fortnight* after, when, as I was walking up a *Lane*, which ran along the backside of her *Husband's House*, she saw, and beckon'd me to a *small Summer House*, in which she sat at *Work*, as formerly; *Good-Manners* led me to embrace the *Invitation*, where the first Demand was, *Why I did not come the Day appointed?* I excus'd it as I cou'd, and she proceeded with a number of *Assurances* to tell me, *how concern'd she was that she had been oblig'd, against her Will, to use me so uncivilly*, and in short, proceeded to such kind Expressions, that I every moment look'd to have another *Invitation* to the *Rivers side*.

A surprise as bad as the former.

BUT in the midst of her Discourse, instead of answering my Expectation, by renewing her kind Summons, she on a sudden rais'd her Voice to double heighth, began to spit upon me, and abuse me to a wonderful degree; however, I had hardly time to be surpris'd, before I guess'd the reason of her Change, by seeing her turn round, and call as loud as she cou'd speak, *Dear, Dear, come hither Dear, and shoot this Stranger thro' the Head, I cannot live in quiet for him*: The moment after came the Husband, peeping over his Wives Shoulder, looking after me, who never staid to justify my self against the *Accusation*, but made the utmost hast to get away, least he shou'd take an Opportunity to do, as his *Good-natur'd Lady* had commanded him.

Two Græcian Maxims.

I staid at *Belgrade* some Weeks longer, but took care to go no more that way, and by the strange Discovery I made hereby of Womens Temper, I resolv'd to bear in my Memory two *Maxims* of this Country, which are, if I mistake not, left as follows.

The first is,

Ἡ γὰρ ἴδεν ὁδὸς πλὴν τῆς ἐξουσίας.

Another and more Græcian Custom.

A Woman knows nothing, but what she has a mind to.

And the other,

Ταμεῖν ὃ μέλλον, βλέποντες τοὺς γείτονας.

Another and more Græcian Custom.

You that are about *Marrying*, look upon your *Neighbours*.

THEY differ little in their *Modern* from their *Ancient Funerals*, the *Parent*, *Wife*, or nearest of the *Kindred* catches the departing Breath, by joining Mouths with those, who die; when dead, they wash their Bodies with the richest *Oils*, and then, instead of putting on a *Winding Sheet*, adorn 'em in the finest *Cloaths*, they wore while living.

The Græcian Funerals.

A a 2 THEN

Mercenary
Mourners.

THEY lay them on an open Bier upon a Quilt, or Mattress, twisted round with Garlands of a hundred various kinds of Flowers, and conduct 'em to the Place appointed for their Burial, follow'd by the weeping Friends of the Deceas'd, who are preceded by a certain Number of hir'd Mourners, commonly of Jewish Women, who by constant Practice of their Hypocritical Concern, become such Mistresses of Tears and Groanings, that by howling, as they go along, with tearing off their Hair, beating their Breasts, and lamentably weeping in a counterfeited Sorrow, they extract a real Flood of Tears, from many tender-hearted People, altogether unconcern'd in the occasion of their Lamentations; so that they appear exact observers of the following Advice of that admirable Tragedian Seneca.

Sen. Tra.
Agam.

Lacrymas, Lacrymis miscere juvat.

The mixing Tears with Tears affords a melancholy sort of Comfort.

THEY lay the Body in the Grave without a Coffin, cutting first his Cloaths to pieces with their Penknives, lest the Corps shou'd be dug up by needy People for the sake thereof; they throw great Boughs of Cypress on the Grave, and hang it, as we do Atcheivements, over the Door of the Deceas'd Person's House.

An ancient
Custom.

THE Women generally cut a Lock of Hair and tie it to the Body of their dead Relation; why they use so odd a Custom none cou'd tell me, but 'tis certain they receiv'd it from the Practice of their Ancestors, for, that 'twas us'd among the ancient Greeks, appears in many Writers, but particularly in the three and twentieth Iliad of Homer, where he speaks as follows of Achilles, celebrating the Funeral of Patroclus.

Hom. Iliad. 23.

Στάς ἀπ' αὐτοῦ περὶ ξανθὴν ἀπακέρτο χεῖρ
τὴν ῥα σπέρχειν ποταμῷ τρέφε τληθώσαν.
Νῦν δ' ἐπεὶ ἐνόμαι γε φίλῃν ἐς πατρίδα γαῖαν,
Πατρόκλῳ ἱερῷ νόμῳ ὑπάσσομαι εἶναι.
Ὡς ἐπὶ ἄνδρ' ἐν χερσὶ νόμῳ ἑτάροιο φίλοιο
οἴκεν ———

Standing apart the Pile, where lay the Dead,
He cuts the yellow Tresses from his Head.

Tresses, he long e'er that to Sperchius vow'd,

And, turning to his Friend, thus spake aloud,

Since I must never, after all my Toil,

Return to visit my dear Native Soil;

On lov'd Patroclus I these Locks bestow,

That he may bear 'em to my Friends below.

This said, His comely Hair he neatly spread,

And laid it in the Hand of his Companion, Dead.

Another an-
cient Grecian
Custom.

BESIDES their Hair, they often bury in the Graves of their Relations things of rich and costly Value, such as Bracelets, Rings, Girdles and the like; this also is an ancient Custom, for the Greeks of Note were burnt of old, and had their Funeral Piles enrich'd with precious Jewels, Gums, Sheep, Horses, Cloaths, and every thing of worth, to serve their Uses in the other World: The Ceremony may be well conceiv'd by a description you may find in Statius of the solemn Funeral of Archemorus.

Stat. Lib. 6.

Non unquam opulentior illo
Ante cinis; crepitant gemmae atque immane liquecit
Argentum, & pictis exudat vestibibus aurum.

Nec

*Nec non Assyriis pinguescant robora succis,
Pallentique croco strident ardentia mella,
Spumantesque mero patera verguntur, & atri
Sanguinis & rapti gratissima cymbia lactis.
Tunc septem numero turmas (centenus ubique
Surgit eques) versis ducunt insignibus ipsi
Grajugena Reges, lustrantque ex more sinistro
Orbe rogam, & stantes inclinant pulvere flammæ,
Ter curvos egere sinus, illisæque telis
Tela sonant, quater horrendum populære fragorem
Arma, quater mollem famularum brachia planctum;
Semianimes alter pecudes, spirantia & ignis
Accipit armenta.*

Never till then, such *Wealth* did *Asses* know,
Torrents of melted *Gold* and *Silver* flow;
The crackling *Diamonds* snap amidst the *Fire*,
And *Robes* consume in *Flames*, that shine with golden *Wyre*;
Oaks rich in *Syrian Gums*, thrown on, blaze high,
Honey and *Saffron* hiss against the *Sky*;
O'er-flowing *Bowls* of *Wine* are next thrown in,
Black Blood and mingled *Milk* to boil begin;
Next *Sev'n* brave *Bands* of *Warriors* crown the *Plain*,
(An hundred gallant *Soldiers* form'd each *Train*,)
The *Græcian Monarchs* all these *Squadrons* led,
And shone conspicuous at their *Warlike Head*,
These, *Marching* to the *left*, the *Pile* surround,
With *Clouds* of *choaking Dust* the *Fire* confound,
And trail their *mournful Ensigns* on the *Ground*.
Thrice round the *Pile* they clash their dreadful *Swords*,
Four times their batter'd *Arms* a horrid sound affords,
Four times the *Slaves* their naked *Bosoms* beat,
As oft to *Heav'n*, their doleful *Cries* repeat,
While num'rous *Flocks*, and *Beasts* half *Slain* expire,
Amidst the rising *Flames* of a less noble *Fire*.

BY what has now been said, the Reader will perceive the *Greeks* extremely fallen from their *ancient Glory*; and indeed they have not only lost their *Wisdom*, but their very *Industry*, deserving nothing less than the *Epitaphium*, *Juvenal* thought fit to give them upon that account.

*Ingenium velox, audacia perditæ, sermo
Promptus, & Isæo torrentior: ede quid illum
Esse putes, quemvis hominem secum attulit ad nos;
Grammaticus, Rhetor, Geometres, Pictor, Alistes,
Augur, Schænobates, Medicus, Magnus; omnia novit
Graculus esuriens; in cælum jussæ, ibit.*

Quick in his *Apprehension*, *Bold* in *Speech*,
Such *Eloquence* *Isæus* cou'd not reach;
Say what you'd have him be, and he's the *Man*,
All *Trades* he brings us, and all *Things* he can.
D'ye want *Grammarians*? That's his boasted *Skill*,
A *Rhetorician*? There you have him still.
Wou'd you a *Painter* be? He'll teach you when you will.
Wou'd you be taught the *Geometric Art*?
'Tis still the same to him, he'll play that *Part*.

Wou'd

Wou'd you in *short*, *Southsay'r*, or *Conj'rer* be :
 There's none so Skill'd in *both those Arts*, as he.
 Wou'd you turn *Doctor*? He'll not fail your hopes ;
 Or else he'll teach you *Dancing on the Ropes*.
 In fine, the needy *Greek* does all things know,
 Bid him ride Post to *Heav'n*, and strait to *Heav'n* he'll go.

C H A P. XXII.

Of the Græcian Religion.

The Merit of
the ancient
Græcian
Church.

TH E *Græcian Church* in former Ages has been famous for Converting many Nations to the Doctrine of *Christianity*, but is as much decay'd at present as their *Temporal Affairs*, a barbarous *Ignorance* possessing *Universally* their Notions of *Religion*.

The Ignorance of the
Modern.

WI D E L Y do they differ, as to point of *Faith*, from *Roman Principles*, and tho' they often have profess'd a perfect *Reconciliation* to the *Tenets* of that *Church*, and frequently agree'd on certain *Articles of Union*, it was only at such times as being pinch'd by *Poverty* or other *Inconveniencies*, they hop'd *Redress* from flattering the *Papal Clergy* into a *Belief*, that they were willing to embrace the *Romish Doctrine*.

I have before inform'd you they are subject to the Power of four *Patriarchs*, those in former times were Men of *Learning*, and *undoubted Piety*, chosen to their Offices for their *Integrity of Life*, and exemplary *Gravity in Conversation*; now the highest *Briber* carries it, and the declining *Dignity* is strangely sunk from ancient *Worth* to *Ignorance* and *Poverty*.

Two sorts of
Græcian
Priests.

HO W E V E R, under these superior Members of the *Modern Græcian Church*, are found two kind of *Priests*, the first a sort of *Monks*, despisers of the *World*, and all its *Vanities*, who taking leave of *Temporal Affairs*, immure themselves for *Life* within the *Walls* of certain strong and ancient *Monasteries*, which are spread in Numbers over all their *Country*: And the second are those common *Parish Priests*, ordain'd by the abovenam'd *Patriarchs* to teach the *People* the *Great Duties of Religion*, a *Task* for which they are but ill provided, while depress'd by such a weight of *Slavery* and *Ignorance*.

The Monks
call'd
Colojers's.

TH E *First*, the *Greeks* distinguish by the Name of *Colojers's*, or *Monastic's*, and among the many *Places*, which contain the *Brothers* of their *Order*, *Mount Athos* is the *Chief*; for on that *Hill* alone, stand *four and twenty* spacious *Convents*, constantly maintaining near *seven thousand Monks*, who live retir'd, by *Oath* oblig'd to a perpetual *Celibacy*, and a *Life* entirely separated from the *Lazety* of their *Religion*.

THEY

THEY wear a kind of long black Gowns and Hoods, of a coarse hairy Substance, letting grow their Locks to inconvenient length, in contradiction to the *Shaving Custom* of the Roman Clergy; They live by their own Labours on what poor Provision they can get by Tillage, Spinning, and Improving every way the Product of the Country round 'em; They are grave, austere, and modest of Behaviour, and by the Poor unknowing Greeks, set out to Strangers with a thousand high Encomiums on their Learning and Capacities, but fall so short of expectation when convers'd with by a Traveller, and are so much involu'd in the Stupidity of their subverted Countrymen, that all I learn'd by making them a Visit, was the truth of an Expression, of the admirable *Juvenal*, who tells us, *Fronti nulla fides*, There is no knowing a Man's Soul by his Countenance: And another honest Spanish Proverb, that declares, *No es tan bravo el Leon como le pintan*, that is, The Lyon is not half so fierce as they paint him.

The Coloier's way of living.

The Ignorance of the Greek Language.

A Spanish Proverb.

THE other Priests of Greece, if possible, are still more ignorant than they, and scatt'ed numerously up and down the Country, not being very much respected by the common People, nor in Dress or Manners very different from them; 'tis a wonder, if a Man considers the oppressive Burthen of that Slavery, which crushes 'em, how they have preserv'd the very Faith of Christians, which they do not only rigidly profess, but to support its Doctrine, still retain the following Principles.

The Parish Priests, described.

IN opposition to the Romish Church, which they esteem Schismatical, and laugh at the Assertion of the Papal Title to the Blessing of Infallibility, they hold, that the Holy Ghost proceeds from God the Father only.

Their opposition to the Romish Church.

THEY Administer the Eucharist in both kinds, but as if the very Practice of Religion shou'd submit to the Intemperance of a licentious People, they esteem the Wine, not any way available, unless they drink it in considerable quantities, a sign say they, that what we do, we do with satisfaction, and a heartiness, that proves we bear respect to the injunction; while the moderate sipping of your Western Churches seems to speak a kind of force upon your Inclinations.

Their Notion of the Eucharist.

THEY leaven all the Bread they use in Administration of the Sacrament, esteeming such, as is not so prepar'd, unworthy the Great Use they are to put it to.

Leaven'd Bread.

THEY admit of Paintings on the outward Walls, and inward Ornaments of all their Churches, drawing frequently the Virgin, which you may observe, the Eastern Nations always represent a Blackamoore, the Figure of Almighty God, like an old Man with a white Beard, the Holy Ghost, and many of the twelve Apostles, with the later Fathers of the Church, as near as they can place 'em to the Altar.

Græcian Paintings.

AMONGST the Paintings of the Greeks, Armenians, and some other Eastern Christians, nothing is so common as the Representation of St. George on Horseback, fighting with a Dragon, as in the Pictures on our Sign-Posts in Great Britain; why they have this Figure in such Vogue among them, I cou'd never meet a Priest of sense enough to tell me, but am apt to think that as *Basilins*, and some other ancient Writers are of Opinion, that much celebrated Piece is nothing but an emblematical Design. St. George, as painted like a well arm'd Warriour, representing a good Christian, strongly oppos'd by a Great Dragon, that is the Devil, who is vanquish'd by him, and thereby the Kings Daughter, that is the Church of Christ, preserv'd from being devour'd by her dreadful Adversary; and this Opinion is the more authentic, because in every other Place but England, we shall seldom see the Picture of

The Picture of St. George.

An Emblematical Representation.

of St. George, but in some ancient Church, or Monastery, and in either of those places seldom miss it.

The Ignorance of Modern Greeks in Painting.

NOW, tho' they seem to value Painting, they have nothing of the *Genius* of their fam'd *Apelles* left among them; what they do is very flat, and scarce deserves a better Name than that of daubing; and it is observable, that, notwithstanding their respect for Pictures, they abhor all sorts of *Sculpture*, with a strange antipathy, refusing to admit them in their Churches, or even Dwelling Houses, out of a ridiculous Opinion, that the very looking on such *Pieces* favours of *Idolatry*.

Ever burning Lamps.

VAST quantities of Oyl they daily waft, by burning it in Lamps, in all their Churches, never suffering them to extinguish, as believing it a sort of Duty well receiv'd by God, and shewing their respect to the Receptacle of his Divinity.

Their Notions of the State of the Soul after Death.

THEY all agree in the necessity of using *Extream Unction*, which they practice, as inducted by St. James; they rigorously dissent from the Opinion of the *Roman Catholics*, in relation to the *Existence* of a Purgatory; maintaining, most of them at least, that the departed Souls of Mortal Men are sensible of neither Joy nor Torment till the Day of Judgement.

The *Græcian* Holy Days.

THE Year they reckon in the *Roman* way, but mark above an hundred *Holy-Days*, to be observ'd on pain of *Excommunication*; this I take to be an undeniable Example of their hatred to Activity, and Inclinations to the Practice of an idle and luxurious Life, forgetting Misery, while drown'd in Sloth, and wallowing supinely in the Down of Idleness, amidst those torturing Proofs of Slavery, which ought to sting a generous Mind with Sense of his Misfortunes.

Their Fasts and Feasts.

THEY Fast on *Wednesdays*, *Fridays*, and all *Holy Eves*, but Feast on *Saturday*, because say they, it was the ancient *Sabaoth*, but I rather am inclin'd to think, because they are unwilling to omit the least pretence, whereby they may indulge a craving Appetite.

How far they tolerate Matrimony.

THE Clergy are allow'd to Marry once, but *Bigamy* is look'd upon too wanton a desire to be permitted them, and *Trigamy* is so abhor'd by all the *Greeks*, that it is never known among them, but forbidden with the strictest Prohibition even to the Laity themselves.

Their Lents.

THEY keep four *Lents* within the Year, so strictly, that in either 'tis esteem'd a damnable Transgression, and a Sin beyond excuse, to eat the smallest Piece of Flesh, or Fish, wherein there is a drop of Blood contain'd; yet one Exception may be made to this strict Rule, because the *Lent* preceeding *Easter*, is not held so rigid as the other, wherefore all the Laity are then allow'd to eat what kind of Fish their Fancy leads 'em to, or Circumstances can afford 'em.

Their Liturgies, and universal Ignorance, and Stupidity.

THEY read the Liturgy of St. *Chrysostome*, unless upon their Festivals, and then their Priests attir'd *Pontifically*, read St. *Basil's*, but with little Signs of Decency or Devotion; and indeed so miserably are they led away by love of Idleness, and long Captivity, that they possess in any kind, but few of those Perfections, which, in former times, distinguish'd their Politer Countrymen, retaining nothing but their Name, their very Language being, as I said before, entirely lost among them; and that ruin'd Nation sunk so low, that from the dread and admiration of the distant World, they are become at present the contempt and pity of the vilest Wretches of the whole Creation; such is the uncertainty of humane Blessings, and the certain Frailty of our weak Mortality.

C H A P.

C H A P. XXIII.

Of the Armenians and their Religion.

THAT *Christian Church*, which calls its self *Armenian*, is in Magnitude far more Considerable than the *Græcian*, and consists of the displac'd Inhabitants of those large Tracts of Land, which bore the Name, that now distinguishes her People, who have Widely spread themselves in many Countries, and are numerously Scatter'd up and down the Countries subject to the *Great Mogul*, *Grand Signior* and the *King of Persia*.

What the Armenians are.

A *Tyberis*, a large City in the Territories of the last, they live in very great respect among the *Natives*, and are very Wealthy by the means of Traffick. Here their *Patriarch* has his Seat, and here the Richest and most Noble of their People fix their Dwellings.

Their patriarchal Seat.

BUT the occasion of my speaking of 'em here is, that there are Vast Numbers, like the *Greeks*, remaining subject to the Government of the *Grand Signior*, who possesses the Dominion of their Ancient Monarchs, by the unresisted force of an Illegal Usurpation, from the Right of Conquest, Handed down from Prince to Prince, for Ages long since past, so that they now retain no notion of their former liberty, but live dependant on the Pow'r of a Despotick Tyrant.

Great Numbers subject to the Turkish Sultan.

IN this however, they have better Fortune than their Fellow-Slaves, the *Greeks*, that they are free from that unnatural Duty of delivering their Children, to be sent upon Triennial Seizures to *Constantinople*, and enjoy a Hundred Privileges more, because a certain Countryman of theirs, a Flatterer of *Mahomets*, and one, who us'd to Prophesie his Future Greatness, gain'd a Promise from him, that he wou'd injoin his Followers, if ever they shou'd see occasion to Invade *Armenia*, and the will of God shou'd give it to their Power, that they wou'd distinguish the Inhabitants from other Conquer'd People, by such large Immunities, as shou'd alleviate the Burthen of their Losses.

Their Privileges.

Why given them.

THEY are very Ignorant, but very Honest, Industrious in their Natures, Slow to Anger, and extreamly willing to forgive an Injury; Abstemious in their Diet, little Drinkers, and inclin'd to Melancholy and Sedate Retirements; Devout, and Superstitious in a High degree; Patient in Affliction, nor too soon Buoy'd up beyond themselves, by the Successful turns of Chance, or their Endeavours.

Their Character.

IN former Ages they were subject to the *Græcian Patriarch* of *Constantinople*, but about the time of the Eutychian Heresy, Revolted from his Jurisdiction, and had met with such unbecoming Usage, from the Proud Deportment of the *Greeks* in those *Old Times*, that ever since, they have Abhor'd their Memory, and now profess so rancour'd an Aversion to the People of that Name, that if by Chance (for it but rarely happens) any *Greek* becomes a Convert to the Faith of the *Armenians*, they refuse admitting him a Member of their Church, till they have Rebaptiz'd him after their own Method.

The Enmity between the Greeks and them.

The number,
and piety of
their Bishops.

T H E R E are above three hundred Bishops of that Nation, scatter'd strangely up and down, with poor Allowances for the support of their Degree ; which notwithstanding is sufficiently atton'd for, by the Veneration paid 'em from the common People, and the humble dictates of their own Morality, which teaches them contentedly to spend their *Lives* in peaceful Poverty, and raise their Wishes to a *Future Prospect*, far surpassing the chimerical Advantages, accruing from the gross and earthly Blessings, which attend the aim of *Prosperous Ambition*.

T H E Tenets of their Faith are gather'd from the several Opinions of the *Eastern Churches*, strangely shuffled into an obscure Collection ; hardly one in fifty can inform a Stranger in the Principles and Grounds of the Religion he professes : But the Foundation of their *Faith* is altogether built upon the following Articles.

Their Notion
of one Na-
ture in Christ.

T H E Y will allow in Christ one Nature only ; but yet maintain this Notion with a difference from *Eutyches*, and the other Introducers of that Herefy ; for whereas they taught the Nature of our Saviour to be one, by a commixture of Divine and Human, the *Armenians* hold the *Union* of those Natures to be made by an entire Conjunction, as the *Soul* of Man is join'd to his *corporeal Substance*.

Some other
Tenets.

T H E Y Administer the *Sacrament* in both kinds, but ardently deny all notion of the real Presence in it : They hold a Purgatory, but reject all praying for the Dead ; they disallow of the Supremacy of the *Roman Church*, and joyn with that of *Greece* in their Assertion, that the *Holy Ghost* proceeds but from the Father only, and that the *Souls* of the Departed, Good or Bad, must never feel the smallest share of *Joy* or *Torment*, till the dreadful Day of Universal Judgment.

The abstemi-
ousness of
their Priests.

T H E I R Clergy, like the *Greeks*, are once, and only once, allow'd to Marry ; and so very rigid and austere Exemplary are their Lives, that they abstain from Flesh of any kind, nor can by any means be brought to eat it oftner than five times a Year ; nor wou'd they then, but in compliance with the humour of the common People, who, as Superstitious in a high degree, might be perswaded to imagine it a Sin to feed on Flesh, shou'd they observe their Priests refuse to do it.

Their fre-
quent Fasting.

T H E Y place the greatest Merit in the World, in duly keeping *Lent*, which they observe with wonderful Devotion and Austerity ; and indeed, the vulgar Sort, as knowing little else of their Religion, take such care to be beforehand in this Point, that I have frequently observ'd them fast Day after Day without complaining ; and it may be said, within the bounds of Truth, that they fast three Days out of every seven.

They Fast on
Christmas Day.

A M O N G the many other Days, whereon the Stamp of Custom has injoyn'd their Fasting, 'tis observable they always do it upon *Christmas-Day* with double Strictness ; what their reason is they cou'd not tell me ; use has made it now a *Law*, and they esteem it as their Duty to obey and keep it.

Their me-
thods of As-
sembling to
Devotion.

A S for Churches, they have very few, and those they have, are so decay'd by Time, or Accident, that they are hardly fit to hold an Audience ; wherefore they assemble to their publick Prayers, and other Ceremonies, in low, private Chambers, where they may be free from Noise, and undisturb'd in the calm Exercise of their Religion. They are seldom fond of Painting, but are so entirely of the *Greeks* Opinion, as to *Sculptures*, that they cannot bear to see 'em in their Houses.

IT is observable, that tho' the *Turks* in many things give greater Tole-
ration to the *Armenians* than their other Subjects, yet they use the same in-
human art to ruin their Religion, never giving them Permission to re-build
a Church, when once decay'd; unless they are brib'd to it at so high a
Rate, that 'tis a very rare attempt to ask a Licence for that purpose from
the *Turkish Officers*, who always learn one Art, that is, to make the *most*,
if not the best of their Preferments.

The *Turkish*
Policy to de-
stroy their
Churches.

THEIR postures, when at Prayers, is like the *Turks*, cross-legg'd; Those past, they elevate their Bodies to a straiter Pitch, and with the greatest
Silence listen to their Priest, who reads from the *Chaldean Tongue* such
Chapters, as he thinks convenient, still expounding, as he goes along, the
Mystery of what he reads.

Their Po-
stures of
Prayer.

THIS Service over, they again repeat their Prayers, in the same Po-
sture as before, the Priest excepted, who then always turns his Face di-
rectly to the *Altar*, and with lifted Hands and Eyes invokes a Blessing on
his zealous *Auditory*: Prayers once over, every Man, as he goes round the
Room in order to depart, kneels down before the Priest, or Bishop, if there
is one present, and while he kisses his left Hand, is strok'd upon the Head,
and Bless'd devoutly by the other.

Their Forms
of Publick
Devotion.

IT is at these *Assemblies*, that the Priest or Bishop nominates the Feasts
or Fasts, which are to be observ'd the Week ensuing, after which no plea
of Business, or extraordinary Occasions can prevail to get a Dispensation, or
acquit them from the Duty; and in order to prevent all expectation of suc-
ceeding in Petitions of that nature, they have form'd a Sentence, which by
common use is grown a Proverb, and is generally painted in the Letters of
their Language, on the Walls or Cielings of their Places of Devotion, and
the Houses, where they dwell: The Words are these, *As the Almighty God*
is infinitely greater than the World and all therein, by so much ought our earthly
Business to give way to his great Worship.

A compari-
son of a
man's Action

An Armenian
Proverb.

I told my Reader in the beginning of the Chapter, that the People of
this Nation are extreamly Poor, and yet entirely Honest; an extraordina-
ry Character, yet what they very well deserve, as what I am about to tell
you is a fair Example.

THERE was at the abovenam'd City of *Tyberis*, a young Man not
thirty Years of Age, the only Son of an *Armenian* Merchant, who was yet
so poor, as hardly to be capable of living in a tolerable Credit: This young
Man was much in Love with the fair Daughter of a Countryman of his,
who gratefully return'd his Passion with an equal value; But both these
Families were Poor and Honest, therefore cou'd not see the smallest possi-
bility of doing well, shou'd they by Marriage suffer the fond Couple
to encrease a Charge, they found it very difficult, to bear without ad-
dition.

A Story of a
young Arme-
nian, and his
Honesty.

The Speech
of a young
Armenian.

THE hardship of their Fortune, and sincerity of their Affection half
distracted them, when they reflected, that the Barrier, which prevented
their so much desir'd Bliss, was never likely to be taken off, and found that
every Day, as Love encreas'd, their Poverty grew greater.

A bad Condi-
tion.

THE Poor young Man, industriously inclin'd, had try'd all ways of
bettering his Circumstances, but had much ado by all his Labour to sup-
port a Livelyhood, and was become so melancholy by the misery of his
Condition, oppress'd at once by Love and Indigence, that he cou'd find no
Comfort, but in the Conversation of his *Mistress*, and that a sort of anxious

An anxious
Pleasure.

Joy, because, as often as it represented to his Thoughts the *Blessings*, he shou'd gain by her *Possession*, it recoil'd upon his Memory, that 'twas almost impossible to obtain so great a happiness.

H E often walk'd disconsolately out of Town, and wandred up and down, unmindful of his Steps, indulging *Solitude* as a lov'd means of Contemplation ; one Evening very late the Moon shone bright, and led him on in a smooth *Walk*, that ran along the great high Road, till he was met by a grave Man in habit of a *Pilgrim*, who saluted him and beg'd he wou'd support him to the Town, or he shou'd faint before he reach'd it ; the young *Armenian* looking earnestly upon his Face, perceiv'd his Colour gone, and all the Marks of sudden Illness plain to be discover'd.

H E ask'd the *Pilgrim*, whither he was bound, who told him, to *Constantinople*, and again demanding, if he had any *Friends* within the City of *Tyberis*, was inform'd, that he was quite a Stranger, and design'd to take his Lodging in some publick *Han*, or open place of Entertainment, such as is elsewhere describ'd, for *Inns* and *Houses* of Accommodation, are not met with in the Eastern Countrys.

A compassio-
nate Action.

T H E good *Armenian* presently consider'd, that the Usage he wou'd meet with in a publick *Han*, cou'd no ways be agreeable to his weak Condition, and invited him to lie a Night or two at his Father's House, by giving him a frank assurance of a hearty Welcome ; this kind offer was immediately embrac'd with many thanks by the Sick *Pilgrim*, so he return'd again, and led his *Guest* back with him, using him with great Civility, and Entertaining him in every kind, as well as the Condition of the one requir'd, or the others *Purse* cou'd possibly afford him.

An Artifice,
to prevent
Discovery.

F I V E Days the *Pilgrim* kept his Bed, and in that time wou'd often talk with the *Armenian* and his Father, still concealing who he was, and taking, every now and then, an occasion to complain of his *Misfortunes* and his *Poverty*, till on the fifth Day in the Evening he desir'd the Company of the Young Man alone, who came accordingly, and as he us'd to do, began to comfort the Sick Man with hopes of quick Recovery.

A T last the *Pilgrim*, interrupting his Discourse, began to weep, and taking him by the Hand, inform'd him that he found himself so weak, that he had now no longer hopes of Life, but begg'd him, as he wish'd for Happiness hereafter, to comply with the Request he was about to make him.

The Speech
of a dying
Pilgrim.

I am, says he, a Merchant, who have traded many Years in *Jewels*, which by travelling on foot, and in the Habit of a *Pilgrim*, I have always carry'd safe, when others have been robb'd of all they had ; Almighty God has pleas'd to blefs me with considerable Substance, most of which is now about me, in rich *Diamonds*, neatly fastned in some corners of my Cloaths ; I have no Wife or Child, but one poor Mother at *Constantinople*, long maintain'd by my good Fortune ; her I make my Heiress, she knows best what poor Relations at her Death to leave it to : Now I design to write a Letter, and for fear she loses all, if sent her by the Caravan, for God Almighty's Sake, do you in Person take the Charge of what I give you ; see her, and inform her how I dy'd, and where you bury me : The Charges you have been so generously at, and what my private Funeral may cost you, this small *Purse* contains a Sum of Gold sufficient to repay you ; but to bear the Charges of your Journey to my Mother, and in some degree reward your Goodness, I will give you two good *Diamonds* for your self, and then deliver all the rest to your safe Custody.

H E

H E ended there, and from a Pocket in the bosom of his Vest, that then lay by him, took a Purse in which were Eighteen Gold Chequins of Turkey, value each ten Shillings, and deliver'd it to the Armenian, who was more surpriz'd to see him rip the corners of his Gloaths, and take out two and twenty noble Diamonds, which had been the Business of the Journey he fell short in, Two according to his promise he presented him withal, each worth about an hundred English Pounds, the other Twenty, most of equal value, he committed to his Charge; took Pen and Ink, and writ a Line or two, directed to his Mother, and the next Day died, as he before imagin'd.

A great Surprize.

H E R E was a Temptation, few, I fear, in the Armenian's Circumstances, wou'd so nobly have resisted; he conceal'd the Jewels, least his Father or his Mistress shou'd have tempted him to keep them; own'd the Money, buried the dead Pilgrim, who, I shou'd have told you, was himself an Armenian; writ a Letter, and enclos'd one Diamond in it, to assist his Father, and withal inform'd him of the whole Concern, he left this Letter on his Chamber Table, sold the second Jewel for his own Expences, and departed early one Morning, with the Pilgrims Weeds, belonging to the late deceas'd, first having sow'd all up, as they had been, before the Owner had untirp'd 'em for his Satisfaction.

A wonderful Example of Honesty.

I N short, he brought the Jewels safe to Constantinople, gave 'em with the Letter to the Woman they were sent to, wou'd not take the least Reward, confessing he was paid beforehand, and prepar'd for his Return to Persia, after a short Stay of thirteen Days with the Mother of his deceas'd Countryman.

B U T Vertue seldom fails Reward, the Story was immediately spread round the City, and among the rest, a Persian Envoy, then about returning to his Country, hearing the report, resolv'd to see such Worth encourag'd; sent for the young Man, inform'd himself of his Condition, took him back to Persia in his Train, and there presented him before the King, as an Example of surprizing Honesty, and an Object highly worthy of his Royal Favour.

A generous Action, of a Persian Envoy.

T H E King commanded a great Sum of Money to be given him, and learning that he was brought up a Merchant, order'd him to be the Man, with whom the Court shou'd for the future deal, for all their Necessaries in his way of Traffick; and accordingly, he soon grew rich by that Advantage and the many, which attended the great Character it gave him; so that he not only Married his old Mistress, but in a few Years rais'd his Family, to be the most considerable of all his Country; a happiness he very well deserv'd, for such a rare Example of an inborn Honesty, and generosity of Nature, commonly inherent to the People of that Nation.

A Reward of Vertue.

CHAP.

CHAPTER XXIV.

Of the Copties.

The Original
of the Copties.

TWAS in the *Infancy of Christian Doctrine*, that the old Inhabitants of many parts of *Egypt*, chiefly such, as border'd upon *Æthiopia*, were Converted to the Faith of *Christ*, by the successful Preaching of the Noble *Eunuch*, who had been inspir'd by *Philip* with the purest Notions of *Religion* and *Morality*: Those early Converts, who embrac'd the *Gospel* there, transmitted it industriously to the Practice of *Posterity*, and Multitudes of the *Egyptians* constantly profess'd the Doctrine of *Christianity*, thro' all the *Ages* of inhuman *Persecution*; and the *Modern Offspring* of those Ancient People are the *Sect* nam'd *Copties*, whom this Chapter treats of.

The Causes of
their Ignorance.

BUT, as *humane Nature* is alone too weak a Prop for Faith, and the mysterious Knowledge of *Religion*, so, the want of *Spiritual Directors* thro the *Labyrinth* of *Darkness*, which attended the disorders of successive *Persecutions*, has involv'd them in a *Gulph* of zealous *Ignorance*, and taught 'em an *unnatural* and *incoherent* mixture of the *Superstitious Practices* of *Pagan Ceremonies*, with the heavenly *Rites* of their profess'd *Christianity*.

Circumcision
us'd among
them, and
why.

'TIS this Misfortune has confounded their religious Observation of the *Sacrament of Baptism*, with the *Heathenish Custom* of an early *Circumcision*, which they still observe, but rather out of Veneration to the Practice of their *Ancestors*, than any Notion of its *Efficacy* in religious Matters: That it was an *ancient Custom*, we are undeniably convinc'd from the Assertion of so old a *Pen* as that of *Herodotus*, who declares it to have been observ'd among that People, long before the *Age* he liv'd in, they *Circumcise* their *Children* at *eight Days* old, but *Baptise* them not till on the *fortieth*.

Tainted with
the *Jacobin*
Heresy.

THEY were originally tainted with the *Jacobin Heresy*, and rigidly maintain'd the Doctrine of *one sole Nature* in our *Saviour*, long before *Jacobus* preach'd up that Opinion in the *Eastern Parts* of *Syria*; they are so very cautious, least by chance they shou'd expose his *Person* to the Proof of a *Division*, that, tho' they own him *God* and *Man*, and *perfect* in both *Essences*, they will not venture to distinguish one from t'other.

How agreeing with,
or dissenting from the
Church of
Rome.

THEY administer the *Sacrament* in both kinds, especially to *Infants* just *Baptiz'd*: They stigmatize the *Church* of *Rome* with *Heresy*, yet by the too prevailing vigilance of *Missionaries* sent from many *Parts* of *Italy*, great numbers of them frequently embrace the *Romish Doctrine*; they value not the Resolutions of those *General Councils*, held since that of *Ephesus*, and with an universal detestation of the Notions of a *Purgatory*, *Praying for the Souls* of the *Deceas'd*, and *Extreme Unction*, dissent from those three favorite *Points* of *Roman Doctrine*.

An ancient
City.

THEY have a *Patriarch* over them, who takes his Title from the Town of *Alexandria*, but commonly resides at *Grand Cairo*, or sometimes at a large City call'd *Saieta*, six days Journey higher, on the *River Nilus*; all Inhabited by unmix'd numbers of the *Copties*; here 'tis said, our *Savi-*

our and the *Virgin Mary* liv'd, when flying from the Rage of *Herod*, they sojourn'd in the Land of *Egypt*, till the Death of that oppressive Tyrant. Here likewise may be seen the Ruins of a noble Structure, stately in the very *Dust* it lies in, which the *Copties* tell us, was, in former times, a *Chapel* built by the religious *Helena*, Mother to *Constantine the Great*, and Consecrated to the *Virgin*, in commemoration of her Residence in that ancient City.

THEY are almost as strict observers of *Lent*, as the *Armenians*; never eating *Flesh* therein, but in the Night, unless on *Saturdays*, and *Sundays*; but upon those Days they hold it as a Sin to Fast. The Copties keep Lent strictly.

PECULIARLY Devout, and painfully Religious is their rigid form of Worship, for on *Saturday at Midnight* they are summon'd to their Churches, where they neither sit, stand, kneel, or use the common Postures of a Man, but till the *Sunday Noon*, support themselves, by leaning on a kind of *Crutches*. A painful form of Worship.

THE Priest officiating is cover'd with a *Veil* of fine white Linen, and assisted by three little Boys, attir'd not much unlike himself, on whom, as on great numbers of young Children, they conferr the minor Orders of their Priesthood; assuming their Authority for such a Practice, from a weak Interpretation of that part of the Gospel, where our Saviour uses the Expression, *Suffer little Children to come unto me, and prevent them not, for of such is the Kingdom of Heaven*. Boys admitted into Orders.

THEY frequently exalt their Voices, and accompany the Priest in strange and unintelligible Noises, using some the ancient genuine Egyptian Language, now almost forgotten, some the Moorish Dialect, and some the Turkish; oftentimes the Priest, not much unlike the Romish elevation of the Host, lifts up, above his Head, a Cloth of Crimson Colour, under which is plac'd the Consecrated Sacrament. Their publick Prayers.

THEY Sing the *Psalms* of *David* through at every Meeting, sometimes a Chapter of the *Old*, but oftner of the *New*, and more respected Testament, as Pen'd by *Nicomedes*; they pay no Reverence to the Pictures of our Saviour, and the *Virgin Mary*, nor permit them to be plac'd about the Altar, tho' they commonly are met with in the other Corners of their Churches. Other Customs in use among them.

AT the Entrance of their Churches, which can seldom boast Magnificence, or Ornament, you see on either side, square Chests, pil'd one above another, and in these they keep the Ashes, Bones, or other Reliques of those, who having been deluded by the strong Insinuations of the Turks to turn Mahometans, have afterwards repented their Apostacy, and openly professing a Return to the Religion they before abandon'd, have been put to Death upon it, and defended their unshock'd, and persecuted Recantation by the painful Tryal of a glorious Martyrdom. Reliques of Martyrs.

THE Women, like the Turks, are separated, in their Churches, from the Conversation of the Men, and plac'd in Galleries all lettic'd over, to prevent Inspection: They kiss their Hands at coming in, and lay the Right upon the Left, proceeding with a Gravity becoming their Devotion. Men and Women kept apart.

THEIR Habits differ from the common Greeks in nothing but a kind of Skull-Cap, of a close and humble Shape, which all the Copties wear upon their Head: They live in great Subjection to the Turks, pay double Taxes, and are hourly liable to the oppressive Violences of unbounded Tyranny, and swift Injustice. Their Habits and Subjection.

THEIR

Sciences decay'd among them.

THEIR Ignorance is great, and universal, and their *Morals* consequently weak, and poorly guarded: *Sciences* are almost lost, at least decay'd extremely in the *Practice* of their *Students*.

Great Lovers of Magick.

HOWEVER, whether it proceeds from *real Inclination*, or a Notion that the Character of *Conjurer*, wou'd better suit them, than another People, by the Stories, which the *Scriptures*, and *Tradition* tell the World, of the prodigious Operation of those fam'd *Magicians*, among their Ancestors, who strove so wonderfully to excel the Power of God in *Moses*; I say, I know not, which of these excites their *Study*, but 'tis very certain that they all incline to practice *Magick*, or at least such *juggling Arts*, as with the *Vulgar* may intitle them to that denomination.

Admirable Jugglers.

THEY confidently boast a Power, by the assistance of *Familiar Spirits*, to inform Inquirers any thing they ask, particularly in Affairs of *Love*, and 'tis indeed a very pleasant Entertainment, to behold how some of the *Politest* of these *Jugglers* will impose on simple Crowds of *Listners* by the outward Artifices of a *learn'd Appearance*, while by subtle means they learn the Business of the *Querist* from himself, or *Company*, and then amaze him with a Declaration of no more, than what he just before has told him.

'TIS pleasant to behold 'em; *burning Leaves*, *describing Circles*, *melting Wax*, and using all the *outward Gestures*, which we read of in the Works of *ancient Poets*, to have been observ'd by *Sorcerers*, or others in their *Magic Incantations*, such as that of *Simætha* in the *second Eidyl* of *Theocritus*.

Theoc. Eidyl. 2d.

Ἰὺγξ ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἀνδρα.

Δέλφεις ἔμ' ἀνίσσιν. ἐγὼ δ' ἐπὶ Δέλφιδι δάφναν
ἄισθω. χ' ὡς αὐτὰ λαχέει μέγα καπνεύσασα,
κῆξαπίνης ἄφθνη, κεδέ σποδὸν εἶδομες αὐτῆς,
οὕτω τοι καὶ Δέλφεις ἐνὶ φλογὶ σάρε' ἀμαθύνοι.

Ἰὺγξ ἔλκε τὸ τῆνον ἐμ' δεσ.

Ὡς τῶτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάκω,
Ὡς τάκοιθ' ὕπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δέλφεις,
χ' ὡς δινεῖθ' ὅδε ῥόμβος ὁ χάλκεος ἐξ Ἀφροδίτας
Ὡς κείνος δινοῖτο ποθ' ἀμετέρησι θύεσσι.

Ἰὺγξ ἔλκε τὸ τῆνον ἐμ' δεσ.

Go *Iynx*, on the wings of *Passion* move;
And to my Presence drag my *tardy Love*.

Delphis torments me, but I'll take my turn,
And for my *Delphi's* sake this *Laurel* burn;
And as the *Laurel crackles* in the Fire,
Destroy'd by *Flames*, which burn it, and expire;
Till not the very *Asbes* shall appear,
So let strong *Flames* consume my *Perjur'd Dear*.

Go *Iynx*, on the Wings of *Passion* move,
And to my Presence drag my *tardy Love*.

As I now melt this *Wax*, help'd from above,
Just so let *Myndian Delphis* melt with *Love*,

And

And as I whirl my brazen Wand around,
Let him before my Gate in Circles trace the Ground.

Go, Lynx, on the Wings of Passion move,
And to my Presence drag my tardy Love.

BUT certainly it cannot well be look'd upon a Wonder, that Morality No wonder
thou'd boast no fix'd Impression on the Minds of Men, inur'd to Artifice and that their Mo-
Treacherous Practices by the perpetual Dangers they have been expos'd to, rals are not
by the Wars and Persecutions, Changes and Subversions, which have constant- excellent.
ly attended their unhappy Country, thro' a Course of Revolutions for so ma-
ny Ages, when we find that even our selves, divided as we are from all the
World, protected from the Miseries of War and Rapine, and indulg'd by
Heaven in all the Blessings of Productive Nature, have no great Cause to think
our Morals, generally speaking, better than our Neighbours.

AMONG the many Orders of Religion, now profess'd by these Cop- A strange and
ties, there is one very odd, and new Opinion prevalent among them; a certain lab'ring Sect,
Sect, who, Contemplating seriously, and with incessant Application, on among the
the numerous Frailties of Humanity, engage themselves by Oath in the most Copties.
solemn manner, every Year they live to take upon them some new Mystery,
or way of Living: till they find (if possible) some State of Life, entirely hap-
py: These by turns, are Soldiers, Merchants, Husbandmen, and every thing
their Substance can create them; and the Good they do by this uncommon
Practice of profess'd Variety, appears conspicuously in the repeated Declarati-
ons, which they daily make in Publick Places, telling those, who gather
round them, that Experience has convinc'd them True Felicity attends not
such and such a Life, for such and such occurring Reasons, weighing all the
Good with all the Bad of every Man's Condition, and discovering how
much the weighty Evils overpoize the Balance.

THUS are the Lives of these unwearied Wretches spent in searches of Their never
Content, a Fairy Blessing, talk'd of like the Phoenix, but unknown like that, ending La-
and never to be gain'd on this side Heaven; yet they toil incessantly, and bours.
drudge away their Moments, in a kind of Interrogatory Contemplation, like
the learn'd Ausonius, who thus expresses the convincing Proofs of Mortal Im-
perfection.

Quod vitæ sectabor iter? Si plena tumultu
Sunt fora, si curis domus anxia, si peregrinos
Cura domûs sequitur, Mercantem si nova semper
Damna manent, cessare vetat si turpis Egestas;
Si vexat labor Agricola, mare naufragus horror
Infamat, pœneque graves in cœlibe vitâ,
Et gravior cautus Custodia vana maritis;
Sanguineum si martis opus, si turpia lucra
Fœnoris, & velox inopes usura trucidat?
Afflictat Fortuna viros, per Bella, per Equor,
Iras, insidiasque, catenatosque labores,
Mutandos semper Gravioribus.

Auson. Eidyl.
15th.

What Course of Life shall my Wild Wishes share?
If Publick Posts are full of Noise and Care;
If anxious Tortures break our Rest at home,
And equal Troubles follow those, who roam;
If still new Losses damn the Merchant's Pain,
Or Poverty excites his toil for Gain;

If constant Labour *macerates* the Swain,
 And dreadful Shipwrecks fright us from the Main;
 If weighty Sorrows press a Single Life,
 And the vain Cautions of an hourly Strife,
 Teach not the Husband to secure his Wife;
 If War is bloody, if Extortion base,
 And griping Usury destroys the Poor Man's Race;
 Fortune, by many means, afflicts Mankind,
 By War, by angry Seas and Winds combin'd;
 By Storms of Passion, and destructive Snakes,
 Un-numb'ed Labours, and entangled Cares;
 And, tho' we think our Present State a Curse,
 We seldom change it, but we make it worse.

The humour
 of the *Copties*.

THE Generality of these *Copties* are curiously inclin'd to hear the Customs of remote Dominions, and are overjoy'd to get a Gentleman of Learning, who is travelling thro' their Country, into their Acquaintance; They receive and entertain him with a deep respect, and waiting patiently, till he has ask'd as many Questions as he pleases of their way of Living, put great numbers of inquisitive Demands on him, and listen with a close and wonderful Delight, to hear the Stories, which a Stranger tells them, either of his own or other Countries.

An Arbitrary
 Practice of
 the *Arabs*.

NOR is it any ways improbable, that this shou'd be the reason, which induces such vast numbers to profess the Business of a Guide, attending Travellers from Place to Place, as often as the Arabs will permit them; but these last are Lords of them and their Pretensions, and are well acquainted with the Profits thence arising, wherefore they will rarely give the *Copties* liberty to serve as Guides to Christian Travellers, but undertake the Task themselves, and thence extort considerable Sums of Money, in proportion to their Carriage, Avarice, or Honesty.

CHAP. XXV.

Of the Zinganees, or the Race of the Gypfies.

NOW, Reader, have I brought you to a sort of People, who for every kind of Villany, and unexampled Practices of Guilt in its most elevated Insolence, may justly boast themselves without a Rival; Impunity encourages them all to Sin, and independent Arrogance protects them in it; They are shun'd by all degrees of Men, and all Men equally by them detested: They are Nature's Outcast, and the black Infesters of Humanity and common Goodness, and of all the World may best lay claim to the Profession of a Maxim, which the Roman Satyrists expresses thus,

Aude

*Aude aliquid brevibus Gyaris, & Carcere dignum,
Si vis esse aliquis; probitas laudatur & alget.*

Fuv. Sat. 1.

Wou'd you be Great, and dreaded by Mankind,
Dare to do Mischief never yet design'd,
Contrive some Ill, that may the Rope deserve,
Then shall you thrive; if Good, be prais'd and Starve.

YOU shall rarely apprehend a Zingane, or execute him for a Crime, but he will readily confess vast numbers more than e'er he was detected in; their only aim is Wickedness, and that they grow inimitable Proficients in; They seldom differ one from t'other, or if some have accidentally been more successful than the rest in bringing Mischiefs to perfection, 'tis because their Opportunities have been more favourable, and proceeds not from a weaker Inclination to the Practice of Iniquity: Their Guilt is thus the same, and therefore, I may well excuse the universal Wishes of the honest Inhabitants of the Eastern Countries, who profess an open and deserv'd Abhorrence of the Wretches and their Customs, desiring nothing more than that their very Race might wholly be extirpated.

*Nam scelus intra se tacitum, qui cogitat ullum,
Facti crimen habet, cedo, si conata peregit.*

Fuv. Sat. 13.

For he, who has his Will to Evil brought,
And secretly dares form a Wicked Thought,
Commits the Crime, that his Consent has won,
Or Sins as much, as if 'twere really done.

BUT, e'er I paint the Morals, and inhuman Nature of these People, 'twill be proper to inform my Reader, who they are, and having trac'd 'em to their black Original, I will proceed to the Relation of their Present State, and lay 'em open in the scatt'rd Baseness of their Modern Circumstances.

T WAS in the Reign of Sultan Selym, the successful Turkish Emperour, who overthrew the Government of the Circassian Mamalukes, and added Egypt to his own Dominions, that the few remaining Soldiers of that Name, who had escap'd the Slaughter, and retir'd in little Numbers to the Borders of the Desert, were encourag'd by a certain daring Slave, nam'd Zinganeus, to assemble in one Body, and make use of those offensive Arms their hasty Flight had left them, to their best advantage; they consented to the motion, and upon examination found themselves a formidable Body, able to defend their Ground by reason of the difficulty of access, against the Power of all Invaders.

The History, and Original of the Zinganees.

THUS they liv'd some time, made Nightly Inrodes to the fertile Pastures on the Banks of Nilus, plunder'd Towns, destroy'd Inhabitants, drove off their Cattle, and committed all Outrages, void of fear, and free from Punishment, not only keeping so secure a Guard, that they defended their Possessions, but admitting daily Numbers of their old Companions, who deserted to their Party in considerable Bodies, as often as they found convenient Opportunities.

A Salvage kind of Life.

THE Turks, who dreaded what might be the Consequences of this threatening growth of Power, sent Great Commanders with some regular Forces to reduce them to Obedience; who fell short in their Designs, and were sent back half ruin'd, to assure their Officers, they were to cope with greater Strength than they imagin'd.

A Vain and Groundless hope.

The Want of driving Lives of the Bandits.

Articles of
Accommoda-
tion.

IN short, the *Turks* perceiv'd so great a Difficulty in the Method they must take to bring 'em to Subjection, that they rather chose to offer Terms of Friendship, and Accommodation, which the *Mamelukes* as readily accepted of, as growing weary of the *Dangerous Alarums* they were Hourly Subject to, so that a Peace was soon concluded, and the Articles thereof Obliging the *Circassians* to lay down their Arms, permitted them to exercise what other way of Living, their desires wou'd lead 'em to make choice of.

They are Ba-
nish'd Egypt.

BUT Civil Discipline agreeing rarely with the Military Genius of licentious Multitudes, they grew unruly, and became so prejudicial to the common Interest, that the offended *Turks* at last grew weary of forgiving, and Enacted a degree, that every *ZINGANEE*, for they were so distinguish'd, from the Name of their Ringleader, shou'd in Fourteen Days depart the Kingdom: This was so severely put in Execution, that in less than two Months space, not one remain'd, who Publickly durst own himself of that Denomination, for it was made Lawfull for what Man soever met them, when their Date expired, to Take, Kill, Enslave, or Use them as he thought convenient.

NO Man from that time forward e'er knew certainly, what became of *Zinganeus* their Commander, tho 'tis commonly believ'd he staid in Egypt, where at present his Posterity and that of his Companions, openly dare own themselves. A certain Prophecy is spread about, relating to some future hopes, Predominant on the Opinion of the *Zinganees*, tho few among the *Turks*, regard or Value it. The Prophecy as 'tis Express'd in the Egyptian Language, varies nothing from the following purpose.

A Gypse Pro-
phesy.

Years over Years shall Roll;

Ages o'er Ages Slide,

Before the Worlds Controul,

Shall check the Crescents Pride.

Banish'd from Place to Place,

Wide as the Oceans Roar,

The Mighty Gypse Race,

Shall Visit ev'ry Shore.

But when the Hundredth Year,

Shall three times Doubled be,

Then shall an End Appear,

To all their Slavery.

Then shall the Warlike Pow'rs,

From distant Climes return,

Egypt again be Ours,

And Turkish Tarrets Burn.

A Vain and
Groundless
hope.

THIS Prophecy has won so far upon the Miserable Remnant of the *Zinganees* in Egypt, that they all expect as certainly to see the Restoration of their Empire in the Downfall of the *Turks*, as the most Rigid Jews believe and wait for the return of their *Messias*: But how wide from Probability their notion lies, let any Man decide, who will reflect on the Prodigious difference between the *Turks* and Them, in Number and Authority.

The Wan-
dring Lives of
the Banish'd
Gypsies.

THOSE *Zinganees*, who had not Courage to continue in their Country in contempt of the decree, exhibited against them, spread themselves in Banishment thro' every corner of the World, and finding it a necessary

prudence to consider on some means of *Livelihood* they took upon them the Denomination of *Foretellers* of the Accidents attending every Persons Life, Pretending to a natural Gift of *Prophecy*, and finding it an easy matter to Impose upon the World by such Pretentions, the (rather, because many *Families* among them, had by *Art* or *Nature*, really reach'd a Wonderful Ability in such like *Practices*) they Flourish'd for a while, and grew considerably Rich in many Countries.

A M O N G the rest, great Numbers Flock'd to *England*, Travell'd up and down from Place to Place, with Children at their Backs, beg'd leave to lie in *Barns*, told *Fortunes* for their Livelihood, and when they could not fairly get *Provisions*, Stole 'em with an admirable Cunning; till the many Mischiefs which attended the Permission of these *Strolling Hypocrites*, occasion'd several *Acts* to pass, in order to extirpate their Fraternity.

Their First Arrival in England.

T H E Laws which were from time to time Enacted to that end, had such effect, that they were soon Transported hence in such surprizing Numbers, that the few mean Wretches, now pretending to the Character of *Gypsies*, are not really so, but such, whose Miserable Circumstances have reduc'd 'em to a sordid *Imitation* of the Vices and Pretences of those Banish'd Persons, to whom Originally, our *Forefathers* gave the Name of *Gyptians* or *Egyptians* to denote the Country they belong'd to, but the word has been corrupted by the course of Time to the Present Vulgar Pronunciation, *GYPSES*.

The Original of the Word Gypsie.

B U T tho' the Prudence of our *cautious Ancestors*, found means to rid this Nation of such Troublesome Inhabitants, few other Countries took that care to free themselves from their Encumb'ring Multiplication, every part of *Turkey* is (especially) so Pester'd with 'em, that you seldom Travel Four and Twenty Hours without Encountering them.

Turkey very full of Gypsies.

T H E Y are Divided into *Tribes*, Acknowledge no dependance on, or Duty to the Power of any *Government* whatever; they have no *Laws* among themselves, but mingle *Lustfully* together in the most *Incestuous* manner, never *Marrying*, but using all in common, *Women*, *Goods*, and all they Boast of.

Their Way of Living.

T H E Y Wander up and down, with *Asses*, Loaden with their *Tents*, and other dirty *Necessaries*, always Pitching their Black Camp as near some *Town of Note* as possible, and Working commonly as *Smiths*, particularly famous for the making *Hatchets* of an *Edge* so excellently temper'd, that no *Nail* can turn it; they are Hir'd sometimes for every kind of *Drudgery*, but frequently refuse to Work, and never tarry longer in a Place, than till they have obtain'd as much, as *Stealing* or their *Labour* can induce 'em to the hopes of.

Excellent Smiths.

T H U S in time, they Visit every Part of every Country, hated by Mankind and Preying on the Losses of their *Fellow Creatures*, void of Principle and consequently of *Humanity*: If any of them Die, they make a *Hole* within his *Tent*, and Bury him about a Foot below the Surface, never using *Coffin*, *Shroud* or *Decent Ceremony*; Scoffing Publickly at every *Law* and all *Religions*; openly declaring, they believe no *GOD*, but impiously use no other Argument, than that of Insolent and Ignorant *Obstinacy*, telling *Christians*, who rebuke their Wickedness, that they have Daily reason to distrust the Notions of a *Godhead*, since if there were a *Power* so *Mighty* and *Omniscient* as *God* is represented, he wou'd never hear himself *Blasphem'd*, and *Ridicul'd* at such a Rate, as he is Hourly by their common Practice, without some speedy Judgment on their Guilt. This Simple Notion made me think upon an Ancient *Precedent*, deliver'd to Posterity by *Martial* in his Book of *Epigrams*.

Their Atheistical Principles.

Nullos

Mart. Epig.

*Nullos esse Deos, inane Cælum
Affirmat Selius, probatque, quod se
Factum, dum negat hoc, videt Beatum.*

*Selius affirms, there is no God in Heav'n,
And the sole Cause, for that Opinion giv'n,
Is, that while thus he dares a God deny,
He Prospers daily, and no Plague draws nigh.*

Their Cu-
stoms, and
Humour.

THEY commonly go naked, or at least, the major Part affect not Dressing. Nature stains them of a tawny Hue, and the unresisted Influence of a continual Sun encreases their Deformity; they never wash their Hands or Faces, but permit their Hair and Nails to grow to most amazing lengths; They will not suffer Travellers to pass without accosting them, extracting Money by repeated Declarations of the Good or Evil Fortune, which is likely to attend them: But what most amaz'd me, is, that they assume the Impudence of giving good Advice, exhorting them to Piety, and all the Graces of Humanity, concluding commonly their Hypocritic Lectures with these Words, Be Dutiful to God, your Parents and your Prince, and let the Blessings of them all be shovr'd upon you.

WHEN I perceiv'd that such as these cou'd give Advice, who are the open Enemies of common Goodness, I reflected with a wonderful surprize upon the Truth of an old Maxim, I remember to have read in some Greek Author.

A Grecian
Maxim.

Ἀπαντες ἐσμὲν εἰς τὸ νουθετεῖν σοφοί,

Ἄλλοι δ' ἀμαρτανόοντες ἐ γινώσκοντες.

How readily do all our Natures tend
To give Advice with Prudence to a Friend!
But if we Err our selves, we know it not;
At least our Self-affection cloaks the Blot.

A Story of
the Impu-
dence of a cer-
tain Zingane.

THE Native Insolence of these licentious Wretches may be guess'd at by a Story I will tell you. At a little Country Town in Turkey, where great Numbers of the Zinganees had pitch'd their Tents, a Friend of mine, who kept a Summer House, retir'd to pass a Month or two; and having been inform'd how Skillful they were fam'd to be in making Hatchets of an admirable temper, had the Curiosity to purchase one, at the dear rate of three and twenty Shillings in the Money of that Country.

HE try'd his Hatchet, which was neatly made, and had a fine turn'd Helve, and Leather Case to keep the Head from wet, and found it so exceeding Good, that he commended it extreamly to the Man, who made it, and profess'd he wou'd not lose it for its double Value.

A Cheating
Temper.

NOTHING cou'd have been more welcom News, or fairer Invitation to the Zingane than this, he presently resolv'd to find some opportunity of stealing back the Hatchet, that he might oblige the Gentleman to buy another, or reward him well for the pretence of having found the old one.

IN short, he watch'd a day or two, and having made his observation of the Place 'twas laid in, soon found means to get it, and was met one Morning by the Owner, as he hasten'd from the Chamber with the mark of Theft about him; The Gentleman, surpriz'd to see a Zingane in his Apartment, took him by the Arm as he was passing by, and ask'd him somewhat roughly

roughly, what his Business was, and whither he was carrying his Hatchet; The Gypsy, an experienc'd Artist, answer'd nothing, but with elevated Eyes, and shaking Head, endeavour'd silently to get away; but when the Gentleman increas'd his anger, and began to call his Servants to secure him, with a bold, undaunted Look, and Tongue as nimble as his Fingers, he began to talk away his Guilt, in Speeches to the following purpose.

A wonderful Assurance. A virtuous and pleasant Chest.

F O O L that you are, but Christians will be blind, and who can help it? Now I know you think that I came hither with design to steal your Hatchet; O poor Frailty of your common Understanding! I have Skill, honest Infidel, and by that Skill knew certainly, that if this Hatchet was not taken from you, this Morning at Eleven a Clock, and just three Minutes after, you wou'd have been inclin'd to try its Metal on yon Log of Wood, and so had surely cut your Right Leg half a funder. I have Skill, and valued you, and so prevented it by seizing on the evil Instrument. See here, I will not be dismay'd, I prize your Good above your Friendship, and will, notwithstanding this, prevent your Danger.

The Speech of a Gypsy.

H E had no sooner spoke these Words, but off he ran, as fast as he was able, nor was overtaken, tho' the Servants follow'd him, till he had reach'd a Well of an unfathomable Depth, and there he stopp'd, but first threw in the Hatchet, which he knew cou'd never be recover'd from so deep a Bottom.

T H E Gentleman, who guess'd the Zingane's Design, cou'd scarce refrain from laughing at the Air with which he carry'd off his Impudence; 'twas dangerous to beat him, tho' he wish'd he cou'd have ventur'd it; in short, the Gypsy won his point, and still maintaining that his value for the Person of the Gentleman had made him throw away the former Hatchet, got the making of another like it.

The Success of a Cheat.

I should have told you, that they always chuse some even spot of Ground to pitch their Tents, where the Men and Women Sing and Dance, in awkward Gestures all Day long, run, hop, and toy away their Hours in various kinds of active Entertainments.

Some Gypsies better than the rest.

I Lay, in Company with several other English Gentlemen, at a large Town in Thrace, now call'd Romania, I think the Place was nam'd Burgofs; upon a spacious Plain, without the City, stood the Tents of several Tribes of wand'ring Gypsies, who were us'd to entertain themselves in Dancing till near Midnight, and express'd their Satisfaction in each others Conversation by the number of their Exercises.

Another Story of the Gypsies.

W E walk'd out one Day to take the Air upon the Plain I speak of, and were very much surpriz'd to see a Company of Naked People of both Sexes, join'd promiscuously in a kind of Antic Dance, and leaping up and down, with uncouth Noises, and indecent Postures, which declar'd them Strangers to the smallest Grain of common Modesty.

Strange stories, told of some of them.

W E came as near 'em as we cou'd, and were immediatly surrounded by their Numbers, every Person striving to foretell our Fortunes, by inspection of our Hands, which we prevented them from doing, by an obstinate refusal to admit them near us.

O N E Young Gentleman among us, of a very modest, or indeed a bashful Nature, was half frighted to behold himself encompass'd by a Band of Na-

An English Modesty. ked

ked Women, and instead of striving to defend himself from their Endeavours, kept one Hand before his Eyes and all on fire with *Blushes*, turn'd his Head aside, and beg'd us to depart from that *Society of Devils*.

A very dexterous and pleasant Cheat.

THE *Zinganees* immediately perceiv'd the Opportunity he gave them, and with all imaginable expedition, joining Hands, danc'd round him in a Ring, and pulling him about from Place to Place, laugh'd, sung, and kiss'd him with a strange Extravagance, while several others came about us with a thousand artful *Postures* and *Discourses*, to prevent us from observing what they did with our Companion, who was so amaz'd to find himself touch'd, kiss'd, and pull'd about by such a *Naked Multitude of Females*, that he knew not what they were about, till they had thrown him down, and rolling him along among themselves, found means to pick his Pockets, of his *Gold* and *Silver*, two good *Rings*, and a fine *Watch* of *English Workmanship*.

The Impunity of *Zinganees* in *Turkey*.

WE were so much diverted with the *Accident*, that we cou'd hardly frame our Tempers for a necessary Quarrel, which was all in vain, for they had done their Business, and went on with their Diversion, never minding our repeated Exclamations that they wou'd restore the Gentleman the Prize so lately taken; we complain'd to the *Chief Magistrate* upon re-ent'ring the *City*, but found no Redress, all Men declining to concern themselves with People, over whom they boasted small Authority, and from whose Punishment, they cou'd not hope *Retaliation* of an Injury receiv'd, but wou'd be sure to suffer by a swift *Revenge*, and never failing *Malice*; so extremely burthensom and dangerous are the *Gypsies* in the *Eastern World*, beyond those here in *England*, or indeed in any other Part of *Western Christendom*.

Some *Gypsies* better than the rest.

BUT, notwithstanding the abovenam'd Character of the *Zinganees* in general may incline the Reader to believe the Stories he has heard of *Gypsies*, and their wonderful Performances are all *Chimeras*, and the wild Production of distemper'd Fancy, there are really some among them, in whose Families the Spirit of *Foreknowledge* seems to live, beyond Examples common in our Country.

Strange Stories, told of some of them.

THERE is nothing a more certain Truth, than that the *Masters* of some *Merchant Ships* have been advis'd to wait a happy Hour, least on such, and such a Coast, they shou'd be *Shipwreck'd*, which advice, when slighted, has appear'd of more *solidity*, than they imagin'd, by the fatal Loss of both the *Vessel* and the *Lives* of all her *Mariners*.

NOT only these, but many other such like *Accidents*, and some more strange have happen'd frequently in many Parts of *Egypt*, and the other Countries, where these *Gypsies* live; I could relate surprizing things, which have been told me with a good *Authority*, but I forbear imposing Facts upon my Reader's Faith, which, notwithstanding the concurring Evidences of undoubted Witnesses, and sometimes *ocular Demonstration*, really seem to shock my own.

ONE Story I will here, however, tell you, and so leave you to your Liberty, believe or not believe, that some of those call'd *Zinganees* inherit naturally the *Prophetic Blessing* of foreknowing Things to come, which they pretend to; I can only say, they give such staggering *Demonstrations* of a Power beyond a common *Guess*, that tho' I was unwilling to give credit to their Attestations, I perceiv'd them built upon too sure a Ground, to give me any opportunity of contradicting them.

I Travell'd once, with a considerable Number of my Countrymen, and other People, thro this Country, and was musing *Pensively* behind my Company *on Horseback* in an easy Pace, when from a kind of *Bushy Covert* on one side the Road, there Started out a Man, of *Venerable Age*, *Long Beard*, and *Decent Habit*; In his Shrivell'd Hand he held a Staff, and a *Convulsive Palsie* shook his Head with an Incessant Motion.

A Story of an Accident, which betel the Author in his Travels.

H E came forward Slowly, Beckning me to stay, as if he had some Business of Importance to Communicate; I stop'd my *Horse*, whose *Main* he *Strok'd* with his *Right Hand*, when he came to me, and Seizing on my *Boot Top* with his *Left*, let fall his Staff, and look'd so earnestly upon my Face, that I was Struck with a Surprise at the uncommon method of his Salutation.

I ask'd him, if he *knew me*, or had any thing to tell me, that he look'd upon me with such *Eagerness*; He *Skook his Head* with double force, and after having us'd some Wonderfull Expressions, which for certain Reasons I forbear to mention here, he told me that a dangerous Cloud hung o'er my Head, and Threaten'd me with Sudden Death; Perhaps, *Young Man*, says he, you have not half an Hour of Life to come, but *Heaven*, (which only can) avert the *Omen*!

An unwell-come Salutation.

Y O U must needs Imagine I was somewhat Startled at this declaration, which the Old Man had no sooner made, than he departed, Looking Back almost at every step he took, and lifting up his Eyes in seeming Sign of some concern, which look'd like Pity.

A T last, I fancy'd him a kind of Madman, and converted Contemplation to a fit of Mirth, so Gallop'd, on as fast as I cou'd Ride, to overtake my Company, and entertain 'em with the Story of my odd Adventure; But I had not Rode four Hundred Paces, when from a Cross Road, leading thro' a kind of Wood, on either side, appear'd some Horse-men Arm'd with *Javelins*, who with elevated Weapons stop'd my Passage, and made signs that I should presently alight, or they would throw them at me.

A Wonderful Adventure.

H E R E the Sudden turn of a Reflection on the Probability of that short Space of Life, allotted me by the Old Man, more deeply terrify'd me than the presence of my Enemies; I made a Shift, unknowing in a manner what I did, to lay my Hand upon a *Pistol*, and had just presented it when all the Horse-men Gallop'd off together, with a Motion equally Surprising for its Swiftnefs and Occasion.

A Surprising turn of Fortune.

T H A T very Moment struck my Ears with the loud Sound of a large *Brazen Trumpet*, which a Member of our Company had carry'd with him, and the Noise of Horses-Feet, as if they Gallop'd; Presently appear'd the Major part of my Companions, who had miss'd me, and came Back by the Advice of an Old Guide among them, who Inform'd 'em 'twas a Dangerous thing to Straggle from ones Company, in such a part of such a Country.

A timely succour.

N O W, tho this strange Deliverance might possibly have been unknown to the Old Man, who met me, and the Notice, which he gave me of it, the Effect of Chance, or a Strange whim Inspir'd by *Providence*, 'tis surely far more Reasonable to suppose him Master of a more than common share of Knowledge; or at least, if this Relation does not Tempt the Reader to the same Opinion, yet some Private Circumstances, which attended it, gave me such convincing Proofs of his *just Title* to a *Supernatural Wisdom*, that I cannot help declaring, I must still believe him Bless'd with a *Prophetic Inspiration*.

Reflections on the Accident.

C H A P. XXVI.

Of Sestos, and Abydos, the Castles Commanding the
Hellespont, now call'd Dardanelli; and of the
Ruins of Old Troy.

Sestos and
Abydos.

AND now we are about to Travel into Egypt by the way of Constantinople, we must first sail down the Hellespont, whose Entrance from the Archipelago is defended strongly by four Castles of considerable Force: The outward two whereof are Sestos and Abydos, celebrated by the Pens of ancient Poets, for the famous Loves of Hero and Leander.

METHINKS I found a certain secret Pleasure in the very looking on a Place of such Antiquity; and while I sail'd along the River, the complaining Murmurs of the rolling Waters seem'd to mourn Leander's Drowning, and I cou'd not look upon the venerable Turrets of those aged Buildings, but they brought to my Reflection the Idea of those dulcid Strains, wherein Musæus warbles out the Circumstances of the melancholy Story.

Musæus de
Her. & Leand.

Σησός ἐστι καὶ Ἀβύδος ἐναντίον ἐγγυθὶ πόντον
τείτονές ἐσσι πόλεις. Ἔρω δ' ἀνὰ τόξα τιταίνων,
Ἀμφοτέρης πόλιν ἐσσι ξυνέκταν οἷόν, ἦ
ἦθρον φλέξας καὶ παρθένον, ἔρομα δ' αὐτῶν
ἱμερῆς τε Λεάνδρου ἐστιν, καὶ Παρθένος Ἡρώ.
Ἡ μὲν Σησὸν ἔρπει, ὃ δὲ πόλιν ἐσσι Ἀβύδου,
Ἀμφοτέρων πόλιν περικαλλέες ἀστὲρες ἄμφω,
ἱκετοὶ ἀλλήλοισι, σὺ δ' ἔπειτα καὶ περὶ σῆς,
Δίξο μοι τινὰ πύργον, ὅπῃ ποτὲ Σησιᾶς Ἡρώ
ἴσατο λυχνον ἔχουσα, καὶ ἡγεμόνευε Λεάνδρου,
Δίξο δ' ἀρχαίης ἀλινχέα πορθμὸν Ἀβύδου,
Εἰσέτι περ κλαίοντα μέρον καὶ ἔρωτα Λεάνδρου.

In ancient Days, upon the famous Shore,
Where Hellespontic Waves incessant roar,
Close to the Sea, on either side the Flood,
Here Sestos, there the near Abydos stood;
Here, his strong Bow the wanton Cupid bent,
And one swift Arrow to both Cities sent,
The Youth vow'd Love, the Virgin own'd the same,
Both felt one Passion, and profess'd one Flame.
Leander was the Lover's Name, and She
Was Hero call'd, as Fair as Maid cou'd be,
She dwelt in Sestos, in Abydos He,
Both blest alike, in Beauty, and in Love,
Like two fair Stars, Both in their Circles move;
But you, kind Listner, if by chance you roam,
And for those distant Climates, leave your Home,

If,

If in your *Wandrings* you by chance come *there*,
 And, led by *Choice* or *Business*, curious are,
 Inquire of some old *Liver*, grave and good,
 Where *once* a certain ancient *Turret* stood,
 Whereon the *Sestian Hero* chose to stand,
 And held a *Lantern* in her tender Hand,
 To teach her *better-half*, which way to move,
 And act the *Pilot* to *Leander's Love*;
 Look *next*, upon those *Seas*, which hourly roar,
 And wash the *Sands* of old *Abydo's Shore*,
 Weeping, as o'er the *Guilty Scene* they fly,
 That *Constant Lover's Loss*, whom *there* they forc'd to *Die*.

A N D indeed, a *Traveller* has here a spacious Opportunity to follow the Advice of this old *Poet*, for he is detain'd *three Days*, by a fix'd Custom of the Country, and must then submit to be examin'd, *whither Bound*, what *Countryman*, and wait the searching of the Ship by *Officers*, deputed from the *Castles*, e'er he may have liberty to *Sail* beyond the Reach of their *Artillery*.

T H I S Caution is occasion'd by the necessary *Policy* of their sharp Government, whose ever wary Eye forbids the clearing *Foreign Ships*, till after such a stay within the Entrance of the *Hellespont*, least they shou'd have Committed any Breach of *Articles*, before they left the *City*.

B U T Oh! how much in vain *Museus* bids us ask the People of these *Ancient Towns*, for Places, which they are not only Strangers to the *Knowledge*, but to the *Names* of; Ignorance and Insolence have Clouded *Learning* in the very Inclinations of the *Modern Masters* of this Country; endless *Revolutions* in the very Face of *Furrow'd Nature* have Erac'd the Characters of *Former Wisdom*, and destroy'd in an *Obscure* and deep *Oblivion* those Lamented *Monuments* of High *Antiquity*.

T H E Present Owners call these *Castles Dardanelli*, and 'tis a more than Probable Opinion, that their *Etymology* derives its Birth from their Vicinity in Situation to the *Trojan Shore*; their strength is little, if compar'd with the more Artful forms of regular and modern *Fortifications*, and are Incapacitated to defend themselves against the Power of *Seiges*, carried on by Land Entrenchments; all their use arises from the large and Monstrous Bore of many *Cannons*, Planted on a Level with the Surface of the *Water*, and discharging *Bullets* made of *Stone*, of such prodigious size, that tho it has been known, that Ships have pass'd in safety by the favourable Opportunity of a great *Gale*, and *Swelling Waters*, 'tis a *Rash* and *Dangerous* attempt, and ten to one but all, who hazard it, are Sunk in the Performance.

W E Sail from hence and presently gain sight of *T R O Y*, at least the Shore, whereon *T R O Y* stood, that Towering City, whose Imperial *Turrets* Brav'd the Fury of Confederate Nations, and repuls'd so many Bloody times the Powerfull Armies of the *Gracian Hero's*, under whose Renown'd and long defended Walls, the Flowing Blood of *Hostile Nations* Bath'd a Soil, which Nourish'd Laurels of Immortal Memory; whose unbounded Sway and unexhausted Plenty drew the Wonder of an Emulative World, as her Brave fall, and celebrated Ruin mov'd the Pens of the Sublimest *Poets* in the *Universe* to Eternize her Glory; This Illustrious Scene of Wonders, This amazing Field of Action now lies Silent, Buried, and o'erwhelm'd in the too Melancholy fate of *T R O J A F U I T*, *T R O T W A S*.

The Mistake
of many Tra-
vellers.

NOTHING is remaining worthy of the Monument of so renown'd a City; the relentless Teeth of Iron Time have Gnaw'd away her Beauties, and the Miserable Remnant of her Ancient Grandeur is confin'd to such a Poor and little Measure, that those hasty Travellers, who think it a sufficient Satisfaction to have seen a Place at distance, have inform'd the World, that all is now converted into Pasture Ground, or that in short, a just Idea of the present State of, that subverted City may be comprehended fully, by the Tuneful Chorus of a good old English Ballad, which, as I remember, tells us;

Wast lie those Walls, which were so good,
And Grass now grows, where Troy Town stood.

The Grounds
of that Mi-
stake.

HOWEVER, as I was too curious in my Inclinations to rest content with the Reports of other Men, in Places, where I cou'd inform my self by ocular experience, I resolv'd to go on Shore, and was the more desirous to become a Witness of the Miserable Blot, which had defac'd so fair a Copy, because I very well remembred to have met a Jew in Portugal, who had assur'd me there was more to be Discover'd on the Shore of Troy, than commonly was credited, but the dangerous Barbarity of the Inhabitants was such, as rendred it a hazardous attempt, and consequently frighted many People from Landing in that Country.

The Author
Lands at Troy.

THE Captain of the Ship, wherein I Sail'd, oblig'd me with his Boat, while adverse Winds detain'd us on the Coast, and one Francisco Condaliso, an Italian Priest, who had been long a Missionary in the Eastern Countries, and at present, if alive, resides at Padua, consented to Accompany me; we Landed in a very Fair and spacious Harbour, probably the same, which formerly receiv'd the Boats of Greece, returning to and fro with Soldiers and Provisions.

An account of
what he Dis-
cover'd there.

WE Walk'd about three Miles up thro' the Country, on a Ground still rising from the Sea with small Acclivity, but overgrown with Brakes and Brambles, as, indeed, is every part, which Borders on the Sea, for many Miles along that Land, so that the First Remark I made in this my Trojan Expedition, was that my old Country-man the Ballad-maker, was mistaken in his Calculation.

WE look'd about, as eagerly as possible, but look'd in vain, and had begun to doubt or even despair of finding any Marks or Ruins of Antiquity, when Francisco struck his Foot with Accidental Violence against a Stone, and casting down his Eyes imagin'd he Discover'd something like a Piece of Building, scarce an Inch above the Ground, all over grown with Moss, and in a manner cover'd by the Grass about it;

A Piece of the
Old Walls of
Troy.

UPON a closer view, and digging up the Obstacles, which interpos'd themselves, we plainly found, it was a part of some Old Wall, and with our Scymetars removing all the Brambles, and low Bushes near it, we Discover'd it to be near Thirteen Foot in Breadth, but Narrower and Higher in some Places, than it was in others.

TRACING it with more than common difficulty, thro' a little Knot of Bushes, we had soon lost sight of it, and dug in vain, as deep as we cou'd thrust our Swords, to find if it continued farther on; However, having met so fair encouragement, we chearfully proceeded near a Quarter of a Mile, and there Discover'd at considerable distance, something like a Rugged Wall, or broken Ruin of an Ancient Building.

COMING

COMING near it, we perceiv'd it was the same continued Piece of Building, we had lately lost, and on a close Examination found it of a black and solid Stone, appearing join'd by Mortar, which the length of time had notwithstanding, hard'ned into Substance, of an equal firmness with the Stone it self.

THE Sizes of the Stones were very different, but rather small, than of A description extraordinary Magnitude, for few exceeded half a Foot in their Diameter. of it. The length of this old Piece of Wall was sixteen Yards, the heighth at most exceeded not four Foot, but was in many Places broken, and in some, scarce half a Foot above the Ground.

'T WAS strangely overgrown with little Shrubs, and divers Plants appear'd between the Joinings of the Stone, which wore a melancholy *Sylvan* Dress of Moss and Houseleek: But the most engaging Part of the whole Prospect was a seeming Grove of spreading *Laurel-Trees*, which flourish'd on the top, and hanging down on either side, protecting, as it were, the Building from the Injuries of Weather; methoughts I never saw those kind of *Trees* so justly Planted, and I cou'd not help rememb'ring, that they look'd as naturally plac'd on these *Old Ruins*, as upon the Celebrated Tomb of the harmonious *Virgil*, in the Neighbourhood of *Naples*. Over-grown with Laurel.

ABOVE an Hour we feasted Curiosity, with a repeated Observation of the pleasing Object, and had tarry'd longer in the same Employment, but were call'd away by the discovery of certain other *Ruins* at a little distance from us, which we found to be no more than a Continuance of the Wall, we had before been looking on. A new Discovery.

BUT, while we eagerly examin'd every Part, we both took notice of a great disorder'd heap of Stones, near which there stood three things like Tomb-Stones, and upon approach we found 'em to be really such, at least design'd to represent them; they were two Yards long, and four Foot broad, of common Stone rais'd near two Foot in heighth, and cover'd with three fine flat Marbles, which by the *Inscriptions* on 'em, seem'd to have been done in *Christendom*, to gratifie the Humour of some curious Person, willing to amuse *Posterity*, when they shou'd find such Tombs in such a Place, and never know which way they came to be there. Three Monuments, or Tomb-Stones.

BY the Workmanship and the decay'd Condition of the Monuments, we judg'd 'em not the Children of the present Age, if possibly the last was old enough to Father them; with much ado, upon the first we came to, we cou'd read the following *Epitaph*, which I presently remembered to have met with in *Ausonius*, on the Death of *Hector*.

*Hectoris hic Tumulus, cum quo sua Troja sepulta est,
Conduntur pariter, qui periëre simul.*

An Epitaph found upon the Tomb of *Hector*.

This is brave *Hector's* Tomb,
With whom his *Troy* found Grave,
One Fate did Both consume,
Both one Sepulchre have.

A little farther stood the second Tomb, which was it seems, design'd to represent the Monument of *Priamus*, the *Epitaph*, which like the first and third is borrow'd from *Ausonius*, seems to speak a Royal Mourner, and Paternal Sorrow. The Tomb of King *Priamus*.

*Qui Tumulum Priami querit, legat Hectoris ante,
Ille meus, nato quem prius ipse dedi.*

Hectoris

His Epitaph.

*Hectoris & Patris simul est commune Sepulchrum;
Amborum quoniam juncta ruina fuit.*

He, who inquires for Priam's Grave,
Should first on Hector's look,
That's mine, the Tomb to him I gave,
For my own Use I took.
One common Sepulchre must hold,
The Father and the Son,
Because at once to Ruin sold,
They jointly were undone.

The Tomb of Hecuba.

THE third, a little shorter than the former two, contains an *Epitaph* upon afflicted Majesty, in the known Name of *Hecuba*, the wretched *Wife* and *Mother* of the late-nam'd *Priamus* and *Hector*.

*Quæ Regina fui : quæ claro nata Dymante ;
Quæ Priami Corjux : Hectora quæ genui :
Hic Hecuba injectis perii superobruta saxis :
Sed rabie lingue me tamen ulta prius.
Fidite ne Regnis, & Prole, & stirpe Parentum,
Quicunque hoc nostrum σῆμα χυρὸς legitis.*

Her Epitaph.

I, who was Queen, who was the Daughter too
Of Dymas, whose bright Glories all Men knew ;
I, who was Priam's Wife, who first gave Birth
To Hector, whose Great Actions shook the Earth ;
I, *Hecuba*, fell here, o'erwhelm'd with Stones,
But Curses, e'er I fell, reveng'd my batter'd Bones ;
Who e'er you are, who shall hereafter see
This * *Dogs Sepulchre*, which now serves for me,
Learn to depend on neither Sons, Race, State,
Or any other slipp'ry Gifts of Fate,
For what am I, now Dead ? Tho' Living, more than Great ?

A rare French Book.

THESE are the *most*, and I may say, the *only* Things worth Observation there, tho' they deserv'd the Notice of a Traveller, and I am therefore much surpriz'd that *none* have mention'd them, at least no Countryman of mine ; I have been told, how true I know not, that a *French Book*, publish'd very many Years ago, and call'd, *L'Histoire d'Asie*, mentions these particulars ; The Book I never met with, but am apt to think, that, since they only have the Notion, it was one of their own Countrymen, who found the *ruinated Wall* and added the three *Tombs*, I have so lately spoke of.

YET 'tis a certainty beyond dispute, that *Englishmen* have landed there ; at least one Countryman of ours, has left behind him a convincing Argument of his Arrival in those Parts, for underneath the Marble Flat, which covers *Hector's Tomb*, we found these Lines, upon the side of a smooth Stone, they seem'd to have been carv'd with difficulty by a Knife, and spoke their Author a Salt Water Poet.

A piece of Poetry, made at Troy by an English Sailor, in the Year 1631.

*I do suppose that here stood Troy,
My Name it is William a jolly Boy,
My other Name it is Hudson, and so,
God Bless the Sailors, where ever they do go.*

*I was here in the Tear of our Lord 1631, and was
Bound to Old England, God Bless her.*

WE

WE staid *some Hours* with a wonderful delight, and gaz'd about the Country with a satisfaction equal to our Curiosity, but finding nothing more to entertain our Observation, we began to think of getting back, and so return'd the way we came; we were not well on board before the Wind came fair, and we set Sail immediately.

WE pass'd by *Tenedos*, an Island celebrated for having hid the *Grecian* Navy from the *Trojan* View, while they, believing the Besiegers gone, took in the Horse, which enter'd *big with their Destruction*. The Place is now not worth a Strangers notice, but upon account of the above-nam'd Story. Few Inhabitants are found upon it, and those few the worst and meanest of the Countries thereabouts, so strangely subject is the Fate of Nations to the common Changes, and Uncertainties of frail Mortality.

The Island of Tenedos.

CHAP. XXVII.

Of the Islands in the Aegean Sea.

THE many Great and Little Islands, which compose the *Archipelago*, have been (at least most of them) so extreamly famous for peculiar Attributes, appropriated to 'em in the memorable Works of ancient *Poets*, that I cannot pass 'em by, without a transient View of such, as most deserve our mention; some there are so very small, as never yet to have been honour'd with a Name, and many of the largest, being sometimes seen and sometimes not, in Sailing from *Constantinople* to the Coast of *Egypt*, I will only speak of such, as Mariners (oblig'd sometimes to shift their Course by adverse Weather) may by Choice or Force go nigh to touch at.

The Islands of the Archipelago, famous anciently.

AND those are *Lemnos*, *Chios*, *Metelyn* and *Samos*, *Icaria*, *Patmos*, *Zea*, *Rhodes* and *Coos*; sometimes a Ship is driven more *Westerly*, and Sails by *Delos*, pretty near the Continent, sees *Thebes*, and *Delphos*, *Athens*, *Corinth*, and the famous *Crete*, now *Candy*; every one of these above-nam'd Places I will therefore treat of, that the Reader may conceive a just Idea of the wondrous difference between their *Modern* and their *Ancient Circumstances*.

The Names of the most considerable of the City and Islands.

BUT e'er I come to the particular Description of these several Places, 'twill not be amiss to speak a Word or two in Explanation of the Sea in general, call'd *Aegean* from *Aegeus*, Father to the famous *Theseus*, who leap'd headlong thereinto, believing that the Ship, which brought his Son from Fighting with the *Monster Minotaurus*, was return'd with the account of his Miscarriage; the abovenam'd *Theseus* having fail'd in his Promise of converting his black Sails into white, if he came back Victorious.

How it came to be call'd the Aegean Sea.

IT is a Part or Arm, and that the largest, of the *Mediterranean*; it reaches to the Entrance of the very *Hellspont*, dividing *Greece* from *Asia Minor*;

Its Extent.

'tis

'tis a dangerous Place to Sail in, but especially by Night, the Islands lying so extremely close, that oftentimes a Ship is driven forcibly upon a Rocky Shore in open Day by Strefs of Weather.

Lemnos and its
Product, Terra
Sigillata.

NOW let us visit *Lemnos*, a considerable Island, not so much for its extent of magnitude as the unthought Advantages, accruing to the *Turks*, it's present Masters, from the yearly Exportation of a valuable Earth, call'd *Terra Sigillata*, from the small Impression of a Seal, which marks the Balls, wherein 'tis fold, with *Turkish* Characters, and so prevents the danger of an Imposition on the Merchant.

IT was in ancient Times esteem'd of weighty Virtue in Medicinal Performances, and gather'd Yearly by the Priests of *Venus* with a thousand Ceremonies, and often mingled with the Blood of Goats, in order to be offer'd as a Sacrifice to that imaginary Goddess.

LEMNOS was formerly of no small Note, for being taken notice of by *Homer*, as the Place, whereon the *Limping Vulcan* fell, when *Jupiter* thought fit to kick him out of Heaven.

Hom. Iliad. 1.

Ἦδ' ἡ γὰρ με καὶ ἄλλοι ἀλεξέμεναι μεμαῶτα
ῥίψε, ποδὺς τεταγὼν ἀπὸ ἐπὶ δεσπεσίῳ,
Πᾶν δ' ἡμᾶς φερέμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ.

When once I dar'd oppose my Brother *Jove*,
And Warr'd against him in the Realms above,
He snatch'd me by the Foot, then rais'd me high,
And hurl'd me headlong from the *Starry Sky*;
Downward all Day I tumbled, and begun
To draw near Earth at setting of the *Sun*,
On *Lemnos* then I fell.

Chios, and its
Etymology.

NEXT, *Chios* claims our Observation, anciently receiving that Denomination from the Greek Word *χιών*, signifying *Snow*, because her Mountains frequently are cover'd with it, now her Name is chang'd to *Zio*, or, as some pronounce it, *Sio*. 'Tis near an hundred thirty odd Miles in compass, lengthning from the Southward to the Northern Point, and subject to the *Turks*, who notwithstanding, suffer many *Greeks* to live among them, with far greater Privileges than they give to any of their Countrymen in other Places.

A description
of the City,
and Inhabitants.

THE Town of *Sio* is considerably large, and made convenient by a spacious Haven; the City is defended by a Castle of no little Strength, upon a Hill exceeding steep: The Buildings of the Town are very Neat, especially the Publick Ones, and the Inhabitants, I mean the *Greeks*, so very merry in their easy Slavery, that all night long a Stranger is diverted with their Songs and Dances, and their Instruments of Musick sounding briskly thro' the Streets: The Women, as esteem'd of old, are yet the Mistresses of admirable Beauties, fram'd by Nature for an amorous Conversation, and possessing sweetly the politest Marks of gentle Affability: They frequently appoint a kind of *Balls*, and *Merry-makings*, which are given alternately from House to House, and spend their Days in all the Gayety of Wealth and Liberty.

The Manufactures
of the Island.

THE Product of the Island is the finest Corn and Oyl, some Silks, and Cotton, and the best Sherbets, which can be made, by reason of the Excellence of a rich kind of *Honey*, found in *Mastick Trees*: I call them so, because the

the Gum of that Name is in great abundance brought from thence, and is a Distillation from the *Rind*, which being cut in *August*, still continues to emit great Quantities thereof, till the beginning of *October* following. They have an *Old Traditional Account* that, when *Saint Theodore* was led to *Martyrdom*, he wept extreamly for the Blindness of the World, and every Place, which then was moisten'd by a *Tear* of his, now bears the Tree affording *Mastick*; tho' the *Tour*, he took, must have been very large, for all the *South Part* of the *Island* bears them in great abundance.

ARVIS or *Amista*, a large Mountain, in the middle of the Country, still abounds in that rich *Wine*, so Celebrated formerly by *Virgil* in his *Eclogues*, then call'd *Arvisian*, now, *Il vino Amistano*, an *Italian Appellation*.

*Et multo in primis hilarans convivium Baccho,
Ante focum, si frigus erit; si messis, in umbrâ;
Vina Novum fundam calathis Arvisia Nectar.*

Virg. Ecl. 5.

When elevated with a lofty Joy,
Our Hours in *Bacchu's* Pleasures we employ;
If Cold, by the kind Warmth of some bright Fire,
Or, if 'tis Hot, to shady Bow'rs retire;
Then with gay *Mirth* will we recruit our Souls,
And with *Arvisian Nectar* crown the Bowls.

A N D indeed the present Owners of the *Wine* agree with *Virgil* in the same Opinion.

A M O N G the many Things for which the *Island Chios* is remarkable, she claims the Honour due to *Homer's Birth Place*, challenging a right to that Pretention from a thousand several Circumstances, and showing Travellers an ancient Monument, which they would fain persuade us to believe, was *Homer's Tomb*; they either are mistaken in their Claim, or the old *Distich* on that Subject, shou'd have mention'd *Chios* in the room of *Ios*, and have made the Verses run as follow.

Ἐπτά πόλεις διεζέουσιν περὶ εἰζᾶν Ὅμηρον,
Σμύρνα, Ῥόδος, Κολοφών, Σαλαμὶν, Χίος, Ἄργος, Ἀθῆναι.

I T wou'd be easy to Translate the Lines verbatim, and inform the unlearn'd Reader, that the *Towns*, contending for his Birth, were *Smyrna*, *Ios*, *Rhodes*, *Salamin*, *Athens*, *Argos*, and *Colophon*; but I have met with an admirable Thought in some *late English Poets Writings*, tho' I cannot say directly, who he was, and rather chuse to quote his Words, since they not only touch upon the present Subject, but will represent a very true and lively Image of the little Honour, Writers get, till past enjoying it.

Seven Wealthy Towns contend for *Homer*, Dead,
Thro' which, the *Living Homer* beg'd his Bread.

LESBOS or *Mitylen*, another Island, next appears considerable in her Magnitude, near two hundred Miles in Circuit, not far distant from the *Phrygian Continent*, a very healthful Country, of a temperate Air, and Soil Productive of the finest Corn in *Christendom*. The Island takes its Name of *Lesbos* from the Adventurer *Lesbus*, Son of old *Sapithus*, who was sent by the directions of the Oracle. *Mitylen*, from *Mitylene* the Sister to *Methymna*, Daughter of *Macarius*, and the Wife of the above-nam'd *Lesbus*.

The Town of
Mitylen.

THE City *Mitylen* upon a small *Peninsula*, the Capital of all the Island, likewise claims from hence her Etymology. Her Buildings are magnificently fine and beautiful, her Situation high and stately, and the brisk Inhabitants of this delightful Country, gay, and honest in their Poverty, like those of *Chios*, and like them now subject to the *Turkish* Government, which here maintains a constant Fleet of well appointed Gallies, to secure the Islands thereabouts belonging to the *Sultan*, from the daring Squadrons of the bold *Maltese*, or *Florentine* Adventurers.

The Vertue of
the Lesbian
Wines.

THE Wine of *Lesbos* is at present look'd upon exceeding good, and boasting one convenient Property beyond most other sorts, for let a Man Debauch as much as possible with an Excess thereof, it never hurts him, nor is troubled with those heady Qualities, which *Græcian Wines* are generally subject to.

IF you'll allow the Taste of *Horace* to have been polite, and he methinks shou'd know its Relish, who so admirably well describes its Vertues, you may see his Thoughts upon the matter.

Hor. L. I. Ode
17.

*Hic innocentis pocula Lesbii
Duces sub umbra; Nec Semeleius
Cum marte confundet Thyoneus
Pralia.*

Here, under some thick Shade,
By meeting Branches made,
Shall you, while no Sun Beams upon you shine,
Drink Cups of harmless Lesbian Wine;
Nor shall *Thyonian Bacchus* tempt your Rage,
To rise to Discord, or with *Mars* engage.

Spirits, or
frightful Ap-
paritions on
the Coasts.

THEY have a Notion, that in some few Harbours of this Island, frightful Apparitions flutter dreadfully about a Ship all Night, that dismal Shrieks are often heard, and I have been inform'd by many, that they cou'd not Sleep without the trouble of the most tremendous and amazing Dreams imaginable: This last Assertion is a certain Truth, but I am rather apt to think the matter an effect of the unwholesome Vapours rising from the Sea, or Lakes about it near those Harbours.

The Island
Samos.

AND now we come to *Samos*, not considerable in its self, but on Account of a Commodity thence brought in very large and frequent Quantities.

A Dangerous Tempest forc'd our Ship to seek a Shelter in a certain Creek upon the Southward of this Island, where we Anchor'd pretty safely, and were drawn by the delightful Prospect of the Shore to Land upon it, about Six in Company.

A pleasant
Accident.

WE left the Boat, which brought us from the Ship, within a little Nook or Bay, nigh Land, lock'd by the High and Rocky Ground about it, and were Walking on the Shore in order to ascend the Country, when we Spy'd upon the Water-side a thing, which at a distance look'd not much unlike a Washing-Tab.

WE Walk'd directly to it, and perceiv'd it was a Vessel of a very small and Incapacious Hollow, full of Oyl, in which were Swimming up and down near Twenty little Engines, which upon Examination, we discover'd to be Sponges, each containing upon either side, a little piece of Cork, which being fastned

fastned to the middle, kept the *Sponge* it self afloat, and only suffer'd half to move in, or imbibe the *Oyl* within the *Vessel*.

WE were Busied a considerable time in looking on these things, and wondring what shou'd be their use in so remote a Place, from any *Town*, as that appear'd, whereon we found 'em, but at last resolv'd to sit us down upon the *Sand*, and wait the coming of an owner to the *Vessel*, for we thought it Probable there was one, and believ'd he cou'd not long be absent.

BUT, while we Talk'd to one another of the Wondrous Smoothness of the Waters in the *Bay*, while those without were Ruffled by the Storm, and cast our Eyes upon their stillness, we were all surpriz'd to see a thing not much unlike a *Basket*, pop with force above the *Surface*, and continue Moving up and down a little Space; then up there started something like a Man, who shook his Head, rub'd clear his Eyes, and Swam directly inwards to the Place we sat on, pushing in the *Basket* just before him.

A Strange surprize.

THIS Second Figure really startled us beyond the First, and brought to our remembrance an *Idea* of the *Sea God Neptune*, for we hardly cou'd believe him *Mortal*, who had risen from the Water, by whose side we had been sitting nigh ten Minutes.

Description of the Island.

THE Man, for such he prov'd to be, no sooner saw us, but he seem'd a little Shy of Landing, till we beckon'd him, and call'd as kindly as we could, and so perswaded him to come ashore, and bring the *Basket* with him. He had left his Cloathes, and other things behind the *Rock* not ten Yards from us, and immediately ran thither for them; in the mean time we approach'd his *Basket*, found it quite bound round with *Cork*, and cover'd with a *Canvass*, in the midst whereof appear'd a Slit, thro which we put our hands, and drew out *Sponges* of a surprizing Bigness.

A Diving Basket.

THE Man return'd as soon as dress'd, and finding us more civil than he had expected, told us in a kind of *Lingua Franca*, that those *Sponges* grew on *Rocks*, Ten, Fifteen, sometimes Twenty Fathom deep; that there were many Hundred *Divers* in the *Island*, some of whom had left him just before, who got their *Livelihoods* like him, by gathering *Sponges*.

THEN he shew'd us how they were enabled to perform it, in the following manner. Half the *Sponge*, as I have said, is soak'd in *Oyl*, the other half is dip'd before in certain *Stiptic Waters*, to prevent the *Oyl* from Penetrating farther than it ought to go, when so prepar'd, they take the *Sponge*, and thrusting it within their Mouths, the *Oyl'd* part outward (but of that, almost an Inch within the Lips) they press their Teeth a little hard upon it, and by that means force the *Oily Sponge* to close the Entrance of their Mouths against the *Water*.

A curious Diving project.

THUS they Dive, and with a little difficulty in a *Streighten'd Suction* make a Shift to tarry under *Water* a considerable time. They sink the *Baskets* by the help of *Stones*, which they contrive to fasten at the *Bottom*, and with *Instruments*, they carry down on purpose, cut the *Sponges* from the sides of *Rocks*, till having fill'd the *Baskets*, they take off the *Weights*, and then they rise with ease, by reason of the *Cork* about them.

How the Sponges are gather'd.

BY constant Practice many of these *Divers* are arriv'd at such Perfection in the Art, that they can tarry under *Water* till the *Oyl* corrupts, which it will always do in less than two hours time. There is a Law among the *Divers* of this *Island*, that no Man shall be allow'd to Marry, till he can

How long they tarry under Water.

demonstrate by a Tryal, he is qualify'd to Dive for one continued quarter of an Hour: The Novelty engag'd us all to make experiment, and I, who more than most Men, was averſe to *Diving*, did without great difficulty keep my Head two Minutes under Water: But the Secret of the *Stiptic Preparation* he refus'd to teach us, tho' we wou'd have gladly brib'd him to it.

SAMOS boasts no other Trade than this of *Sponges*, which is yet ſo profitable, that they Yearly ſend away vaſt Ship Loads of them, and grow Rich thereby, beyond the Emulation of their leſs Induſtrious, or leſs Skillful Neighbours.

Why *Juno* is ſaid to have been born at *Samos*.

THE conſtant clearneſs of the Air in *Samos*, gave occaſion to the Poets of Antiquity to feign that *Juno*, taken allegorically for that Element, was Born upon this Iſland, and the excellent *Pythagoras* adorn'd the Country with the Honour due to the reſpected Birth-place of ſo Great a Man: They alſo ſtill pretend to ſhew the *Rock*, whence *Eſop* was thrown headlong, and a *Cave*, where in the Reign of *Numa Pompilius*, *Heriphile* a Sibyl prophesy'd of Chriſt.

Description of the Iſland *Icaria*.

ICARIA now *Niceria*, is a ſmall and inconfiderable Iſland. Creeks it has, but no commodious Haven, bearing Corn in great abundance, but poſſeſſing very few Inhabitants; and famous for the *Fornoli*, a ridge of ſharp and dangerous Rocks, much fear'd by Sailors in a Foggy Night: It's ancient Name, the Poets feign'd to have been given it, together with the Sea it lies in, from the fictitious Fall of *Icarus*, attempting to have flown with artificial Wings, of which thus *Ovid* in his *Metamorphoſes*.

Ovid. Met. l. 8.

*Oraque cœruleâ patrium clamantia nomen
Excipiuntur aquâ; quæ nomen traxit ab illo.*

He fell, and on his Father call'd in vain,
For as he ſunk in the relentless Main,
Sky-colour'd Waters ſtop'd his eager Breath,
And took the Name they bear, from his untimely Death.

A N D in another Place.

Icarus Icaris nomina fecit Aquis.
Th' *Icarian* Sea from *Icarus* took Name.

T H A T the Iſland took its Name from the ſame Accident, appears from *Dædalus*'s burying his Son upon it, thus deſcrib'd by the ſame Poet, in the Book abovenam'd.

*Devoriturque ſuas artes, corpusque Sepulcro
Condidit; & tellus à nomine dicta ſepulti.*

He curs'd thoſe Arts, which drew his Ruin on,
And built a Tomb upon his breathleſs Son,
From whoſe unhappy Fate, well known to Fame,
The Ground, wherein he lay receiv'd its Name.

Description of the Iſland *Patmos*.

PATMOS is an Iſland, very ſmall and full of Rocks, extreamly Barren, not affording even the common Neceſſaries for ſupport of human Life, which therefore the Inhabitants ſupply themſelves withall from other Iſlands of the *Archipelago*. The Land is Mountainous, and has no more than

than one small City, which Equips a Fleet of Trading Vessels to Import Conveniencies from Foreign Parts; the ancient Name is chang'd at present to *Palmasa*.

THIS Place is famous for the Character it has of being the Seat, St. John made Choice of, while he Pen'd his *Revelations*; and upon a Mountain in the Northern Parts, there stands a Monastery of the *Græcian Coloiero's*, who profess that Saint their Patron, and pretend to shew some Reliques to inquiring Travellers. A Monastery on a Hill.

THE Notice, which I had hereof, oblig'd me to the hopes of seeing *Patmos*, and a Tempest was so favourable to my Wishes, that we anchor'd in a Haven not far distant from the Monastery; and the Opportunity inviting me a Shore, I landed with design to Walk and Visit it.

THE Northern side of *Patmos* is but very thinly Peopled, and as I was destitute thereby, of any means to get a Guide, so, either want of Curiosity, or Indisposition by the roughness of the Storm, dissuaded those on board our Vessel from consenting to go with me.

HOWEVER, since the Road appear'd but short, and seemingly conspicuous, I resolv'd to undertake the Visit single, so I landed with a pair of Pistols and a Scymetar, and cross'd a little kind of Plain, which brought me to the bottom of a Hill, on which the Monastery had its Situation. The Author lands at *Patmos*.

THE Hill was overgrown with a large Wood, thro' which appear'd no other Passage than a small Foot Path, and that not beaten, but a very unfrequented way, which led me thro' an hundred several turnings to Ascents extremely steep, and intricate as Labyrinths.

I came at last, where I perceiv'd the Wood grow thinner, and cou'd see a pretty way before me; there I stop'd, and looking up, discover'd on the Brow of an impending Precipice a little Hut, or Cave, which seem'd the Habitation of some melancholy *Hermit*, or unhappy Lover, like the Swains of ancient Times, who, being baffled in their Hopes, forsook the World for some forlorn and solitary Wilderness, to spend the remnant of their silent Days in Grief for their Misfortunes. Loses his way in a Wood.

SURPRIZ'D at first, by the Romantic Air of this low Cave, I stood a while, to think if it were safe to venture forward, since it was a probable belief, that some wild Beast had chose that Den for the rough Scene of his Retirement; but that groundless Apprehension vanish'd instantly, for while I yet continued in suspense, methoughts I cou'd discover plainly something like a Door, that stood ajar, and consequently rendred it a Place improper for a Salvage Mansion. Discovers a Cave.

I advanc'd with equal Doubt and Curiosity, till, having gain'd the summit of the Precipice, I found it was a Cell, the Door of which stood half way open, and contain'd upon its smooth outside, a piece of coarse, and half-lost Painting, with the following *Latin* Sentence in a homely Character

Hic, & in Cælo Quies.
Here, and in Heaven is Rest. With an Inscription on the Door.

THE

Finds a Man
in a black
Coffin.

THE softness of this first Discovery invited me to make a Step beyond it, so that with a gentle Force I push'd the Door quite open, and was all amaz'd, when I perceiv'd the inside of the Cell as still as Possible; no Ornament appear'd to set it off, but just against the Entrance burnt a Lamp, on either side a little Altar, and the weak and broken Light, which they afforded, faintly striking thro' the dullness of the Place, discover'd in the midst, a large black Coffin, fill'd with something not to be distinguish'd, but as black, and dismal in its first appearance, as the Coffin it was laid in.

Who invites
him into the
Place.

NOTHING (I then thought) cou'd add to my surprize, which yet was doubled, when there rose, with a deliberate Silence from within the Coffin, something like a Man, or rather Spirit, who no sooner sat upright, than looking on me with a frightful Aspect, he pronounc'd these Words in a low Voice,

Che sei, se un Cristiano, ben-venuto.

Who are you? If a *Christian*, you are welcome.

BY the Language of his Salutation I perceiv'd him an *Italian*, and the trembling of his Limbs perswaded me to think, that the appearance of my Scymetar and Pistols had as much surpriz'd him, as he had me. I therefore took immediate care to undeceive him in the apprehension he had fram'd, that I was some arm'd Robber, and inform'd him that I was a *Briton*, Travelling the World, and thrown by Chance upon that Island, where I landed with design to Visit the *Greek Monastery*.

Which proves
to be a Her-
mits Cell.

THE old Man seem'd transported with the News, made shift to rise, and led me to a Seat, hewn roughly from the Rock within the Cell; he laid his Hands upon my Head, pronounc'd a grave and honest Blessing, and proceeded modestly to take the liberty of asking some few Questions, which I willingly oblig'd him with as ready Answers to.

HE then abandon'd all the Coynefs of his first deportment, and inform'd me, he had liv'd a Hermit's Life in that poor Cell nigh two and thirty Years together, that he frequently was visited by the Friars of the Monastery not far distant, that they sometimes brought him Meat and Wine, which he consented *now and then* to take for the support of Nature, tho' he rather chose to live on Roots and clear Spring Water; that he always Slept in that black Coffin, never to be absent from a strong Memento of his frail Mortality; that he was born (I think) at *Zant*, and nam'd *Antonio, Giacomo Malaviso*.

A Chappel in
the Wood.

I purposely omit some Hours Discourse, I had with this old Hermit, because digressive from the Cause for which I mention him, and only will inform my Reader, that he wou'd accompany me to a small Chappel in the Wood, at no great distance from his Cell, built over the Stone Cave, wherein *St. John* is said to have resided, while he Writ his famous Book of *Revelations*.

HE left me there, first recommending me to the Civilities of certain Priests, who kept the Chappel: They receiv'd and treated me with wonderful Respect, and having talk'd away an Hour in Questioning each other, as we thought convenient, they proceeded to unlock a private Door, which open'd from a corner of the Chappel to a very dark and narrow Passage.

W E Descended some few steps, and having Walk'd about six paces farther, came upon a sudden to a very large and lightsome Cave, the Light was introduc'd by very Artificial Hollows, from the Surface through the Rock, and in the midst of one of the Four Squares, which form'd the Cell, was cut a Seat, exactly like the *Niches* made for Statues in *Cathedral Churches*.

The Cave, wherein St. John is said to have Writt his Revelations.

J U S T before this *Niche*, there stands a solid Rocky Table, of about a yard Square, and here they wou'd perswade us to beleive, the *Saint* was seated at his daily Studies. To confirm me in belief of this Opinion, they made long Harangues of those Authentic proofs, which justified Tradition, and desir'd that I would take particular and serious Notice of a kind of round Impression on the *Area*, or *Superficies* of the Table, which they say was caus'd by the Perpetual standing of the Brazen Vessel, which contain'd his Ink, and on the Floor, they shew'd me several little Marks like Spots of *Black*, which they assur'd me, were the Drops, occasion'd by the Shaking of the Pen, wherewith the *Saint* was us'd to Write the Dictates of his holy Inspiration.

Reliques in the Cave.

W I T H these obliging Priests I visited the *Monastery*, and was there receiv'd as civilly as I could possibly have found an Entertainment in the House of an Acquaintance or Relation, every thing was Neat, and Plentiful without Extravagance, becoming the Decorum of Religious Livers, yet not void of Relish, Form, or Delicacy.

The Monastery of St. John.

A M O N G the many Reliques they delight to boast of, and communicate to Travellers, they shew'd me a large bony Hand, which seem'd to be a Mans, Cut off not far above the Wrist; the Bones were dry, and full of little Holes, as if Worm-eaten, yet there seem'd to sprout at all the Fingers Ends a little sign of something, which the *Fryars* told us were the Nails of the late-nam'd *St. John*.

A Miracle of St. John's Hand.

H O W they came by *St. John's* Right Hand, they cou'd not tell me, but attested that on every Second Sunday of the Month, the Nails were Cut, as close as possible, and that they always grew again. They brought me a large Silver Box, wherein the *Parings* of these Nails were safely kept, as sacred Reliques, never to be us'd, but when some Father of their order was extremely Sick, and then, they said, a few of those, thrown piously upon a Fire, and the Smoke thereof ascending at his Nostrils, are a very quick, and never-failing Remedy, provided the Sick Man's appointed Hour of Death prevents not his Recovery.

The Virtue of his Nails.

F R O M *Patmos* let us look on *Zea*, a small Island of about Twelve Miles in Compass, Hilly and extremely full of Woods, productive of a large and fat'ning Acorn, of such noted goodness, and of such abundance in this Island, that the few Inhabitants upon it, who are generally *Greeks*, (but subject to the *Turks* Authority) enrich themselves considerably by exporting Yearly, great Shiploads to other Islands, and some Places on the Continent.

Description of the Island *Zea*.

B U T what is most worth Notice here, is the prodigious Usefulness of certain *Asses*, which the Natives Saddle, and upon their Backs (so well do those poor Creatures Climb) can Travel over Rocks and Craggy Precipices, so extremely Steep and Rugged, that a Man on Foot wou'd find himself put to it, to ascend without Assistance.

Asses excellent at Climbing.

T H E Island boasts one little Town, but that entirely void of stately Buildings, or indeed the Poorest Ornaments of common decency, for not a Door in all the Place is Four Foot High, but People almost Creep, who are

are oblig'd to enter them; and this they do, because the *Turks*, who often come to buy or plunder *Asses* in this Island, wou'd if possible, make Stables of their very Houses.

A description
of the Island
Rhodes.

RHODES is an Island famous now, as it has ever been, for all the Blessings, liberal Nature can bestow upon a Country; in ancient Times her valiant People were the Envy, but withall the Wonder of their Neighbours, Skill'd in every *Science*, *Grace*, and *Vertue*; the temperate Air, convenient Harbours, fertile Pastures, and unnumber'd Benefits, she justly boasted of, were admirable and peculiar, and the Sun so constantly was known to shine upon this Country, that *Clara Rhodia*, *Rhodes the Bright*, distinguish'd her among the Ancients, for that glorious Blessing.

Famous for
two Things.

TWO things of old, she was particularly famous for, *The first Discovery and Planting of the Vine*, and that *stupendious Fabrick the Colossus*, striding on the Sea, from Rock to Rock, that Ships might Sail with ease between the Legs, and when thrown down, the very Brass, whereof 'twas form'd, was found enough to load almost a thousand *Camels*.

When Con-
quer'd by the
Turks.

ABOUT the Year of Christ 1308, *Emanuel*, Emperor of Greece, bestow'd this Island on the *Noble Knights of St. John de Acre*, just then beaten from their last *Asylum* in the *Holy-Land*; in their Possession it remain'd till the Year 1552, when *Sultan Solymán*, the *Turkish Emperor*, became its Master at a bloody Price, and the surviving Remnant of its brave Defenders were by Treaty suffer'd to remove to *Malta*.

IN the Possession of the *Turks* it still remains, well Fortify'd, and strictly Guarded, and has often, since its Loss, prov'd fatal to the *Christians* intercepted *Navigation*, justly punishing their base neglect in the implor'd dispatch of timely Succours, censur'd sharply in the following Lines by *Scaliger*.

A Reproof of
Scaliger, to the
Christians
Negligence.

Clara Rhodos, sed clara olim; nunc horrida nimbis;

Obnubuit nitidum dira procella caput.

Ah dolor! ah mors! ah aliquid morte, atque dolore

Durius, aut etiam tertius esse potest:

Stertitis? & ferus amentis lupus optima carpit?

O jam sit jam aliquis velle perire pudor.

Bright *Rhodes*, but bright of old, dark-clouded now,

A dreadful *Tempest* shades thy shining Brow;

Oh Grief! oh Death! oh! something worse than Both!

Or than that worst ev'n worse, oh shameful Sloth!

Sloth! that with *Slumber* did your Eyes betray,

While the fierce *Wolf* snatch'd your best Prize away;

O, this base Shame, if any, sure will stain,

Not only to be ty'd, but ev'n invite your Chain!

Description of
Coos.

COOS or *Longo*, is a little Island, plain and pleasant in its Situation, jointly Peopled by the *Turks* and *Græcians*, full of admirable Springs and Rivolets, abounding greatly with a noble *Wine*, fine *Cypress Trees* and *Turpentine*, with many rich and usefull *Druggs*, exported thence to almost every part of *Christendom*. But what this Island is most famous for, is, that it was the Birth-place of the great *Hippocrates*, that Sacred Demy-God of *Physick*, and Improver of a *Science* so extreemly Usefull to Mankind in general.

DELOS,

D E L O S, now call'd *Diles*, is an Island, all encompass'd by a Ring of Rocks, and lies conveniently, directly in the Passage between Greece and Asia: 'Twas famous anciently for the Great Oracle and Temple of Apollo, and receiv'd its Name of * *Delos* from the clear and pertinent Responses, *Querists* met with to their Questions of all kinds whatsoever; hence Apollo oftentimes was Worship'd by the Name of *Delius*.

Description of Delos. 21. you

* From Δῆλος, signifying Clear.

T H E Island now is *Uninhabited*, but well deserves a Strangers View, for there remain the Ruins of Apollo's Temple, still Majestical, and full of Grandeur, many stately Marble Pillars lie neglected in the Heaps of Rubbish, and a very precious kind of Stone is sometimes brought away, to many Parts of Italy.

The Ruins of Apollo's Temple.

U P O N the Death of Christ, the Oracles grew silent, and from thenceforth *Delos* lost her Honour, and has never been frequented since that time. We read in *Plutarch* a remarkable Relation, of an Accident, which happen'd to the Knowledge of one *Epitherses*, who was formerly his Tutor, in the Reign of *Tiberius Emperor of Rome*, the Story is as follows.

B E T W E E N *Corcyra* and *Leucadia*, lay the *Paxe*, two small Islands, where this *Epitherses*, Sailing for the Coast of Italy, was suddenly becalm'd; and while the Passengers, uneasy at the slowness of their Voyage, walk'd upon the Deck, a frightful, shrill, and mournful Voice alarm'd 'em from the Shore, distinctly calling *Thamus, Thamus, Thamus*.

A Story from Plutarch.

T H A M U S was a *Pylot*, then upon the Poop, one born in Egypt, who was silent with amazement till the Call was thrice aloud repeated; then he answer'd faintly, and demanded, why he summon'd him? The Voice reply'd, As soon as thou art come to the *Palodes*, let it be Proclaim'd aloud, that *Pan*, Great *Pan* is Dead.

A Voice from an unknown Shore.

A sudden Horror seiz'd the Company, to hear this strange and unexpected Salutation; presently the Wind came fair, and as the Ship drew near the Place abovenam'd, *Thamus*, as he was desir'd, stood high upon the Poop, and with an elevated Voice, cry'd, *Pan is Dead*, when in a Moment, all the Air was torn with Groanings, and a mix'd Confusion of complaining Accents, so extreamly dismal, that it cannot be imagin'd.

C Æ S A R, hearing this Report, commanded *Thamus* to be brought before him, who attested it with the concurring Evidences of the Sailors then on board. Great *Pan* was Christ, the Universal Shepherd, and his Death had bound the Devil's Power, no longer suff'ring his delusive Oracles to impose upon Mankind; they therefore upon hearing this unwelcome News, bewail'd their Miseries with the abovenam'd Lamentations.

The Cessation of Oracles.

S O M E T I M E S it happens, that you Sail along the Continent, and see the ancient, venerable *Thebes*, renown'd of old, for admirable Vertues, Skill'd politely in all Arts and Sciences, Mistress of the Rules of War and Policy; a Government, made famous by the wonderfull Successes of a Race of Heroes, but particularly Glorious in the never dying Memory of Brave *Epaminondas*, who was yet ungratefully Rewarded for his Matchless Actions, and neglected rather than encourag'd by the Factions of his Country; a very ancient Vice, and still, I fear, too fashionable in the Modern World. I wish it were not in my Power to quote Examples.

Very subject to Tumult.

Thebes as She
now is.

T H E B E S is now entirely subject to the *Turkish Government*, and groans beneath a weighty Burthen of *Oppressive Tyranny*; some stately *Ruins of Antiquity* may still be seen, and feast the Eye with wonderful *Delight*, while with a melancholy *Contemplation* of the short continuance of vain *Magnificence* they entertain the *Understanding*.

Delphos, as at
present.

D E L P H O S, memorably noted for a thousand Causes, humbly rears her *miserable Head*, as if, rememb'ring former *Splendour*, she reflected mournfully upon her present *Fall*, and blush'd to be discover'd in her *chang'd Condition*: The *Mountain of Parnassus* now no more pretends to boast the *Muses Residence*, the lofty *Songs of ancient Poets* are forgotten on the now-neglected *Streams of Helicon*, and the delightfull *Harmonies* once celebrated there, are now converted into *Howlings of strange Salvage Beasts*, and *Brayings of Wild Asses*.

Athens, de-
scrib'd.

A T H E N S still may call her self a *City*, but can only do it as the *Skeleton of some Dead Man* continues long to represent the Shape of *human Body*; for her ancient *Temples* are defac'd and buried, even beyond the Knowledge of the *very Ground* they stood upon; her exemplary *Forms of Government*, and *Order*, ruin'd, and demolish'd by the arrogance of *Infidels*, more arbitrary and unjust, than all the *Tyrants* she oppos'd in former *Ages*: No longer now do the judicious *Laws of the incomparable Solon* sway her *Natives*; *Bribery* prevails, and *Justice* yields her *Balance* to the *Rapine* of an *uncontroul'd and barbarous Authority*.

B U T, notwithstanding the Destruction of her valuable *Liberty*, she still retains her ancient *Plenty*, constantly affording all the *Delicacies*, requisite to be obtain'd by even such, as wou'd encourage *Pride* and pamper *Luxury*.

Corinth, and
her Product.

C O R I N T H, situated on that narrow *Neck of Land*, which joins *Morea* to the *undivided Continent*, is only famous for her *Mines of Brass*, in great esteem among the *Romans*, and affording still the finest *Metal* in the *World*, but that in small, and inconsiderable *Quantities*.

Description of
Crete, or Candy.

C R E T E, or *Candy*, as at present call'd, was taken by the *Turks* from the Possession of the brave *Venetians*, who defended it some *Years* against a *constant Siege*, and made the Place a *bloody Purchase* to the *Turkish Army*: It is an *Island*, very *large*, its *Capital* containing stately *Houses*, and defended by a *regular and modern Work*, of admirable *Strength* and *Artifice*. Provisions here are very *Plentiful*, and the *Inhabitants* exceeding *Numerous*; many *Harbours* of commodious form, and a capacious magnitude, invite the *Traffick* of the *Foreign Merchant*; and it is observable, that *Crete* is blest with a surprising *Property*, which some have thought *peculiar* to the *Soil of Ireland*, for nothing *poysinous* is bred therein, nor can the *Reptiles* of another *Country* long survive their *Importation* thither.

Very subject
to Thunder.

'T W A S in this *Island*, *Jupiter* was born, and thinking, when I saw the Place, upon the fiction of the *Poets*, I observ'd with *Pleasure*, that the Judgment of the *Ancients* still mov'd regularly, for nothing cou'd have been more natural than representing *Jove* a *Native of this Island*, since there hardly passes *one whole Day* throughout the *Year*, wherein it does not *Thunder* with a mighty *Violence*.

C H A P.

C H A P. XXVIII.

Of Alexandria in Egypt.

NOW have I brought you into *Egypt* at the common *Landing Place*, the ancient *Alexandria*, so call'd from the successful *Macedonian*, who, desirous to perpetuate his Memory there, resolv'd to build a City, which he did, upon, or near the Place where now the *Modern Alexandria* has its Situation.

The Origin of Alexandria.

HE Peopled it with *Greeks*, and so amazingly adorn'd the *Streets* and *Houses* with the richest Gifts of Art and Nature, that 'twas long the celebrated *Paradise* of all the *East*: The Houses were supported upon *Marble Pillars*, and as much of them were hid below-ground as appear'd above. Unnumbred *Statues* of the nicest Workmanship adorn'd the Place, and every stately *Ornament* was purchas'd to compleat its Excellence.

Its ancient State.

BUT oh! How different from this does she appear at present? The Houses, which remain are low, all meanly built, and thinly Peopled, those excepted, which are situated on the Haven: The form is almost square, encompass'd round by double Walls, with many Turrets in the ancient way: These Walls are commonly believ'd the same, which *Ptolemy*, so many Ages since, commanded to be built for the Security of the then-valuable City.

How different from the Present.]

TIS seated in a very Barren Defart Country, and has no Allurement (Trade excepted) to invite Inhabitants. Upon the Entrance of the Haven, formerly the Island *Pharus*, now converted into Continent (so great a Change does *Time* produce in all weak sublunary Beings) stands a Castle, ill supplied with Water, or Conveniencies for long Defence: The Ordnance of the Walls salute all Ships upon their coming to an Anchor; for the Port of *Alexandria* is free for Traders, of all Nations whatsoever.

Its Situation.

The Castle of Alexandria.

THIS *Pharus*, which is now a part of the Main Continent, was not only divided from it, in Times past, but, if we may believe the Affirmation of old *Homer*, was an Island situated at considerable distance.

Νῆσος ἐπειτὰ τις ἐστὶ πολυχλύσῳ ἐνὶ πόντῳ,
Ἀιγύπτῳ περὶ ἀεὶ (Φάρον δὲ ἐκ κελύκεσσιν)
τόσσον ἀνεὺθ' ὅσον τε πανηγυρεῖν γλαφυρὴ νηὺς
ἠνυσεν, ἥ λιγύς ἔρος ἐπιπνέησι ὀπίσθεν.

Hom. Odyf. L. 4.

'Midst stormy Seas there does an Island stand,
Which Men call *Pharus*, before *Egypt's Land*;
So far disjoin'd, that when the brisk Winds play
On a Ships Poop, the speedy Vessel may,
With swelling Sails, get thither in a Day.

}

THE Face of Nature has been strangely alter'd since the Days of *Homer*, and the only Reason Men can give for this Effect is, that it has been caus'd

by gradual discharges of the Sand, brought down by *Nilus* in his Annual Overflows, and so thrown up in heaps between the Island and the Continent, till in the course of time, the Sea was banish'd, and the whole became firm Land as it remains at present.

The Ancient
Pharus, or
Egyptian Light-
House.

ONCE, the *Pharus* had a Bridge built from it, to the Shore of *Egypt*, and upon a very steep and rugged Promontory of the Island, stood the Tower, on which the Mighty *Philadelphus* Built his Light-house, which obtain'd the Honour to be Rank'd among the *Worlds Seven Wonders*; it took its Name of *Pharos* from the Place it stood in, and has given that old Denomination to all those Buildings, which are rais'd to hang out Lights for the Direction of such Ships, as else would Labour in a dangerous Darkeness.

The Lake of
Maræotis.

THERE is a Place, now call'd *Buc-hat-ra*, anciently the Lake of *Maræotis*, Famous for its Depth and even incredible Extent, which took in Water at the Yearly Overflow, and by the means of Sluyces of amazing Fabrick, kept it in the whole Year round, supplying numerous Canals of Artificial Length, and Breadth beyond belief, on which the old *Egyptians* Mad with Luxury, continually delighted to Sail up and down, in Stately Barges, Gilt and Painted, full of amorous Men and Women, Brisk in Wantonness, and Sounding Musick as their Oars divided the complaining Waters, Singing, and enjoying all the loose and airy Pleasures of a Juvenile Extravagance.

A Gloomy
Labyrinth.

BUT those Canals are now, at least the greatest part, Dried up and lost, by ever-rolling heaps of Sand; the Lake however, still remains, but quite depriv'd of all appearances of that stupendious Building, which consisted of an intricate and Artfull Labyrinth, that led by many Thousand Windings, Dark and Dismal, to the *Seven and Thirty Glorious Palaces*, appointed for the Meeting of the *Seven and Thirty Jurisdicitive Powers* of that formidable Country, and at the End whereof we Read, that there stood once a Stately Square, and wonderfully vast, Fine *Marble Pyramid*, suppos'd to be the *Sepulchre* of *King Ismandes*, the Original Contriver of the Lake and Labyrinth, at least the Founder of the *Pyramid*.

THERE is not any thing in *Alexandria* worth the mentioning, but some few venerable Reliques of Antiquity, which still proclaim with silent Eloquence, the once-aspiring and unrival'd Stateliness, which Crown'd this City with a Dazling Majesty.

The Tomb of
Alexander the
Great.

AND, First, they show the Tomb of that brave Monarch *Alexander the Great*, whose Body, taken from *Perdiccas* by Ambitious *Ptolemy*, was brought by him to *Egypt*, where, when he was kill'd by Soldiers in a Desert, *Alexander's* Body was by them convey'd to *Alexandria*, and lies entomb'd in a mean Chappel, visited, but rarely, by some Curious Travelers, and held in great esteem by the *Mahometans* themselves, who pay a two-fold veneration to his Memory, as a Mighty Warrior, and a Holy Prophet, for Tradition tells them, he was both, while Living.

Joseph's Gra-
naries.

ANOTHER Rarity, they shew most Strangers, is a very Lofty Pile of Buildings, all compos'd of solid Stone, but ruin'd much by natural decay, containing many large Apartments, strangely wild, and void of Regularity, some would perswade us to believe, that these were *Joseph's Granaries*, or Places, which he order'd to be Built within the Seven Years of Plenty, to preserve the Magazines of Corn, against the following Years of Famine, in those parts.

UPON

UPON the rising of a Hill, which overlooks the Haven, stand the Ruins of a spacious and aspiring Structure, probably the Palace of the famous *Cleopatra*, whereof remain some Pillars yet entire, and some few Arches of polite Contrivance: They pretend to shew the Ruins of a private Gallery, thro' which that Queen receiv'd *Mark Anthony*, on his Return from the Defeat at *Actium*.

Cleopatra's Palace.

UPON the Place, where *Alexander's* Palace stood of old, remain two Hieroglyphic Obelisks of *Theban Marble*, one quite fallen, t'other standing, of considerable height, and vulgarly distinguish'd by the Name of *Pharaoh's Needle*.

Pharaoh's Needle.

UPON a little spot of rising Ground, without the City Walls, and on the South-West side, there stands a Column of a Substance much like *Porphyry*, in height near seventy Foot, and five and twenty in circumference; it stands upon a Cube or Pedestal, far less in compass than the bottom of the Pillar.

THE Conquering *Cesar* here erected this fine Column as a memorable Trophy of his Victory over *Pompey*, and left it to Posterity, as an ambitious Monument of his successfull Conduct: But to let Men see how vain are their Endeavours when oppos'd by Heaven, he lost his aim, and has instead of Triumphant o'er routed *Pompey*, given the Vanquish'd all the Honour, he himself aspir'd to gain from future Ages by the Credit of this Victory; for now the Christians know the Column by no other Name than *Pompey's Pillar*, so that many thousands hear him nam'd, who never read, or dreamt of such a Man as *Cesar*.

Pompey's Pillar.

TRAJAN was Emperor of Rome, when they condemn'd *St. Mark* to suffer Martyrdom in *Alexandria*, where accordingly, they burnt, and bury'd him; his Bones were afterwards remov'd to *Venice* by the Natives of this City, who profess that Saint as Patron of their Country. There stands a Chappel now upon the Place, where once he lay Entomb'd, and near that Chappel is a House, in which resides the *Græcian Patriarch of Alexandria*.

The Martyrdom of *St. Mark*, at *Alexandria*.

THUS much of *Alexandria*, scarce worth mentioning, but as it is the Place, all Travellers must land at, and pay Custom for the Goods, they bring; proceeding thence for *Cairo* or *Rosetta*, by the Virtue of a *Teskaree*, or Pass-port from the Governor.

Ceremonies there to be observ'd by Strangers.

THE Christian Nations, such I mean as Trade, do here maintain their Consuls or Subordinate Officers, to manage the respective Interests of their Countrys; and the few Inhabitants, residing there, are gather'd from all Nations under Heaven, Jews, Indians, Copties, Turks and Græcians, Moors, Armenians, French, Italians, Zinganees, and now and then an Englishman: There was, I think, an honest Gentleman or two, my Countrymen, when I was there, employ'd in managing the Business of our Traffick, but I staid not there so long as to become acquainted with their Characters, which I the less desir'd, because in Company with some Italian Gentlemen of an agreeable and airy Disposition, who accompany'd me throughout the Country.

The mix'd Inhabitants of *Alexandria*.

ONE thing I must observe, that, as they are a mixture of all Nations, so they commonly are found the worst of each; and I may very well apply a Word or two of *Juvenal's* to the Inhabitants of *Alexandria*, the rather too because it suits the Country as adaptly as the People.

Rari

Fur. Sat. 13.

*Rari quippe boni, Numero vix sunt totidem, quot,**Thebarum Porta, vel divitis ostia Nili.**Vertue is here so Rare,**That Men exceed not, if you miss the Nile,**The Gates of Thebes, or Mouths of Fruitfull Nile.*

C H A P. XXIX.

Of Ethiopia, and the Source of the Nile, with the Cause, Manner, and Continuance, of its Annual Inundation.

BEFORE I enter on the Subject of the Chapter, promis'd by the Heads abovemention'd, 'twill possibly, be needfull, I should say a Word or two, to undeceive such Gentlemen, as by the General Title, I have given my Book, may be induc'd to think, I meant to Write a full Description of the Present State of *Ethiopia* in regard to its Extent, Inhabitants, and Forms of Government, which, tho' perhaps my Opportunities enabled me to do more fully than most former Writers, yet it would require a length too tedious and digressive from my purpose to enlarge upon that Subject.

How far the Author Treats of *Ethiopia*.

I only mean to speak so far of *Ethiopia*, as the Country interferes with my Discourse upon the Source and Channel of the River *Nilus*, as I have had occasion elsewhere in this Book, to mention the Religion of the *Persians*, Customs of the *Tartars*, and some other points relating to such Countries, as were widely distant from my purpose, and were therefore Treated of no farther than they had dependance on, or Interest in the *Turkish Empire*.

A Discourse of *Ethiopia*.

HOWEVER, that vast Tract of Land, distinguish'd amongst *Christians* by the Name of *Ethiopia*, is not as is commonly believ'd, commanded by the Arbitrary Nod of one Great Monarch, whom we vulgarly call *Prester John*, but by corruption of the Genuine Word, which is no more than *Prissir-Jan*, which in the Language of the Country, signifies Renown'd or Mighty Emperor.

The Government of *Ethiopia*.

TIS true, he is Possessor of the Greatest share of Honour and Authority, having more than Thirty Tributary Princes under his Command, whose Reigns are Limited, and Power Created by his undisputed will and Sovereign Pleasure; but there are Monarchs, wholly as Tyrannical and Absolute as He. Nine several Kings possess vast Territories, free, and independant on each others Government; and all these Princes so extreamly Jealous of their Neighbouring Equals, and so carefull to preserve their own Prerogative,

tive, that they permit no Traffick 'twixt their Subjects, cautiously preventing with the strictest Prohibition, all Communication whatsoever, and condemning to *immediate Death* all Subjects of a *Foreign Prince*, they find amongst them.

A N D as the *Int'rests* of these Princes are so widely separated, so are their *Professions of Religion and Morality*: Those under the Dominion of the late nam'd *Prissir Jan* are *Christians*, or at least usurp that Title; I say *usurp*, because unfortifi'd by *Truth or Learning*, they have grossly mingled fordid Remnants of their *old Idolatry* with the diviner Practices of *Christian Duty*. How divided in their Interests,

T H E Y first receiv'd the *Faith of Christ* by the industrious Labours of the *Ethiopian Eunuch, Philip's Convert*, and retain a *Dusky and Traditional* Account of the uncertain Circumstances of that famous Action, whereby they are misled to strange Opinions, widely differing from each others Tenets, but *alike mistaken* in the universal End they blindly aim at.

S O M E prefer our Saviour as the greatest Person of the *Trinity*, some esteem him *lowest of the Three*, some believe not in the *Trinity* at all, and many, ignorantly Zealous in their Folly, still prefer *St. Philip's Merits* to the worth of our Redeemer. And Religion.

T H E Y are a People (generally speaking) of a *Slothful Disposition*, *Obstinate and Rash*, extremely swift to *Anger*, and of daring *Courage*, when provoked by the temptation of a *strong Resentment*; they are *jealous* to excess, and very *Avaritious*, *Temperate* in Diet, nor inclinable to *Drunkennes*; they are *Tall of Stature*, *Strong in Constitution*, and *Robust* in their *Proportion*, and as I said before, most resolute Defenders of their *valu'd Property*. Their Character.

I T is perhaps, to their unreasonable *Hatred* of all kind of *Strangers*, that the *Civiliz'd Inhabitants of Europe* owe their Ignorance of those *remote and dark'ned Corners* of the *distant World*; for as they are prohibited by Principle to *entertain*, or even preserve the *Lives* of curious Travellers, it has been hitherto impossible to make Discoveries by the Endeavours of Adventurous Men alone, or *amicable Parties*; and the mighty distance, they are at from *Christian Powers*, the spacious Countries, interposing their extensive Lands; the *Mountains, Lakes, and Desarts* inaccessible to all Approaches, were in every Age, and still continue formidable *Barriers* to the aim of *Curiosity* or efforts of *Ambition*. Why difficult to Travel there.

I T is this alone, that was enabled, *many Ages since*, to baffle the Attempts of Powerful Monarchs, Men, possess'd of every help, which *Power and Riches* could afford their Resolution: It is this alone, that could have foil'd the oft repeated Efforts of *Egyptian Philadelphus*, or the *Roman Nero*; it is this alone, that could have disappointed the resolv'd Attempts of Great *Cambyses*, *Pam'd Sesostris*, and the *Macedonian Alexander*: All these Princes have at several times, endeavour'd to no purpose, an entire Discovery of that *Mysterious Source of Waters* so conceal'd by *Nature*, that it seems to speak our very Search *unlawful and prohibited*, thus nicely touch'd by *Lucan*. Where divided The Princes, who have been baffled in the Search of the head of Nilus.

*Arcanum Natura caput non prodidit ulli,
Nec licuit populis parvum te, Nile, videre
Amovitq; sinus, & gentes maluit ortus
Mirari, quam nosse tuos*

Nature, O Nile, forbids to look on thee,
Where thy faint Streams declare thy Infancy;

Thy

Lucan. l. 101

Thy rising *Fountains* she thought fit to shroud,
And wrap'd thy *mantled Bosom* in a Cloud,
Thence teaching *Nations* to admire thy Stream,
And chuse *Applause*, not *Knowledge* for their *Theam*.

A Discovery
of the Source
of Nile.

HOWEVER, if we may believe the confident Reports of such *Egyptians*, as Inhabit Countries bordering on *Æthiopia*, or indeed such *Æthiopians* themselves, as will or dare Converse with Strangers, *Nilus* rises in a great extent of *Marshy Grounds*, surrounded by prodigious *Mountains* of an almost inaccessible Ascent; the *Weeds* and *Rushes* so incumbering the uncertain Waters, that no *Boat* can pass from Hill to Hill, and 'tis a more than dangerous Attempt to venture any other way on so deceitful a Foundation; yet 'tis said, that some have pass'd secure, and seen a *Rock* of a stupendious Magnitude, whence gush'd a Stream of roaring Waters with impetuous violence.

'TIS said these Marshes lie near twelve Degrees beyond the *Æquator*, and that the *Nile*, forsaking his entangled Bed, is found to wander in *meandering Labyrinths* quite thro' prodigious *Desarts*, spacious *Kingdoms*, and remote *Dominions*, sometimes forming wond'rous *Lakes*, and seeming to forget the Order of a River, then recovering his spreading Waters, and continuing a Course for many Leagues together, *calm* and *gentle*, swelling as he passes on, to great increase, by the reception of *encount'ring Currents*, all imbib'd and carried on in his superior Channel; every now and then surrounding some delightful Piece of Ground and making *Islands*, pleasant in their Situation, and agreeably *Productive* of the gayest *Sweets* of aided Nature.

The Course of
the River.

SOMETIMES, rolling headlong from a *Mountainous* and *Rugged* Country, to the *Vallies* under it, it forms those loud and dreadful *Cataracts*, so famous for the noise created by the Waters, violently rushing from the lofty *Precipices* and resisting *Rocks*, that many Authors of *Antiquity* have join'd in the Reports, that such Inhabitants, as liv'd too near those *horrid Water - Falls* were by degrees made Deaf with their continual roaring.

Where divided.

THUS this great and celebrated River prosecutes his Course thro' many *Nations*, till it enters *Egypt*, there grown deep, it smoothly runs within its Banks in one broad Stream, till near five Miles below *Grand Cairo* it becomes divided into two distinct and *Navigable Branches*; that towards the East discharging all its *Waters* from a Mouth at *Damiata*, situated on the *Mediterranean*, and the *Western Branch*, the *Old Canopus*, likewise falling into the above-nam'd Sea, not far below *Rosetta* in the Neighbourhood of *Alexandria*.

Five of the Seven
Mouths of
Nilus now
quite lost.

EXCEPTING many *Channels* cut by *Art*, for the Convenience of letting *Waters* in upon the Country in the *Yearly Overflow*, there now remain but these two *Branches* out of the so often mention'd *Seven*, sometimes *Nine*, which *Pliny*, *Herodotus*, *Ptolemy*, *Diodorus Siculus*, and other ancient Writers tell the World of; they are now, if ever such have been, *choak'd up by Sand*, or other common Accidents which are not seldom, known to change the Course of Rivers in our *European Parts* as well as *Egypt*.

The Rise or
Increase of
Nilus.

BUT now I come to treat of the Surprising *Inundation*, which this River causes *Yearly* in the Land of *Egypt*, where it very seldom *Rains*, and when it does tis rather *Mist*, and never falls but in the *Winter Season*; about the

the *midst* of *June* the *Nile* Infallibly begins to rise, thence Swelling by degrees, till *August* following, and Mounting in that Space, the Height of two or three and Twenty Cubits.

WHEN thus it has encreas'd to a convenient Height, the *Grand Bashaw* of *Cairo* solemnly attended by the best of all his People, comes upon the Bank, and having given with his own Hand, the *Warning Stroke*, they cut it thro' in many Places, where the *Water Rushes in* with an impetuous Current, overflowing all the Country upon either side the *River*, so continuing many Days; then Suddenly *Decreasing* and *Retiring* orderly within its Banks, leaves all the Land (before a *Desart*) cover'd Richly with a *Propagative Slime*, of such an admirable Virtue, that the *Corn*, upon Abatement of the Waters, Scatter'd Carelessly about the Surface, constantly produces two good Crops, and sometimes more, with equal plenty; not quite Five Months the Waters take in Rise, Continuance, and Abatement, for about the First or Second of November, all the Country, lately Delug'd, is entirely free'd from the invading Current, which is then return'd to its ordinary Bounds and so continues till the Year Succeeding.

TIS a Prospect, highly Pleasant for a Stranger to behold a Country Suddenly o'erwhelm'd, and that become a Sea, which just before appear'd a *Desart*; Men and Women briskly rowing up and down, still more rejoicing, the more deep they find the Waters; for from the great or small encrease of their Presaging Nilus, they foretell with ease the never-failing consequence of Plenty or a *Famine*.

THE great advantages, accruing to this Country from the Yearly overflow of Nilus, being so extreamly plain and constant, the Rejoicings, which are made on that occasion, are accordingly extravagant, for when the Banks are Cut, as I just now inform'd you, all the Noblemen attend the *Great Bashaw* of *Cairo* to an Ancient Castle, Built upon an Island in the Middle of the River, where, Three Days together, they are Entertain'd and Feasted with the greatest Demonstrations of delight Imaginable.

NOR are the Common People (equal Sharers in the Blessings of Encrease) less gratefull in acknowledging a Sense thereof, but join unanimously in a Course of Mirth for many joyfull Days together, forming Fireworks, Singing, Dancing, Feasting with their Women, and Employing all their time in one Incessant search of Pleasure, and the constant practice of Uninterrupted Gayety.

NOW let us search a little into the Receiv'd Opinions of the Learned World, and see if we can apprehend the Cause of this effect, so wonderfully different from the Common Course of gradual Nature.

AND First, we find *Euripides* and many others, of Opinion, it proceeded from *Prodigious Thaws of Snow*, then Melted by the Sun upon the *Aethiopian Mountains*, but, as we are certainly assured, the constant Heat of that too Sultry Climate cannot suffer Snow to rest, since even in Egypt it is never known, not even on those Mountains, which confine her Borders, so the Modern Judgment of Politer Naturalists has quite rejected that mistaken Notion.

THALES MILESIUS affirms, that he believes the Inundation to proceed from the continual Blowing of the Rough *Etesian Winds*, which then begin to Bluster from the Northern Quarter, full upon the Mouth of Nilus, hindering it thereby to enter the *Mediterranean*, and violently Driving back the Flood upon the low and Sandy Ground of Egypt.

The Opinion
of *Diodorus*
siculus.

BUT this is controverted by the Famous *Diodorus Siculus*, in his First Book, who, to disprove the Argument of *Thales*, Nominates some other Rivers, equally expos'd to the *Etesian Winds*, which yet are never liable to such like Inundations; he therefore in dislike of this Opinion, has prefer'd his own, that Rain or Snow, dissolv'd from distant *Ethiopia*, is the only Cause of an Effect so Wonderfull.

The Opinion
of *Herodotus*.

DIRECTLY Opposite to these, is the Assertion of the Learned *Herodotus*, who imagines, that the *Sun*, exhaling moisture in a great abundance from the River *Nilus*, as he forms his Journey in the *Winter Tropick*, causes it to run in an unnatural narrowness, but, when advancing towards the *Northern Climates*, the Recovering River swells again with native Grandeur, then possessing all its Streams, and Flowing uncontroll'd, with full Authority, till the returning *Sun* again demands the Tribute of its Waters.

The most re-
ceiv'd, and
probable Opi-
nion.

AMONG all these, the most receiv'd and probable Opinion is, the First belief of *Diodorus Siculus*, that the Encrease of the Waters is occasion'd by continual Rains, not Melting Snow, upon the Hills of *Ethiopia*; and the Reasons, which are given in defence of this Assertion, are as follow.

Its Reasons.

FIRST, for many Days before the Inundation happens, all the Skies are seen in *Egypt*, full of Black and Treating Clouds, incessantly producing rumbling Noises, and by *Northern Tempests* driven fiercely towards the *Southern Parts*, where always follows Rain in great abundance, frequently near Threescore Days together.

ANOTHER reason for this last opinion is, the Muddy thickness of the Waters, when they overflow the Country, for, Rushing violently thro' so many Tracts of Fertile Land, they tear up great and hourly quantities of fatning soil, which, mixing thickly with the swelling streams, is left upon the scorch'd and barren Sands of *Egypt*, of a very deep and slimy substance.

MANY other reasons are by the Inhabitants produc'd, to prove the Justice and Solidity of this accepted Modern Notion; but as tedious Observations, and unnecessary Repetitions grow Prolix and Heavy on a Reader, I will say no more upon the Present Subject, than that all the *Naturalists*, reputed Famous in the *Eastern Countries*, agree among themselves in full belief of this Assertion.

The goodness
of the Water
of the *Nilus*.

I must inform my Reader now, that as this River boasts peculiar properties in Fructifying Nations to so rich a Plenty, so its Blessings many other ways are equally particular; his Waters are observ'd to be for ever free from Mists or Vapours, Sweet to such an Admirable and uncommon relish, that tis difficult (if hoodwink'd) to distinguish it from Milk.

How Clari-
fied.

THIS Fam'd for many Operative Virtues in Medicinal essays, and has but one known Fault, which is a certain dusky thickness, clouding its appearance with a kind of dark unpleasant Colour, which they Clarifie however in an Hour or two, by casting into certain Earthen Pots (wherein the Water is contain'd) small quantities of bitter Almonds bruise'd on purpose; Fish by reason of the just nam'd Muddiness afford no delicate or pleasant tast, and therefore is by Strangers seldom Eaten, and neglected commonly by even the Natives of that Country.

THE breadth of *Nilus*, when within the Bounds of its own natural Course, is equal to the *Thames*, a Mile or two below the Bridge at *London*, and upon the Banks on either side are built small, poor, and inconsiderable

Villages, inhabited promiscuously by *Turks* and *Arabs*, those last nam'd so insolently daring and extreamly dangerous to unsuspecting Travellers, who pass in little Boats upon the River from *Grand Cairo*, that they frequently attempt with Javelins in their Mouths, to swim at *dead of Night*, from some small Creek of the undreaded Shore, and coming on them unawares, kill, take or plunder them, as they may think convenient.

The danger of Sailing on the Nile.

HOWEVER, led of late, to think of their own safety by the many fatal *Accidents*, which have from time to time attended such, as rashly trusted to implor'd *Good-Fortune*, and were disappointed of her Favours, they have found a way to free the Passengers of their own Country or a Foreign one, from those presumptuous Insolences of *Arabian Robbers*; for at present, none attempt a Voyage on the *Nile*, without providing usefull *Fire-Arms*, and very frequently a *Guardian Janizary*, by whose faithful Care, and honest Courage they may be Protected safely from those villanous Outrages, whose effects have often prov'd unhappy to the headstrong Resolutions of *unguarded Obstinacy*; so cautious ought a Traveller to be, who ignorant of *Danger* from an ignorance of *Custom*, may, unknowingly, involve himself and Company in the unfear'd Misfortune of some treacherous, swift and unexpected Ruin.

A necessary Caution.

CHAP. XXX.

Of the Government of Egypt.

IN Order to inform you of the present State of Government in Egypt, 'twill be necessary to inquire no further back in ancient History, than the times in which the Great *Octavius*, Emperor of Rome, converted that extensive and subjected Kingdom, to the meaner Title of a *Roman Province*, which in that Condition, was enlightned by the glorious Rays of introduc'd *Christianity*, from the unwearied Labours of *St. Mark*, who suffer'd *Martyrdom*, as I have said before, at *Alexandria*.

The History of Egypt, from the Roman Conquest.

THE *Græcian* Emperors, upon the fatal weakning of the *Western Power* by the Division of the *Roman* Government, became the *Lords* of *Egypt*, and her People, till oppressing them inhumanly by heavy Taxes and an arbitrary Tyranny, they forcibly Revolted from their Yoke of Slavery, and in order to expel the *Greeks* Authority, invited to their Aid the hardy *Saracens*.

Conquer'd by the Greeks.

HOWEVER, these about the Year of *Christ* six hundred thirty five, were beaten from the Government, they gain'd in the expulsion of the *Greeks* by the successful Arms of *Omir*, *Kinsman* and *Successor* to the Power of the *Impostor Mahomet*, who, satisfied with Tribute, left them free to the Profession of their own Religion; then fell they under the Dominion of the *Babylonian Caliphs*.

Saracens,

And Mahometans.

AFTERWARDS, they chose a *Caliph* of their own, who was succeeded in a long uninterrupted Line of full three hundred Years, when *Almeric* the Sixth, King of *Jerusalem*, invaded and reduc'd them to a great extremity.

AMIDST this exigency, they entreated Succour from the *Syrians*, whose designing *Sultan* sent immediately a greater Aid than was demanded from him; but as soon as they had beat the *Christians* back to their Possessions, *Sarco*, General of the *Syrian* Forces, murder'd basely the *Egyptian Caliph*, and usurp'd the Kingdom to his own Dominion.

The Original
of the *Circas-
sian Mama-
lukes*.

THE Mighty *Saladine* succeeded *Sarco*, and for the space of seventy six Years, the *Syrians* held Possession of this Kingdom, till ambitious *Melec-Salha'a*, jealous of the Courage or Integrity of his *Egyptian Vassals*, yearly bought prodigious numbers of *Circassian Slaves* from their Allies, the *Tartars*, and depending wholly on their Valour and Fidelity, arm'd thousands of them, till he had compleated his design'd and numerous Army.

BY the Assistance of these bold and hardy Men he grew successfull in the Wars, he made upon his Foes the *Christians*, till at last, the *Slaves* too well acquainted with the fatal Power, wherewith he trusted them, ungratefully Revolted from their just Obedience, murder'd *Melec-Salha'a*, and upon the bloody Ruins of his broken Power, erected a New Form of Government among themselves, inviting into *Egypt* all their Country-men, or purchasing in every Place, as many of them, as had formerly been taken.

Their Over-
throw and
Downfall.

THUS the Government of these revolted *Slaves* became in time extreamly Powerfull, dreadfull to their Enemies, and rich in their Possessions, still maintaining their Dominions strongly and with resolution very near three hundred Years; whereby they grew a famous People, and were known by the denomination of *Circassian Mamalukes*, till *Sultan Selym*, Emperor of the *Turks*, in the Success of long and bloody Wars, o'erthrew their Government, and so brought *Egypt* under his Subjection.

Egypt, how
govern'd by
the *Turks*.

IN the Possession of the *Turks* it still remains, and is at present govern'd by a kind of *Vice-Roy*, full Possessor of an arbitrary Power, given him as *Deputy*, or *Great Vicegerent* to the absolute *Grand Signior*; he takes his Title from the City of *Grand Cairo*, is the first *Bashaw* of all the *Turkish Empire*, continues seldom in his Government above three Years, and constantly resides in that Imperial City.

DEPENDANT on the Power of this great *Bashaw* are the twelve *Beys*, or *Lords Provincial*, constantly elected from among the *Natives* of the Country, and Assistant, in the framing Laws and other matters, to the *Grand Bashaw*, who therefore looking on them as *Inspectors* of his Actions, and set over him as *Spys*, or *Curbers* of his *Inclinations*, does generally hate and contradict them; hence proceed intestine Jarrs, and frequent Tumults, not a little prejudicial to the Interest of the *Turkish Sultan*.

The Militia of
Egypt.

IN order to support this Power, a *Standing Army* is Establish'd in the *Turkish* manner, which consists of twenty thousand Horse, and eighty thousand Foot, accomplish'd, hardy and experienc'd Soldiers, all dependant on respective *Zaims*, or their *Timariots* in the nature treated of at large, in the beginning of this Book.

Egypt in its
Modern Divi-
sions.

THE Modern *Egypt* is divided into three Distinct and Spacious Provinces, that part, which lies between *Rosetta*, and the famous *Alexandria*, is distinguish'd by the Name of *Herfiah*; that part, which lies between *Grand Cairo*

Cairo, Tunese, and Damietta, is now call'd *Mar-hemha*, and the Land, which lies upon the south of Cairo, is in Turkish call'd *Saibid*.

THESE different Provinces produce Inhabitants, as different in their Natures; some are rougher than the rest, and more unciviliz'd in common Conversation; but it is a general observation, that the nearer to the Port of *Alexandria*, or the Sea about it, so much more polite is found the humour of these People.

THE Military Power is in *Egypt*, as at *Constantinople*, mixt entirely with the Civil Administration, and the Laws of both exactly Copy'd from the *Turkish* Government, so that neither in Religion, Customs, Habit, or the forms of Justice, can be found the smallest difference from what I have explain'd in the foregoing Part, relating to the *Turkish* Policy; 'Tis Money only, Arbitrary, Eloquent, perswasive Money can prevail in *Egypt*, as it ever does in *European Turkey*, to decide a Contest.

THE many Graces, which in former times enrich'd the Minds of their Illustrious Ancestors, are all forgotten; but to shew how prone Man's Nature is to Ill, they still retain their ancient Superstition, and tho' they do not practise the abolish'd Ceremonies of a rank Idolatry, they yet impute such power to every little Accident, or Work of Nature, that they tread as near as possible in the detested Footsteps of those old *Egyptians*, whom the *Roman* Satyrist has well derided in the following Verses.

*Quis nescit Volusi Bithynice, qualia demens
Egyptus portenta colat? Crocodilon adorat
Pars hæc, illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea Cercopitheci,
Dimidio Magica resonant, ubi Memnone chorda
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam:
Porrum & cepe nefas violare ac frangere Morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! lanatis animalibus abstinet omnis
Mensa, nefas illic fætum jugulare capella.
Carnibus humanis vesci licet.*

Who knows not, what fond Worship and vain Praise,
Mad Egypt to prodigious Monsters pays?
This part the Crocodile a Godhead makes,
That honours frightful Ibis, fed with Snakes.
There golden Images of Monkeys shine,
And sacred Worship crowns the apish Shrine,
Where Magick Spells make half-learn'd Memnon sound,
And ancient Thebes now lies a ruin'd Ground,
Thebes, which twice fifty Gates did once surround,
Here Sea-Fish, there the River Fish they own,
To Dogs whole Cities bow, but to Diana none.
A wondrous wickedness, indeed, to eat
A sacred Leek, or make an Onion Meat!
O blessed People! in whose Gardens grow
These Gods, to whom such wondrous helps you owe!
From woolly Animals each Board abstains,
To kill a Kid pollutes their Soul with Stains,
Yet none by Conscience led from humane Flesh refrains.

THE

The Effects of
Misery.

THE Miserable Poverty, whose ill Effects have crush'd the Spirits of the Warlike *Gracians*, and subverted Valour to contented Slavery, has work'd so deeply on the humble Minds of the depress'd *Egyptians*, that they daily more and more become Effeminate, neglecting meanly the once lov'd Practices of Martial-Discipline, and idly sinking in a stupifi'd forgetfulness of all the calls of Liberty or Honour.

Their Chara-
cter.

THEY are very Lazy, Proud, and Insolent in Carriage, Dirty in their Dress, and stiff in their Behaviour, haters and despisers of all other Countries, scarce affording Love to one another, and so very nasty in their Tents, or Houses, that the very entrance is offensive to a Christian Stranger.

The Egyptian
Moors.

THERE are, besides the Off-spring of the old *Egyptians*, certain tawny Natives of this Land, a Sun-burnt Mongrel kind of Race, descended from the *Arabs*, and in strength of Body, Humour, Shrilness of their Speech, and great Agility, not much unlike them; for Distinction's sake, these Men are call'd the *Moors* of *Egypt*, but are commonly more honestly inclin'd than are their numerous Co-partners in that wide Denomination.

Their Govern-
ment, a Copy
of the *Turkish*.

THE Towns of *Egypt* are not many, and those few, they have but ill defended, rather trusting to the number of their People, than the strength of Walls, or tedious helps of Modern Fortification; each Town and Village has its Governor; and as I said before, the nature of their Government is so entirely *Turkish*, that I need no longer dwell upon the Subject of this Chapter, but will hasten in the next, to look a little into the condition of their Learning and Morality, and see if we can trace the Footsteps of their great *Forefathers*, in the Modern Applications of their lost Posterity.

CHAP. XXXI.

Of the Learning and Morals of the Egyptians.

Egypt in her
present Igno-
rance, a Proof
of Humane
Frailty.

THE Curious Searcher into *Humane Changes*, and the various Miseries attending *Life*, can never find a fairer Proof of *Sublunary* Frailty than he has before him, in a nice Reflection on the present State of the *Egyptian* Learning; *Egypt*, which of old possess'd unbounded Knowledge, and unlimited Dominion; *Egypt*, which out-towr'd not only the Felicity, but even the Imitation of admiring Neighbours; *Egypt*, from whose Source of Wisdom, *Greece* originally drew those Channels, from whose unexhausted Store she afterwards supplied the spacious Universe; *Egypt*, the neglected Mother of our *Arts* and *Sciences*, is now involv'd in stupid Ignorance, and boasts no more than that unpolish'd common Sense, we owe promiscuously to Liberal Nature.

THE black effects of *Time* and *Discord* have amazingly subverted ancient Splendor; and the glorious State of *Learning*, which in former Ages flourish'd in this Country, left her with the Blessings of that wealthy Peace, she

the once could boast of, Knowledge fell a Victim to the Sword, and the Destruction, which befell them, was so very *Universal*, not alone to *Power*, but even the well establish'd Principles of *Literature* and *Morality*, that when I think upon the Ruin of the *Old Egyptians*, who surviv'd the loss of all worth living for, and then fell *lastly* solitary Victims to their Nations Enemies, it brings to my remembrance the Expressions, *Seneca* thought fit to use upon the Fate of *Priamus*, in his Tragedy of *Troas*.

Felix Priamus!

Felix, quisquis bello moriens

Omnia secum consumpta videt!

Sen. Trag. Troas.

O happy Priamus!

And happy all, who, when in War they die,

In one destructive Fate see all things with them lie!

THE gloomy Cloud of un aspiring Sloth and dull Stupidity, which now possesses fallen *Egypt*, hence receiv'd its fatal *Origin*, and ever since has skreen'd the Sun of banish'd Learning from that miserable Country, nor has even the most retir'd and private State of Life escap'd the general Calamity, which spread its Influence with an uncontroul'd and Universal Ruin.

The Origin of the Egyptian Ignorance.

AND, indeed it is a vain and groundless hope, for an unthinking Man to flatter his Opinion, with the strange Belief of even a possibility to live contented in a sinking Government, or stand unshock'd, in the destruction of his Country, tho' the share, he boasted in the management thereof, was ne'er so small or inconsiderable, or even tho' the trifling Part, he acted in its Welfare, was so far from helping to support the State, that he appear'd the most unknown and useless Member of his Nation.

THE admirable *Solon*, an unequal'd *Former* of the wisest Laws, and consequently an undoubted Judge in Rules of Policy, has left us his Opinion on the matter, in the eloquent Expressions following,

Οὐτὼ δὲ νόστον κακὸν ἔρχεται εἰς ἕκαστον,

Ἄνθρωποι δὲ τ' ἔχειν ἐκ θεῶν θύρα.

For he will to all Nations evil come, and

From Gods will come to Men a common door.

Solon's Opinion, of a Publick Ill.

When Publick-Ills do Common-Wealths impair,

Each Private Subject feels a Publick Share,

No barring Gates can its effects exclude,

O'er highest Walls it climbs and will intrude;

Still it o'ertakes you, if to Shades you fly,

And finds you, tho' in latent Beds you lie.

THE old *Egyptians* first invented *Musick* and *Geometry*, with the useful Knowledge of *Arithmetic*; they first inspected Heaven, and bravely trac'd the Sun and Starrs thro' their Diurnal Motions; they first divided Years by Months, and from a Knowledge of the various Aspects of *Celestial Constellations*, grew *Diviners* of portended Consequences; *Philosophy*, and the transporting Flights of a *Poetic Harmony* were first known there.

Sciences invented by the old Egyptians.

MECHANIC ARTS, tho' since improv'd, were numerous owing to the deep invention of *Egyptian fancy*. *Hieroglyphicks*, us'd instead of Characters, explain'd the meaning of the wisest thoughts by silent Images

Hieroglyphics, what they were.

of various kinds, whereby they strangely represented Humane Nature in its different Passions, with a very still, but moving Eloquence.

No Learning
in Egypt now.

BUT now the very Memory of these Perfections is itself forgotten, by the Deviated Souls of the Possessors of this Country, in its Modern State of Folly, Pride and Insolence, and all, an Author is enabled to inform the World of the Condition of their Learning is, that they have really none among them; tis a Wonder if, in many Villages of Egypt well inhabited, Ten Men are found, who boast capacity to Read or Write; my Reader will not therefore be Surpriz'd, when I assure him that, for any more refin'd and elevated kind of knowledge, they are altogether Strangers to the very notion of its usefullness.

Why Morality
is seldom
found in Egypt.

NOR can I give their Morals a much fairer Character, than I have justly fix'd upon their Learning. Morality is commonly the good effect of Honest thoughts, produc'd by some Improvement of the Mind in serious Contemplation on the Worth of Vertue, and the only way to reach the Power of so bright a Contemplation is by aiming at as great a share of common Knowledge as we can with ease attain in humble Stations; 'tis not therefore probable or possible, that these Egyptians, void, by the Tyrannic and oppressive Constitution of their Government, of any means to reach such Practice, nor indeed desirous, by the bent of Inclination, to endeavour after it, should e're attain the happy end, it constantly produces.

The Egyptians
very covetous.

I have in the Preceeding Chapter, spoke in general of their Obvious Principles, the less will therefore serve me here, since I can only use the same Expressions, or at least in other words declare the same Assertion, should I now enlarge upon the Shallow Subject; I will therefore only add, that they are Avaritiously inclin'd almost beyond a Parallel, and, as desirous eagerly of growing Rich, will scruple nothing to obtain the Blessing; hence it will be an easy thing to guess how far from Vertue, Honesty, or Justice lies the Course, they Darkly steer in,

*Nam Divēs qui fieri vult,
Et citò vult fieri, sed quæ reverentia legum,
Quis metus, aut pudor est unquam Properantis avari?*

For he, who has on Riches bent his Mind,
Would still to Wealth a Speedy Passage find,
But what respect to Laws, what Fear or Shame,
Restrains the Eager Wretch, who does at Avarice aim.

I hasten from a Subject, Melancholy in its Truth, and thence Oppressive, and a Clog upon my fanſie: But alas! we find no part of Earth, but has sometimes experienc'd Rugged Changes, and our own Examples may convince us daily, that the Scourge of Fortune Triumphs frequently in other Parts, as well as Egypt.

CHAP.

C H A P. XXXII.

Of the Beasts, Birds and Serpents of Egypt.

AMONG the numerous Observations, Travellers may make in Egypt of a thousand things, peculiar to that Country, none deserves remark more justly than the Vertue, it can boast of, in producing Creatures as uncommon and particular, as are the many Artificial Rarities, they have in every Age been famous for.

AND first, to mention none of those more common Animals, which may be found promiscuously in almost every Country, the Hippotamus or Sea Horse, of old more frequently observ'd about the River Nilus, than in later times; for Pliny, Herodotus, Diodorus Siculus, and many other Authors, have describ'd them in their Writings, some of which have authoriz'd their full Descriptions by their own Eye-witness.

BUT at present, 'tis a Curiosity not often met with, to obtain an opportunity of seeing any of these Creatures; they have Heads of a prodigious size, their Jaws of very large extent, and full of Tusks in colour not unlike the whitest Ivory, but sharp as Needles, and their bite of very dangerous Consequence to wounded Passengers.

IN Shape they differ not extreamly from a Boar, but are so much beyond him in proportion, that we seldom see an Ox of greater Magnitude: Their Colour is a dusky Brown, and all their Backs so arm'd with Scales of an impenetrable Substance, that the sharpest Weapons seldom wound them. They are commonly of such a fierce vindictive Nature, that they rarely fail to turn with violence upon a Boat, when any in it have attempted to insnare them, and have oftentimes been known to rear themselves stupendiously above the Water, and by overturning Vessels prey upon the Mariners, they thence grew Masters of.

TH E R E is another Beast, of an Amphibious Nature, commonly distinguish'd by the Name of River Bull, not much beyond a Calf in bigness, nor unlike him in Appearance, only so superior in the Strength of Body, that the spacious Nets, the Natives make of twisted Ropes, have often prov'd too weak to hold him; they have Fins upon their Feet, which spread at bottom to considerable breadth, and serve, as Guides, to their unweildy Motions, which, by plunging forward with an unresisted Violence, break fiercely thro' the strongest obstacles.

TH E Treacherous Crocodile, so call'd from a Traditional Account, that this deceitfull Animal commands his Tears at any Season, and by counterfeiting a complaining Human Voice, allures the Curiosity of Passers by, and then devours them, is very common on the Banks of Nile, and ever has been look'd upon peculiar to the Land of Egypt. The Shape, exactly like a Lizard, is so fully known in Europe, that 'tis needless here to say much of it.

Their Na-
tures.

THEIR Nature is *Oviparous*, and when they lay their *Eggs*, they hide them in the Sand with such an admirable *Cunning*, that the overflowing of the River *Nilus*, never reaches them, tho' frequently it comes within a yard or two; and hence the Country People finding now and then their Art-full Nests, are taught how high the Inundation will advance the Waters in that increase; a *Turkeys Egg* is equal to the *Crocodiles*, if not Superior in its *Pristine Magnitude*, but afterwards they grow to such amazing length and size, that many have been found *eleven Yards long*, and in their Bulk proportionable.

THE common notion entertain'd in *Egypt* is, that every *Female Crocodile* can lay *one Hundred Eggs*, and that their Age has often reach'd the *Hundredth Year*.

Their way of
Catching
Men.

THEIR *Tails* are very long and sharpening to the End, whereby they constantly Entwine and Seize their *Prey*, and tis a very dangerous thing for *Travellers*, who pass the *Nile* in *open Boats*, to Sleep with Heads inclin'd upon the side, for these observant Creatures gather frequently about the Vessel, watching cautiously some favourable Opportunity, which when they Spie, they *Swim up* close upon the Surface of the Water, and enfoldng the unwary Person by a sudden *Throwing out their Tails*, have often so unhappily succeeded, as to draw him Headlong from the Vessel and devour him in the River.

How Taken.

THE Natives of the Country bait *Sharp Iron Hooks* of mighty Magnitude, and sometimes take them. They esteem their *Flesh* of Savory relish, and as such will seldom Scruple Eating it; But as this Creature is extremely hurtfull on the Water, Playing on its Surface in a *Moon-light Night*, so he is no less Destructive *on the Land by Day*, for then he generally Wanders up and down in search of *Mischief*, Preying on whatever he can meet with.

How to be a-
voided.

THEY are Mighty *Swift* at Running in a line; but having only one continued joint along their Back, are tedious in a motion Circular or any ways Uneven, and thereby with ease avoided by a Man acquainted with the Country and their Nature; Oftentimes they lie a Foot or two *below the Surface* in the Places, whence the *Peasants*, living on the Banks of *Nilus*, fetch their Water, and have sometimes seiz'd a Man or Woman by the Arm, and drawn them in: But to prevent such dangers for the Future, the *Egyptians* generally take the Pains *at present*, to secure their Watering Places by a kind of Hedge, which they support with Stakes, and so protect themselves from these designing Animals, who have been long so hated by the prejudic'd Inhabitants, that they have us'd a Thousand Arts to compass their Destruction, and it is not common *now* to see a *Crocodile*, within the space of some Days Journey from the City of *Grand Cairo*.

A Wonderful
Observation
of the Croco-
dile and little
Bird.

IT is observable that there is found in *Egypt*, tho' but rarely known, a little Bird about the Bigness of a common *Quail*, its Colour of a *Lightish Grey*, the Bill extremely sharp and small, and both the *Wings* containing Feathers, at the End whereof are certain *Prickles*, not unlike the *Bristles* of a *Hog*; this Bird, as often as she finds the *Crocodile* lie Basking in the Sun, and Slumbering, as he often does upon the Banks of *Nilus*, with his Mouth wide open, flies *directly in*, and fixing near his Teeth, erects her *Prickly Wings*, not much unlike a *Porcupine*, or *Hedge Hog*, so preventing him from closing his great Mouth upon her, while she feeds herself by picking somewhat from his Teeth. The Bird was formerly more taken Notice of, than she has been of late, and commonly distinguish'd by the Name of *Trochileus*.

BUT

BUT, while the *Crocodile*, diverted by a kind of tickling Pleasure, which Ichneumon, or the River Rat. the pecking Bill of the Bird *Trochileus* affords him, gapes considerably wider than he generally does, the *River Rat*, a little Beast about the bigness of a *Ferret*, clean in Shape, in colour Black, and of a Skin extreamly smooth, his Teeth long, sharp and very numerous, his Tail of an uncommon length, his Legs but short, and Ears of a peculiar roundness, of a Nature very bold and fierce beyond example; this small Beast I say, who bears a strong antipathy to the above-nam'd *Crocodile*, observing narrowly the tempting Opportunity, comes slyly round, jumps thro' his Mouth, and with a wondrous swiftness passing down his Throat, gnaws forcibly a Passage thro' his Belly, thence escaping with the triumph of a sure Destruction to his mortal Enemy.

THIS *River Rat* is sometimes call'd *Ichneumon*, which appears to have Its fierceness, and great hatred to other Creatures. been anciently the Name, by which he was distinguish'd by the Curious and more Learn'd *Egyptians*, then inhabiting the Country, he is found in; they are of a mischievous Nature, killing all the *Pidgeons*, *Hens*, and *Poultry*, they can possibly find means to get at; *Cats* and *Dogs* they hate extreamly, and will kill as often as they conquer them, nor ever fail Assaulting them, as often as they find convenient Opportunity: But, as in some things they are hurtfull to the Interests of the People, so in many others they appear not only Usefull, but even Necessary for the good they do, by seeking constantly the Eggs of *Crocodiles*, and breaking them, when they discover where they lie; as also for their Universal Hatred to all kinds of *Serpents*, *Snakes*, or *Reptiles* whatsoever, whom they often fall upon, and kill with wonderfull dexterity.

HOW wisely, and beyond the apprehension of our weak Capacities, Moral Reflections. has the *Supream Creator* of our Earthly Beings guided the Performances of his *Divine Omnipotence*! To what an height of Piety and necessary Contemplation on the Bounties and Omniscience of *Almighty God*, must that Man needs arrive, who seriously reflects upon the numerous Works of his *Creation*, yet amongst so many Millions of surprizing Differences, and directly opposite Existences in Nature, cannot find one needless *Insect*, but perceives them strangely mixt together, in the joint Advancement of one common Interest.

IN many *Orchards* near *Grand Cairo*, may be found great numbers of those Creatures call'd *Chamalions*, The Chamelions. falsely said to live upon the Air, which notwithstanding, is indeed their principal Subsistence, tho' they prey continually on Flies, and extend their Tongue with wonderfull celerity, which is in length not much inferior to his Body, naturally hollow in its top, whereby he may more easily attain his Ends, and serve himself in the Destruction of the late nam'd *Insects* with a little trouble.

IN Shape and Size, they are not much unlike the *Lizard*, their Eyes and Head extreamly large, their Necks unjointed, and of consequence not mov'd, without the turning their whole Bodies; its native Colour is a greenish Yellow, with small Spots of white about the Belly: They are seen with difficulty tho' you pass at little distance from them, for they constantly assume the Colour of most Places, which they stand upon, and generally change their Hue, as often as they find occasion to remove their Station. Describ'd.

THESE also bear an innate Enmity to every kind of *Serpent*, and it is Their Antipathy to Serpents. remarkable that, when they have discover'd any Sleeping underneath a Tree, they never rest, till having climb'd the Branches, they direct a little shining drop of Moisture from their Mouths exactly on his Head, which by

a certain natural Vertue it possesses, never fails to give immediate Death to the *unwary* *Serpent* so invaded.

The *Ostrich*.

I must not here omit the *Ostrich*, tho' but very rarely found, unless in the *remoter* and *more Inland* parts of *Egypt*. It is a *Bird* of *Mighty* size, long *Neck* and *Feet*, with *Head* and every other part of *Shape* extreamly near the *Pictures*, which we draw to represent them. They have *Wings* of spacious size, yet *Fly* but heavily, so near the *Ground*, that tis an *Entertainment* very *Pleasant*, and not *seldom us'd*, for *Gentlemen* to *Hunt* them with a

How Hunted.

kind of *Spears* on *Foot*; for the *Resistance*, *Awkard motions* and *Unweildy Flight*, they make, afford their *Hunters* an agreeable *Amusement*.

An Eater of *Iron*.

BUT the most Remarkable, peculiar and surprizing Property, the *Ostrich* boasts of is, that he not only *Eats*, but even *Digests* the *hardest Iron*, *Picking* up with pleasure *broken Horse-Shoes*, *rusty Nails*, and many other things, especially, at certain *Seasons* of the *Year*, when they incline (I know not for what reason) to take more delight than usual in the *Swallowing that Metal*: It is a thing worth Notice that, from certain hidden *Dictates* of directing Nature, *Ostriches* are led to an *abhorrence* of a *Woman big with Child*, and tis a certain truth, from a repeated *Observation*, that they are not only sensible, when such a *Person* is brought near them, but

And Hater of *Women Pregnant*.

will make directly towards her, and with lifted *Feet* endeavour to oblige her to withdraw, or Patiently submit to their *Unwelcome violence*.

The *Salamander*.

THE *Salamander*, Famous for resisting *Fire*, is in *Egypt* often found, but tis a false and groundless notion that he lives in *Flames*, but probably that old mistake First took its Rise from something, that appear'd like reason; for a certain *Cold* and *Mucous Substance*, full of *Moisture* is the only *Flesh*, that *Creature* boasts of, who, when put upon the *Fire*, can emit a certain quantity of *Black* and *Slimy Matter*, which extinguishes, for some short time, the *Coals* about him, but by that time he has once or twice repeated the *Experiment*, he becomes *Exhausted*, and is forc'd to yield his *Body* to the *Irresistible Invasion* of the *Flames*, he lies in.

How resisting *Fire*.

The *Basilisk*, or *Cockatrice*.

THE Famous *Serpent*, call'd a *Basilisk*, or in our vulgar *English* Tongue distinguish'd better by the Name of *Cockatrice*, does still remain in many parts of inmost *Egypt*, but was falsely by the *Ancients* said to be possess'd of such a *Penetrative Venom*, that his very look gave present Death to every *Man*, he fix'd his *Eyes* upon, whose subtil *Poyson* *Lucan* thus describes among the many *Noxious Serpents*, *Cato* met with in his *March* with the *Brave Roman Army*, thro' the *Sands* of *Africa*.

Lucan, lib. 9.

*Sibilaq; effundens cunctas terrentia pestes,
Ante venena nocens, late sibi submovet omne
Vulgus, & in vacuâ regnat Basiliscus arenâ.*

The *Basilisk*, whose *Dreadfull Hisses* fright
All other *Serpents* into distant flight,
Whose *Subtil Venom* humane life confounds,
Nor needs a *Touch*, but *Kills* before it *Wounds*.
Drives meaner *Snakes* from his frequented *Plains*,
And on the *empty Sands* in frightfull horror *Reigns*.

Why said to Kill with a look.

BUT those, which now are call'd the *Basilisks* of *Egypt*, are not so extreamly dangerous, as the abovenam'd *Poet* chose to represent them; yet 'tis certain, that they bear a kind of natural malignity about them, which affects a *Man*, tho' at a considerable distance, with a strange uneasiness, but whether Seated in their *Eyes*, or caus'd by the *Effluvioms* of their *Noxious Bodies*,

Bodies, does not come within my purpose, and is therefore left to the Opinion of the Reader.

THE *Asp*, another hurtful *Serpent*, is in many Parts of *Egypt* dangerously known, a small black Creature running swiftly, and is generally found within the hollow Places of a Rock, or rotten Root of some decaying Tree: Their Bite is Mortal, and the Death, they give, attended frequently by various Symptoms, but overtaking all, he bites with equal swiftness, some Die Laughing, others Weeping, many Sleeping; but this last effect should seem to be the most peculiar to the *Asps* of old, since *Lucan* thus describes the Nature of that *Serpent*.

The *Asp* described which prepared in Grand Cairo, Memphis and Babylon.

*Hic, quæ prima caput movit de pulvere tabes,
Aspida somniferam tumidâ cervice levavit.
Plenior huic sanguis, & crassi gutta veneni
Decidit: in nullâ plus est Serpente coactum.*

Lucan. Lib. 4.

Here the Sleep-causing *Asp* with swelling Head
Rose first, from Poyson-mingled Atoms bred,
Full of the thickest Blood, Gorgon o'er Libya spread;
Nor 'mongst the many Snakes, which thence did spring,
Can one be found, who boasts a more in venom'd Sting.

SOME Years ago an English Gentleman, residing at Aleppo, and in Company with many Merchants, belonging to the Factory, there Establish'd, went a Hunting, and amongst an heap of Stones upon the Sand, perceiv'd an *Asp* run swiftly to its Hole, which, fatally mistaking for a little Squirrel, he immediately alighted from his Horse, and thrusting in his Arm, as far as it would go, felt something sharper than he thought to meet withall, and drawing out his Hand upon a sudden, brought the *Asp* still hanging by the Teeth upon his middle Finger: The immediate Exclamations of the Gentlemen in Company oblig'd him presently to shake it off, but all in vain, the Poyson had affected him too deeply, and tho' with much ado they got him on his Horse, he strait grew Mad, Laugh'd, Wept and Fainted by successive turns, till they had brought him Home to his Unhappy Family, where instantly he Died, by the unfortunate Event of this lamented Accident.

A Story of a Gentleman, bit by an *Asp*.

Cairo, now the best.

Bar-lac, the Port to Cairo.

A barbarous Beland of the Turk at Cairo.

The Town and its Environs.

Description of the Houses, excepted, which the Turks have built of hard Stone, and many Stories high: their Roofs are flat, and open in the top with artificial Streets.

C H A P. XXXIII.

Of the Cities of Grand-Cairo, Memphis and Babylon.

THE venerable Marks of mighty Age declare the Towns, I am about to speak of, Children of Antiquity; nor did they only flourish, when the World was Young, but were from Time to Time the Glorious Scenes, whereon were represented the Prodigious Sallies of Ambition, starting suddenly to Universal Empire, then as suddenly declining from

from its *Pinacle*, and yielding *Fortune*, for a transitory Spurt, to the *Possession* of some other rising Monarchy.

The Changes, which have hapned in Grand Cairo, Memphis and Babylon.

'T W A S hence, that these renown'd and stately *Cities* have successively beheld the Haughty *Pharaohs*, and Luxurious *Ptolemies*, the *Roman Cæsars*, and profuse Extravagance of the Unhappy *Cleopatra*; have beheld 'em swoln above Mortality, with elevated Pomp and splendid Royalty, and after all the Triumphs of a short-liv'd Grandeur, seen 'em sink the miserable Victims to some sudden, strange, and unexpected Ruin.

'T W A S here of old, that the Almighty Hand of God himself, perform'd such Miracles; 'twas here the hardened Heart of *Pharaoh* drew down Vengeance on his tortur'd Nation; 'twas here the *Israelites* were chain'd in long Captivity, and in returning hence, their *Great Redeemer* prov'd his Power by dividing Seas to let them pass, and guiding them alternately by *Clouds*, and *Fiery Pillars*, through the numerous Dangers of a tedious *Pilgrimage*.

The decay of these 3 Cities.

THIS Train of Wonders, and amazing Scene of Human Changes were in ancient Times transacted here; and the above-nam'd Cities, which so many Ages have withstood the Shocks of Time or Accident, and gloriously out-liv'd the frequent Downfalls of un-numbered Rulers, now begin to sink *Themselves*, and prove by slow, tho' sure, Experience, that the strange Vicissitudes of Earthly Strength, involve alike the Prince and Peasant, Town and Hovel in a dark oblivion.

Cairo, now the best.

C A I R O is the only City of the Three, which now retains the smallest Mark of an un-ruin'd Majesty, and has its Situation, near four hundred Miles from *Alexandria*, upon the Eastern side of *Nilus*, not above twelve Furlongs distant from the River.

Bow-lac, the Port to Cairo.

T H E Boats, which commonly bring Passengers to Cairo, land 'em at Bow-lac, a small Port Town, supported by the Trade, the River brings her, where a sort of Tax, or Imposition by the way of Poll, is laid on every Christian Traveller, who comes on Shore, amounting to about a Crown a Head; and here it is, that we are all oblig'd to hire a nimble kind of Asses, with their Owners, running by on Foot, to carry us to Cairo, where the Reader may take notice, that the barbarous Insolence, and blinded Zeal of the rude Turks, inhabiting the Place, oblige all Christians, who wou'd ride about the City, to be mounted on those Creatures, in a strange derision of our Blessed Saviour's Choice, who rode upon an Ass, when the transported Multitude saluted him, as he advanc'd, with the repeated Acclamation of *Hosanna to the Highest*.

A barbarous Baseness of the Turks at Cairo.

The Town and its Extent.

T H E Town is built about the Foot of a large Mountain, call'd *Muc-haat*, extreamly Rocky, and extends its Buildings in a Semicircular Form above half round it; it is Wall'd but ill, and taking in the Suburbs, which are very large, is so prodigiously extensive, that the measur'd Compass has been found full sixty two Italian Miles.

Description of the Houses, and manner of their building Streets.

T H E Streets are crooked, long and narrow; all the Houses (those excepted, which the Turks have built of later Years) of solid Stone, and many Stories high; their Roofs are Flat, and open in the top with artificial Neatness to let in the Breezes, which at certain Seasons of the Day, regale the Air with comfortable Coolness; the Streets are every Night lock'd up, at either End by well-defended Gates, at each whereof is kept a Guard of able Watchmen, so that all the Mischiefs of Nocturnal Robberies are here prevented by the visible Impossibility, that Thieves wou'd find to get away, if they shou'd chance to be discover'd.

T H E

THE *High-Street* is of a considerable Breadth, extending from the Gate *Naufrei* to that, they call *Zueelia*, the First admitting you from the great Road, which leads to the *Red Sea*, the last directly fronting *Nilus*, and *Bow-lac*, the Ancient Town I lately spoke of. These two Gates confine the Length of this extensive City.

The Gates of Grand Cairo.

ANOTHER Gate, distinguish'd by the Name of *Futulee*, which opens on the *Northern side*, directly leads you to a Spacious Lake call'd *Esbikee*, that in the overflow of *Nilus* is supplied with Water, and frequented, while it is so, by the Painted Barges of the Gentlemen of *Cairo*, shaded over with the Greenest Boughs, and Rowing up and down with Wine and Musick in delightfull Pastime; But when *Nilus* is decreas'd, and all the Water dried within the Lake, it changes its appearance to another Scene, and by affording Corn in plentiful Production, yields a Prospect equally agreeable.

A Pleasant Lake.

BESIDES these Three Chief Gates, are many other, for conveniency of free Egress and Regress, thro' the City; but, as those are only Portals for a Private use, not Publick Ostentation, they deserve not the unnecessary Trouble of Remarks upon their Number, Forms, or Situation.

Some other Gates.

THE *Sun* is here so greatly Incommodious, that to Skreen the City from its Power, they commonly place Rafter's cross their Streets, and cover them with Mats, which by preventing the above-nam'd Inconveniency, is found to cause another nigh as bad, for by excluding the *Sun-Beams* from Shining on them, they are forc'd to Walk as in the Dark, in many Places, where the Narrowness of Streets, and Jetting form of all their Buildings, added to the Dullness, they are Cloak'd in, by the Matts and Rafter's, join together in a close alliance to keep out the Day, and Cloud the Houses even at Noon, with the unpleasant Veil of counterfeited Mid-night.

Their way of Darkening the Streets.

ONE thing deserves Remark among the many others, which a Stranger may observe in *Cairo*, that is, they have so excellent an Art in Working upon Wood, that all the Locks and Keys, they use about their Houses, are of a hard kind of Tree, in Colour Blacker than the Box, and in its substance far more hard, and doubly durable.

Wooden Locks and Keys.

THE Streets are all unpav'd and full of Sand, and many Lakes of half a Mile, or sometimes more, in Compass, scatter'd every here and there about the City, which with certain Wells of no small depth or Number, serve the People with the Water, fit to be employ'd in common uses, such as *Washing Houses*, *Cooling Streets*, or such like purposes; but as for what they Drink, 'tis brought on Camels Backs from *Nilus*, that above-nam'd being neither Clear, nor Sweet enough for that nice purpose.

Water brought on Camels Backs.

DIRECTLY in the Center of this Spacious City, stands a Building, not unlike the *Besesteen*, or *Vaulted Market-Place*, I spoke of, in the Chapter of *Constantinople*, and design'd exactly for the same occasion; Hither Flock vast Numbers of all kinds of People, who wou'd purchase any thing of value; for 'tis here they may be sure to meet with what they search for; and it is observable in *Cairo*, that they never mingle Trades together, but appoint the Men of each Profession, Rows of Shops by one another, every one whereof must Shut his Doors at Five a Clock in the Evening, the Cooks alone excepted, who by reason of their common usefulness (few Families in *Cairo* dressing their own Meat) are suffer'd to continue, open till whatever Hour, they think convenient.

A Noble Market Place.

WITHIN

Pleasant Gar-
dens.

WITHIN the Walls of *Cairo* are vast Numbers of delightful Orchards, Gardens and the like, in which are ever growing most delicious Fruits of almost every kind, but Apples, which are here but very rarely met withall; their Oranges and Limons, Almonds, Dates, and many other sorts, do here arrive to such mature Perfection, that I never tasted them so richly pleasant in another Country.

Their Bag-
nions and Hof-
pitals.

THEIR *Public Buildings* are both numerous and stately. *Bagnio's* in *Grand-Cairo* fall not short of those, I mention'd to be built at *Constantinople*, and the rich Endowments of not only *those*, but *Hans*, or *Hospitals*, for several Uses, are so very splendidly encreas'd in this *Egyptian City*, that they cannot be exceeded by the Buildings of their kind, in any part of the *Grand Signior's Empire*.

Mosques, an
incredible
Number.

THEIR *Mosques* are so magnificent in Structure, and prodigious in the Number commonly reported, that 'twou'd perhaps be thought a Falsehood, shou'd I tell my Reader, what my Guides told me, that they surpass in costliness of Building all the *Royal Mosques* of *Constantinople*, and are so extreamly Numerous, that they are reckon'd almost Twenty Thousand.

BOTH these Opinions I believe untrue, tho' I perceiv'd, that in the first they have not stretch'd Veracity to any great degree; but in the second, I presume they have made full amends; tho' all, a Traveller can do, is, only to pursue the dictates of a reasonable Probability, when he directs his Judgment on that Point, since they are really so stupendious in their Number, that 'tis morally Impossible, for any single Man to know exactly.

The Great
Men's Pala-
ces.

THE Great Mens Palaces are very Stately, and have large Court-Yards before 'em, opening to the Street with Wooden Gates of an uncommon Magnitude. They have a very Insolent and Idle Custom here, to pull a *Christian* from his *Ass*, as he rides by the House of any *Turkish Officer* of Note, and make him walk, till he is pass'd the Wall, in token of Submission and a mute acknowledgment of Inferiority.

Cairo, very
Populous.

THIS famous City is so very Populous, tho' of so vast a Magnitude, that as we rode along the Streets, about the Center, we were so extreamly Crowded, that our Guide, who went before with a long Pole, and clear'd the way by crying out, *Bda-ha-rack Adam-lerr*, *Bda-ha-rack*, that is, *Make room good People, pray make room*, had much ado to open us a Passage.

The Castle of
Grand Cairo.

UPON a very steep and lofty Precipice, upon the Southern side of *Cairo*, stands the Castle, where resides the *Grand Bashaw*, in pompous State becoming his Degree, attended by a chosen Guard of *Turkish Janizaries*: Here on the three first Days of every Week they hold *Divan*, at which the *Grand Bashaw* is always Present, and Administers their Justice, as they Practice their Religion, both in Imitation of the settled Forms, and ceremonious Customs of the *Turkish Government*, Establish'd, as before describ'd, at their *Metropolis Constantinople*.

Its Ascent,
And Prospect.

THIS Castle is to be ascended but by one Way only, which is hewn with admirable Art and Labour, from the solid Rock, and twining round, permits a Horseman easily to mount its Summit: 'Tis of vast Extent, divided, in the ancient manner, into Courts and Squares, which seem to have been formerly design'd for Warlike Exercises.

HENCE

HENCE the City may with ease be over-look'd, from any of the Walls, which are all built of Massy Stone upon the Rock it self, and entred by a Port, amazingly secur'd with Iron Gates, and leading to the Castle by strange, intricate, and winding Passages.

OF Old, the Mighty Sultans of the Brave Egyptian Mamalukes resided here, in all the Grandeur, Empire cou'd afford 'em, and tho' Sultan Selym, the Victorious Turk, defac'd its Ornaments in many Places, yet there still remain such tow'ring Piles, and Marble Columns of so strange a Bulk, and Workmanship so excellent, that they to this Day, show a thousand Proofs of Regal Majesty, and that prodigious Stateliness, wherewith it flourish'd in its old Magnificence.

DIRECTLY in the midst of a large Court, upon the backside of this Castle, stands an ancient Hieroglyphic Obelisk, near nineteen Foot in height, whereon are represented such distinguishable Figures, as do plainly prove it to have been plac'd there by the Ptolemies, in Commemoration of the Victories, they had obtain'd in War, and the surprizing Grandeur, in whose Blifs they flourish'd.

THERE are not many Reliques of Antiquity at present, to be seen in Cairo: Besides this Castle, there remain the Ruins of some famous Palaces, but so disguis'd by their Decay, that Travellers can only Guess at what they were, when many Ages since, they proudly flourish'd.

THEY shew such Strangers, notwithstanding, as are curious in their Searches, many Things worth Observation, and among the rest, a certain Bank upon the side of Nilus, where they say, of old, King Pharaoh's Daughter found young Moses on a Bed of Rushes.

THE Etymology of Cairo is from the Arabian, in which Language El Cai-airo signifies a Forcer; as to the Original Foundation, Founder, and Historical Account of this extensive City, Scaliger, and Leo Africanus, with a hundred other Authors, have so fully treated on those Subjects, that I cannot judge it necessary to enlarge on such notorious Circumstances.

IT only then remains, that I shou'd mention the Condition of the People, now Inhabiting Grand Cairo, whom we found in rolling Plenty, and the blest Possession of the richest Smiles of Providential Nature; Trading greatly, and encreasing Wealth with wonderful Dexterity; nor can Provisions of all kinds be any where, more reasonably Sold than in the well-stor'd Markets of this spacious City.

AMONG a thousand other Customs, in some kind Peculiar to the People of Grand Cairo, they have got a way of hatching Eggs, by Artificial Heat, which they perform by building certain Rows of Ovens, of considerable depth, which they contrive on either side a Room, one Row above another; within these Ovens they take care to lay a kind of course, rough Hemp, on which they spread a Mat, and cover it with Camel's Dung, or that of Pidgeons, to considerable thickness, so that by preserving artful Heats, by constant Fires within the Stoves, built under the above-nam'd Ovens, they continue from the Month of June to the declining of December, to produce vast quantities of Chickens, from innumerable thousands of these Eggs, which, notwithstanding, are observ'd to fall far short of Nature's un-assisted Efficacy.

THE

The Inhabitants of *Cairo*, famous for Instructing Beasts.

I cou'd not help observing here, that the Inhabitants of *Cairo* seem Possessors of a *quicker Genius* than our *Western People*, in the Arts of teaching wonderful Performances to *Asses, Goats, Dogs, Horses, Mules*, or any other Creatures void of Reason.

A Story of a Goat.

I have been shown a Man, who kept a *Goat*, so dex'trous in the poizing his *Instructed Body*, that he cou'd not only stand upright upon a little Staff, ten Inches long, but climb'd with ease from one, to stand upon another, and proceeded without falling, from that second to a third, fourth, fifth, or more, till he, who own'd him, was no longer capable of adding to the height, by one Staff more.

A pleasant Story of a Fidler and his Ass.

A merry kind of Fellow, of a *Moorish Extract*, us'd to walk about the City with a sort of *Fiddle*, and divert the *Passers by*, with the repeated Airs of one dull Tune; and in return for this, 'tis true, he did not beg Reward, yet by a subtle *Stratagem* came off so well, that he succeeded generally better than a *Down-right Beggar* cou'd have reasonably hop'd for.

THE *Ingenious Fellow* kept an *Ass*, that always follow'd him from Street to Street, without the trouble of his leading him along, he carried on his back a little Budget, which contain'd *Provisions*, and the necessary Utensils, his Master wanted in his daily Journeys.

An Ass of good address.

EVERY Man, the *Fidler* met, he bow'd his Body to, by way of Information, that he hop'd for the Receipt of a small piece of Money, from his grateful *Liberality*; and still, as often as the *Fidler* bow'd, the *Ass* bow'd too, as he had been instructed, in so strange a manner, and an *Air* so truly like himself, that all, who pass'd the Streets, were mov'd to Laughter, and not seldom, *Gentlemen* have given the Man a Present for the Pleasure, they receiv'd from the surprizing Prospect of his *Ass's Novelty*, who constantly, with such another *Cringe*, return'd the Compliment.

A cunning Practice.

BUT, if it chanc'd, that any Man pass'd by regardless of the *Fidler's* Musick, or Request, nor thought it worth his while to pay him for his Harmony; The *Ass*, who cunningly came on behind, at a considerable distance, and observ'd all Passages, but yet pretended not to mind 'em, watch'd their coming, and took care to snap a Piece, from off the *Britches* of the unsuspecting Person; or, if he went by at too great distance, on the other side the way, he frequently turn'd back, and bit out his Revenge, as soon as he had overtaken him: This pleasant Humour of the *Fidler* and his *Ass* became at last so very noted, that Both the *Master's Profit*, and the great *Respect*, they shew'd the *Beast*, grew daily more and more, for really 'twas a dangerous Accident to meet 'em in the Street, for such, as hap'n'd to be unprovided of a Charm to soften his Resentment.

A NOTHER Trick, they have of Getting Money, is by training Camels up to dance about the Streets, upon the Sounding of a Drum, or any other Instrument of Musick. This they do with admirable quickness in the manner following.

Their way of teaching Camels to Dance.

THEY make a large square hollow Place on some Stone Pavement, not unlike a Bath, of such a depth, that nothing, let down thither, can get out again but with the same Assistance, he was first put in by. Under this pav'd Floor, consisting purposely of well experienc'd Fire-Stone, is built a Furnace, into which they put a necessary quantity of Wood, and heating it to what degree they please, the Stones grow hot like some mild Oven.

THEN

THE N they put the poor meek *Camel* into this square hollow, heated as it is, and standing round the edges of the Place, begin to found their Drums; or other Instruments, continuing so to do, while the *Un-hoof'd* and *Tender-Footed Camel*, all impatient of the *Heat*, first draws up one *Leg*, then another, changing swifter, as the *Heat* encreasing, burns his Feet with greater Anguish, till at last, he rears himself an end, and capers nimbly on his *hinder Feet*, as if he strove to imitate a *Dancer*.

THUS they use him, till by frequent *Practice*, the unwellcome *smart* has made impression on the *Creature's Memory*; at which time, they begin to lead him up and down the City; where at certain Corners of the Noted Streets, they suddenly strike up the Tunes, they us'd to play, which the poor Beast no sooner hears, but dreading the Hot-Stones, he formerly was wont to feel, when he had heard such *Musick*, he begins to *Dance*, and *Skip* about with strange Agility, which soon becomes not only easy, but even natural to his Performance, and is daily practis'd by him, to divert the *Common People*, who assemble in great Crowds to see the Sport, and pay the Owner a small Sum by *voluntary Contribution*.

A lazy kind of Living, on the Labours of a Beast.

THE ancient *Memphis*, which has been by many Authors falsely thought the City, now *Grand Cairo*, was of old, the Residence of *Egypt's Monarchs*, flourishing in all the *Grandeur*, Wealth and Royalty cou'd Crown her Sons with; here they kept their *Apis*, and had once a stately *Temple*, Sacred to his Worship; here also stood the Glorious *Temple* of the Goddess *Venus*, and a thousand Noble *Monuments* of Power, and *Antiquity*, all buried now, and only showing their defac'd and broken Reliques, Great in Ruin, and amazingly *Majestic* in those Heaps of Dust, wherein now lie confus'dly mingled, *Marble Pillars*, *Stately Towers*, and *Batter'd Statues* of prodigious Workmanship.

The ancient Memphis.

THIS ancient City took the Name of *Memphis*, from the Daughter of *King Ogdo*, whom the Poets feign to have been *Ravish'd* by *Egyptian Nilus*, in the Form of a large Bull. It stood about five Miles to the South-East of the so celebrated *Pyramids of Egypt*, and not above two Miles full West of *Nilus*, distant from *Grand Cairo*, sixteen Miles or somewhat over.

Why so call'd. Its Situation.

NOT distant far from the South-side of *Cairo*, lie the ruined Ruins of *Egyptian Babylon*, which took that ancient Name from certain *Babylonian Colonies*, who, here assembling, join'd their Parties in one Body, and solicited a Licence from the *King of Egypt*, to lay out a considerable Sum of Money in the Purchase of a Spot of Ground, whereon to build a Place of Habitation.

Babylon of Egypt why so nam'd.

THEY obtain'd a Grant from the then *Reigning Ptolemy*, for the Possession of the Land, on which they built the Town, I lately call'd, according to its Old Denomination, *Babylon*, which now has chang'd its Name to that of *Misul-Hetic*, and is known to all the People of this Country by the last nam'd Appellation, which I think may claim *Arabian Etymology*.

AMONG the numerous Ruins, whose confus'd Appearances amuse a Traveller, there is at *Babylon*, the broken remnant of a spacious *Cistern*, formerly a mighty and stupendious Labour, and receiving Water from the River *Nilus*, to supply the *Castle* lately mention'd, thro' a very strong and artful *Aqueduct*, supported on some hundreds of the loftiest *Arches*, Stone cou'd build, or Resolution finish; nor has Time prevail'd so much as yet, but that it is repair'd to a Condition, which enables it to serve a little for the ancient Uses, to whose necessary Practice its well-meaning Founders first design'd it.

The Ruins of a stately Cistern.

The Magazines, which Joseph built in Egypt.

NOT far from hence, stand certain *vast unweildy Structures*, of Prodigious Height, and antique Figure, all supported by a Number of *huge Buttresses*, and seeming to remain in that strange form, they bear, to tell the *Modern World*, how their *Deceas'd Forefathers* built before 'em; we were told by the *Egyptians*, that these venerable Piles, were those *Seven Granaries*, or *Publick Magazines*, which Joseph built at the Command of *Pharaoh*, to preserve the Product of the *Seven Years Plenty*, which preceeded as long time of dreadfull *Famine*. Repairs have fitted one or two for the same use at present, but the rest are so expos'd to the Inclemencies of Weather, that they cannot be employ'd in such a Service.

The Wonderful Extent, and Prospect of Egyptian Ruins.

THERE is not in the World, a more uncommon, Mortifying Scene, than *Egypt* represents to every Stranger, for above the space of Eighteen Miles, on either side the *River Nilus*, in this part of that depopulated Country; where you cannot Sail a *Hundred Fathoms*, but you must discover, if you look about you, the afflicting Marks of Misery and Desolation, ancient *Turrets* have disrob'd their Tops of that aspiring *Grandeur*, which their Youth once boasted of, and *Hoary Age* has Whiten'd the Remainder of their *Craggy Reliques* with a *Melancholy Aspect*, Heaps of Dirt have Buried Palaces, and every here and there appears the *Half-Sunk Capital*, or *Basis* of some Noble Pillar, those Prodigious Master-pieces of elaborate Art, which once supported the resplendent Roofs of Glitt'ring Courts, and Palaces of Princes, now lie low in rough Obscurity, nor are so much as seen by Passengers, while Cover'd with the *Grass*, which Flourishing in the Destruction of such Stately Pieces, seems to spread with a Malicious Pride, and Triumph in their Downfall.

Moral Reflections on the Worlds uncertainty.

O H! Blind, Willfull, Vain, Mistaken Man! Unthinking, Weak, and Shadow-like Mortality! Why do we still grasp eagerly at Riches? Why esteem the Transitory Blessings of a Wealthy Splendor? Why delight in Worldly Grandeur, or the Noisy Pomp of Momentary Majesty, when not the Stony Scenes of ancient Pride, and countenanc'd Vain-Glory, can preserve the Memory of their forgotten Founders, but the Strongest and most Stately Cities of the *Universe* submit their *Marble* to the *Teeth of Time*, and prove in *Ruins*, the undoubted Truth of *Ovid's* elegant Reflections on the Worlds uncertainty.

Ovid Met.
L. 15.

Sic tempore verti
Cernimus, atque illas assumere robora Gentes,
Concidere Has. Sic magna fuit censuque Virisque,
Perque decem potuit tantum dare sanguinis annos,
Nunc humilis veteres tantummodo Troja ruinas,
Et pro Divitiis tumulos ostendit avorum.
Clara fuit Sparte: magne viguere Mycenæ:
Nec non Cecropiæ; nec non Amphionis arces.
Vile solum Sparte est; alta cecidere Mycenæ;
OEdipodionæ quid sunt nisi fabula Thebæ?
Quid Pandionæ restant nisi Nomen Athenæ?

Thus, in the Course of Time, strange Turns we see,
Some Nations Rais'd, whilst others Ruin'd be,
Ev'n Troy — a Town of old, so Rich, so Great,
That Spilt such Seas of Blood in Ten long Years Debate,
Now lowly Prostrate, Ruins only knows,
And her Sons Tombs, instead of Riches, shows;
Sparta was Great, so was Mycena too,
Athens and Thebes un-number'd Splendors knew,

Yet

Yet is this Sparta now a Dunghill grown,
And proud Mycena's Tow'rs are overthrown;
What but a Fable does of Thebes remain,
Where Royal Oedipus once held his Reign?
Or where Survives the Great Pandion's Fame,
But in lost Athens, now an empty Name?

NOW let us hasten from the Ruins of these fallen Cities, to some more lasting Structures, which in spite of Time, have proudly stood from Age to Age, and baffled strangely all the Shocks of Age or Accident.

C H A P. XXXIV.

Of the Pyramids of Egypt, and of several New Discoveries therein, which were never yet Publish'd.

UPON the Western Side of the aforesaid Memphis, near the Borders of the Lybian Desert, stand those vast and tow'ring Pyramids, which have so long amus'd the World, with strange Reflections on the strong Ambition, and vain-glorious Aim of their aspiring Founders: But before I enter on a full Description of their Building, Number, Form and Situation, 'twill not be amiss to tell my Reader, that I look upon it, as a needless trouble, to repeat the many various Notions and receiv'd Opinions of the ancient World, concerning the Original Design of such Stupendous Fabricks.

FOR it is now an uncontested and apparent Truth, that they were first design'd, as lasting Sepulchres, wherein such Monarchs, as might claim Interment in those lofty Mausoleums, were induc'd to hope, they might outlive their Dissolutions, and continue known to after Ages, by the striking Grandeur of their barbarous Monuments.

TO this Opinion, not to mention Pliny, Strabo, Herodotus, Diodorus Siculus, and many other ancient Writers, Lucan seems to be a strict Adherer, especially in his eighth Book, where he exclaims against the base Injustice of King Ptolemy, upon the account of Pompey's Murder in the following Verses.

Ultima Lageæ stirpis perituraq; Proles,
Degener, incesta sceptris cessare sororis,
Cum tibi sacrato Macedon servetur in antro,
Et regum cineres extructo monte quiescant,
Cum Ptolemaeorum manes seriemq; pudendam
Pyramides claudant, indignaq; Mausolea;
Littora Pompejum feriunt, truncusq; vadosis
Huc illuc jactatur aquis.

Dege-

Lucan. l. 8.

One of the
Worlds seven
Wonders

The Pyramids
of Egypt.

What de-
sign'd for, by
their Foun-
ders.

The bones of
the first
is built

Degenerate Last of *Lagu's* Failing Race,
 To an *Incestuous Sister* yielding Place ;
 Must *Pompey's Headless Body*, Sea-wash'd o'er,
 Be dash'd by swelling *Surges* on the Shoar ?
 Whilst you the *Macedonian's* Ashes keep,
 And *Royal Relicks* in tall Buildings sleep,
 While the base *Ptolemy's* Ignobler Race,
 Vast *Pyramids* Entomb, and *Mausoleums* grace.

AND thus in many other Places the above-nam'd Author, takes occasion to repeat his Notions of the Use, to which the Ancients put the *Pyramids*.

One of the
 Worlds seven
 Wonders,

'TIS certain, and has been allow'd in every Age, to whom these mighty *Piles* were known, that they deserv'd the Character, they ever bore, of one of those Stupendious *Prodigies*, which justly merited the Title of the *Worlds Seven Wonders*: Their amazing height, an *Old Greek Writer* nicely touches on, as follows,

An old Greek
 Writer on the
 Pyramids.

Ὅσσαν ἐπ' Οὐλύμπῳ καὶ Πήλιον ἔψι τεθέντα
 Ψευδὴς ἰσοείης ῥῆσις ἀνεπλάσατο.
 Πυραμίδες δ' ἔτι νῦν Νειλωίδες ἀκροῦ μέτωπα
 Κυρῶσι χρυσεῖσι ἄστρασι Πληιάδων.

In faithless *Stories* an Account is giv'n,
 That, when *Titanian Arms* assaulted *Heav'n*,
Pelion and *Ossa* from the Earth they drew,
 And at the Skys those *Rocky Mountains* threw.
 But those tall *Pyramids*, near *Nilus* found,
 O'erlooking with proud *Heads* the distant Ground,
 Guide to the *Realms* above by sure degrees,
 And kiss the golden *Stars*, which form the *Pleiades*,

The number
 of the Pyra-
 mids.

THE *Pyramids* extend themselves for many Miles, along the *Desart*, and are near *Fourscore* in Number, most of which are small, and inconsiderable in respect of *Three*, which stand within a little space of one another, and are built upon a certain *Hill of Sand*, which covers *Rocks* of a stupendious depth and wond'rous magnitude.

The height
 and bulk of
 the Great Py-
 ramid.

THE *Altitude* in perpendicular, of the most large and stately *Pyramid*, is near five hundred *English Feet*, but if we take the *Height*, as it inclines ascending towards the Point, we find it equal to the *Latitude* of its prodigious *Basis*, every way seven hundred Foot, by moderate Computation.

The second
 and a third.

THE second *Pyramid* is equal to the first in *Height*, and not above a Bow Shot distant from it; but the *third* appearing scarce half finish'd, leaves no room to make Comparisons, and only gives us Cause to think, by the Proportion, it at present bears, that, had it been compleated, as the others are, it had been higher far, and more polite than either of the former.

The Stones of
 which the first
 is built.

THE first Great *Pyramid* is built of vast and solid Stones, which some pretend were brought from *Quarries* in the Mountains of *Arabia*; but the gross Absurdity of that Opinion, is extreamly evident from many Demonstrations, but by none more fully dis-anull'd than the remaining *Pieces* of *Sawn Stone*, which lying up and down upon the *Sand* about the *Pyramid*, sufficiently convince a thinking Man, that they were dug no farther off,

off, than from the solid *Rocks* not many Foot below the Surface of the Desert.

SOME Stones, and those not seldom met with, near the top of this amazing *Structure*, are no less than five and twenty, often thirty Foot in length, and depth proportionable: It is a wonderful but very pleasant and engaging Prospect, to observe the *Art* and strange *Oeconomy*, whereby this mighty *Pyramid*, was built so loftily. You may ascend it gradually on the *external Sides*, or *Steps*, which lead you safely to the *Summit* of the *Building*.

To be ascended on the out-side.

ABOUT the bottom of the *Pyramid*, there runs a strong degree of Stone, near five Foot high and four in breadth, upon the *inner Edges* of which round Degree is plac'd another, somewhat smaller, upon that a third, yet smaller than the second, on that third a fourth, still leaning *inwards* more and more, as it advances in its *Altitude*, and growing less and less, till at the top thereof, it forms a *Square*, consisting of three several Stones, close knit together, in the compass of about fifteen or sixteen Foot of *English Measure*.

The Architecture of the Pyramids.

THUS are the four *Sides*, for I shou'd have inform'd you, that the *Pyramid* is *Quadrilateral*, encompass'd by above two hundred of these vast *Degrees* or *Steps*, of different Height and Magnitude, which appear like long and narrow *Walking Plates*, but are now so much decay'd by *Time* and *Weather*, that it is a dangerous *Trial* to attempt ascending, but in certain Places, where the *Stones* continue firm, unbroken, and of promising Appearance.

The Form thereof, and number of the Steps.

THIS *Pyramid* is said to have been built by *Cheops*, *King of Egypt*, who by that Amusement, kept his Subjects from the dangerous *Rust* of a *Rebellious Idleness*, and erected for himself a *Mausoleum* so prodigious, that it has already stood almost four thousand Years, and may, according to the Dictates of undoubted probability, continue near as long again, before 'tis ruin'd.

The Founder of the greatest Pyramid.

SO vast was the *Command*, and great the *Labour*, requisite to carry on so strange an Undertaking, that for the space of twenty Years, there were employ'd about the building it, above three hundred, threescore thousand constant Workmen.

How long in Building.

THE Stones, whereof the second *Pyramid* is built, are *white*, and shining, not to be ascended on the *out-side*, which is very smooth, and has its sides extremely equal. This *Pyramid*, as *Herodotus* and some other Writers tell us, was Originally built by *Cephron*, Brother to *King Cheops* the Great Founder of the former.

The second Pyramid.

By whom built.

THE third, *unfinish'd Pyramid*, is built of a fine, hard, bright, white and clearer kind of Stone than either of the rest, which some, tho' groundlessly, affirm to have been brought, from the remotest Mountains of the sultry *Aethiopia*.

The third Pyramid.

'TIS more than probable, this Fable sprang from those *Old Writers* Observations of a mighty quantity of *Theban Marble*, not unlike the Product of an *Aethiopian Quarry*, which now lies in heaps, not far from this third *Pyramid*, and with which Stone, perhaps, they anciently design'd to cover it, but were prevented by some Cause, which God alone is capable of telling us.

THERE

The several
Persons, said
to be its
Founders,

T H E R E go almost an Hundred different Stories, of the Founding of this Pyramid, some say, 'twas built by *Macerinus* Son to *Cheops King of Egypt*; some say by *Dorica* a Courtezan or Harlot; some again make mention of another famous Strumpet, *Aesop's Fellow Slave*, call'd *Rhodope*, who, when grown Rich by frequent Prostitution, built this Pile to eternize her Memory.

A Pleasant
Story of the
Building a
Pyramid,

A N O T H E R Story gives a strange Romantic Air to the Original hereof, and tells us how the late-nam'd *Rhodope*, Inhabiting the City of *Nauretis*, went one Day to Wash and Bath herself in a delightfull Fountain, in the Middle of her Garden, and that leaving all her Cloathes upon the Verdant Brink, a sharp-Ey'd Eagle seiz'd upon her Shooe and bearing it aloft, Flew out of Sight, nor staid a Moment, till he came to *Memphis*, where he drop'd it in the Lap of *Amasis*, then King of Egypt, who surpriz'd at the Extraordinary event, and pleas'd extreamly with the shape and Beauty of the Lady's Shooe, gave Orders instantly, that strict enquiry shou'd be made about his Kingdom, for the Owner of it, who at last, was found, and being brought to *Memphis*, was immediately declar'd the Wife of *Amasis*, with whom she Reign'd for many Years, as Queen of Egypt, and upon her Death, receiv'd a Stately Mark of his Affection to her Person, in the Orders, which he gave for the erecting over her so fine a Monument.

The Remoter
Pyramids.

T H E R E are but very few of the Remoter Pyramids, whose forms or magnitude deserve the Trouble of a Strangers Observation, yet have all been closely shut from Age to Age, whereby the wisest Writers of Antiquity itself, have been enabled to report no more, than what they guess'd at *Ramdam*, or receiv'd Traditionally from the vulgar notions.

Shut close in
all Ages.

I know not why the Entrances of all the Pyramids, (the great one only still excepted) were originally clos'd against the view of an Adventurous Curiosity, nor by what strange means they have so many Ages 'scap'd Discovery, from the Ingenious Scrutinies, and nice Inspections of our later Ancestors, or the Refin'd and more Polite Inhabitants of Egypt, when converted to the Doctrine of the Christian Faith.

The Supersti-
tion of the
People, the
cause thereof.

B U T 'twill be nothing difficult to guess the Reason of their being still kept close, from the Establishment of Turkish Government, in that subverted Country; for as the ancient Nature of the true Egyptians, was defil'd extreamly with the Mud of Superstition, and exceeding prone to look on Omens, and all Insignificant and Idle Observations, as the sure Proclaimers of Portentous Prodigies, that senseless Vice or Humour has encreas'd of late, to double Folly, by the Curs'd Commixture of their own erroneous Principles, and the Delusive Superstitious Tenets of the fond Mahometans.

The Madnefs
of Bigotted
Zeal.

T H I S Ill-contriv'd Conjunction of Ignoble Follies, kept back Inclination to the search of Knowledge, and to such amazing Height did their Resentment fly, when any Man, of whatsoever Quality he was, presum'd to offer at an Entrance of the Pyramids, that the desires, which some *Bashaws* of *Cairo* have thought fit to mention upon that account, have caus'd such Mutinies in the distracted Nation, as the Sword of Justice was too weak to Pacifie.

N O R will it be unpleasant to the Reader to inform himself of the Validity of their Traditions, by reflecting seriously upon the following notion, which till very lately, was esteem'd as Orthodox.

THEY

THEY told such Travellers, as ask'd them, why the Entrances of every Pyramid but one, were clos'd so strongly, That the Sorcerer Moses, for it seems, they so distinguish'd that Illustrious Prophet, having wasted Egypt by Ten Grievous Plagues, their Great Magicians vainly strove to check the Mischiefs, he design'd and did them.

A pleasant Notion of the Egyptians, relating to Moses, and the Magicians.

BUT at last, when tedious Practices of vain Experiments convinc'd them plainly of their want of Power, to stand unshock'd against the Miracles, the Hebrew shew'd them, they resolv'd to try another way; and finding it impossible to hurt the Person of the hated Moses, they invented strange and admirable Talismans, whereon, by fixing certain Hieroglyphic Characters, and shutting them securely up within the Pyramids, they instantly found means to free themselves from all those Plagues, superior Power had brought upon them.

The Ten Plagues of Egypt, imprison'd in the Pyramids.

AND hence, the Superstitious Natives of this Country, believing, those vast Piles, lock'd in their Miseries, prohibited the opening any of the Pyramids, least on admission of excluded Air, the Charms upon the Talismans shou'd lose their Power, and all the Plagues rush out again, and overwhelm the Nation with impetuous Violence.

HOWEVER, notwithstanding the Antiquity and Strength of this Egyptian Superstition, some Years since, when I was happily at Cairo, there arriv'd a new Bashaw from Constantinople, a Man of an uncommon Share of Courage and Ambition, eagerly desirous of encreasing Knowledge, and with pleasure snatching every Opportunity, which offer'd a Temptation to his swelling Curiosity.

A resolute Bashaw of Cairo.

THIS Man, who knew full well the Power, he was Master of, and scorn'd to fear the Insults of a poor unthinking Mob, which he was sent to Govern, fram'd a bold and sudden Resolution to inform himself immediately, by the convincing Proofs of Ocular Demonstration, of the various Wonders and surprizing Strokes of Art, which he had often heard discours'd of, on occasionally mentioning the Pyramids of Egypt.

NO sooner was his Resolution spread abroad, than he perceiv'd a thousand Marks of Discontent and Anger, in the Common People; but despising those effects of Ignorance and Folly, he prepar'd convenient Instruments of every kind, and ordering a necessary number of his Servants to attend his Person, took a Journey to these famous Pyramids, in order to observe the nature of their Buildings, and procure himself a great and lasting Satisfaction, in the wish'd for Pleasure of some new Discoveries.

A Journey to the Pyramids.

NOR fell he short in his expected ends of going thither, and as the Discoveries, he made, were such, as never yet were told the World, it will not be unwelcome, since my self and five more Christian Travellers were suffer'd to accompany him, if I here particularize the gradual advances, which, with curious notice of the most minute, or great remark, then led us leisurely thro' every part of that stupendious Fabric.

ARRIVING at the Place, where stands the great and first nam'd Pyramid, we all ascended a steep Hill of Sand, near forty Foot in height, upon the Northern side thereof, which brought us to the Entrance, a Dark Hole, not four Foot broad, nor in its height exceeding such a Measure, so that it appear'd design'd for the reception of a Stone to close that Mouth, and so prevent the Times to come, from aiming at the Knowledge of those silent Mansions of imperious Death, whose undisturb'd and darksome Hollows kept the Bodies of departed Majesty.

The Entrance of the greatest Pyramid.

A noisome
narrow Pas-
sage.

WE enter'd after certain *Guides*, who undertook our Conduct thro' this dismal Passage, and descended, as upon the steepness of some narrow Hill, almost one hundred Foot before we reach'd the bottom, and were all that while oblig'd to *stoop*, or rather *crawl* along with *Torches* in our Hands, annoy'd extreamly by the suffocating heat and closeness of the Place, but more by certain black and dreadful *Batts*, a kind of Bird, whose Shape is frightful, and her Wings like Leather, flying *up* and *down*, and oftentimes with dangerous Violence repuls'd, by striking on the Heads or Faces of such Travellers; as entering *there*, must necessarily encounter them.

An open
space.

THE bottom of this close and gloomy way admits us to a Place, considerably broad, and of an height, which frees us from the great uneasiness of stooping for a Passage; all the Stones about this space are broken and irregular, but yet appear to have been render'd so by force, because not answerable in Proportion, or Politeness to the universal Harmony, which crowns the other Building.

The first Gal-
lery of the
Pyramid.

FROM hence we were oblig'd to clamber up an huge and massy kind of Stone, near ten Foot high, which brought us to the entrance of the lowest Gallery, whose Pavement, of a polish'd white and shining Marble, gently rises with a smooth *acclivity*; the breadth thereof was near five Foot, the height a little more, the Sides and Roof were flagg'd with Stones, of an unpolish'd, rough, and softer Substance than the Marble of the Pavement; the height of this first Gallery, exceeded, rather than fell short of sixscore Foot of *English* Measure.

A very dread-
ful horrid
Well.

THIS Gallery was terminated by a very thick and solid Wall, thro' which a *Hole*, about the bigness of the first, by which we entred to the Pyramid, admitted us directly to another Gallery, of very fine and stately Workmanship, but in its length inferior to the former; hence we entred on an open space, which led us to the Brink of a most dreadful Well, a strange Descent of such *forbidding horror* in its black appearance, that the very apprehensions of its *Depth* and *Danger*, has for many Ages frightned the desire of Curious Men, from even aiming at a further Satisfaction, than by passing hastily along its edges, to attain the entrance of another Passage, leading to Apartments, which I shall describe *hereafter*: Here we stop'd, and by direction from the *Grand Bashaw*, who was himself amongst us with a lighted Torch, surrounded the Descent, whose Mouth was near three Yards in its *Diameter*.

The Bottom
how disco-
vered.

THE Light, occasion'd by so many Torches, was by far too weak to penetrate the thickness of this gloomy Place, so that finding it impossible by their Assistance, to perceive the bottom of the Well, we stood by, we contriv'd to cast in certain Balls of *Oakum*, dipt in *Pitch* or other fit *bituminous* Ingredients, to prepare them for the blazing Offices, they might be put to.

THESE Balls, once set on fire and thrown down, discover'd, at the bottom of the Pit, a strange disorder'd heap of *Sand* and *Rubbish*; it was near ten Yards in *depth*, and had no Stairs, whereby Descent had formerly been made, but certain Hollows, cut like *Pidgeon-Holes*, quite round the inside of the Well, directed those, who would think fit to venture down, to use promiscuously their Hands and Feet, and so enable them to satisfy their Curiosity, without great danger to their Persons.

How clear'd
from Rubbish.

REVOLVING Ages of continued Time had Rob'd this Well of a considerable *Depth*, by filling up great part with *Sand* and *Stones*, by Accident thrown thither, but this weak Obstacle the Resolute *Bashaw* found

found present means to render void, by making several of his Men descend and Dig away, whate'er they met with (Stone excepted) which by some above, was instantly drawn up in little Baskets, and by those means a free Passage open'd to the solid Bottom of this *Rocky Hollow*.

T H E R E the *Well* grows vastly larger, and in *Circular extent* is dug on every side much deeper, in the same degree (to use an ordinary Comparison) as is the Body of a common Bottle to the Neck thereof; this great Additio-
A new Discovery at the Bottom of a Well.
 nal extent of space is Grac'd, far rather than supported, by a Stately Circle of fine Pillars of *Thebaic Marble*, or at least a Stone, not much unlike it: And in the Center of the Circle, which those Pillars form, there stands an ancient Monument, the Tomb perhaps of that great Architect, who built the Pyramid.

T H E Tomb exceeds not much six Foot in Length; its Breadth is hardly four, appearing hewn from the Main Rock, but cover'd with a flat
A Tomb found there!
 of Polish'd Marble, on the top whereof, as on the sides of the whole Tomb, were strangely carv'd a Thousand *Hieroglyphic Images* and odd Devices.

W E found it no great labour to remove the Stone, which cover'd the Sepulchre, and were much amaz'd, when, contrary to expectation, we beheld therein a *Wooden Coffin*, or at least appearing to be Wood by Touch and Figure.
A Wooden Coffin in it.

U P O N the Coffin Lid were represented, in a kind of Inlaid gilt Work, the distinct and several Figures following.

A N Eagle first appear'd upon a sort of Throne, supported by four Wing'd Faces, not unlike the notions, we conceive of *Cherubims*; but by their swelling Cheeks and blustering Breath, sent forth four different ways, I rather guess they were at first, design'd to represent the four great Winds of Heaven.
Hieroglyphics on the Coffin Lid.

T H E Eagle with severe and fullen aspect lookt directly at a Man, who held in his Right Hand a pair of Compasses, and had his Left extended in a form, which represented him demanding Mercy, while half sinking in an opening Gulph, which loosening likewise the Foundations of a *Towering Pyramid*, which stood before him; that also seem'd just Tumbling after him, kick'd downward by the Foot of an old Man, whose Right Hand held a Scyth, while with his Left he drew along a Cloud, which he appear'd designing to throw over both the Man and Pyramid, thereby to cover their appearance in a thick obscurity.
A further search of new Discoveries.

N O W among the many *Hieroglyphic Images*, whereby the Old Egyptians represented G O D, they often chose the Eagle in regard to the sharp Sightedness, that Bird is fam'd for, as an Emblem to express his Attribute of sure Omniscience, as the four Winds there plac'd, were meant to represent the vast extent of his unbounded Power, over every Corner of the World, the Winds can blow upon.
The meaning of them.

T H E Eagle's looking so severely on the falling Man, may probably denote God's anger at the Pride and Vanity, wherewith he had indulg'd his Merits, on the Building that huge Fabrick, which appear'd before him; for I take this sinking Man to have been done, for the Great Architect of the Egyptian Pyramids.
The Authors Opinion, whose the Tomb was.

T H E tumbling of the Pyramid I guess to signify, that tho' the Builder perish'd first, yet even the strongest Master Pieces of his artful Labour must

must succeed him in a sure, tho' slower Downfall; and to shew that nothing, tho' of never so stupendious Strength and Grandeur, can resist the Shocks of powerful Time. *Old Time himself* there represented, spurning down the Building, spreads a Cloud of Darkness over it, to prove that he is not alone enabled to destroy the pompous Pageantries of Human Ostentation, but to bury even the Memory of their o'erthrown Existence in a black Obscurity.

SO that, if I may be allow'd to have guess'd right, in the Interpretation of these Hieroglyphic Figures, they'll be found to signify as much, as if in Common Characters, we should set down the following Sentences.

The Hieroglyphic Word for Sense Translated.

Almighty God, whose undisputed Power extends it self to East, North, West and South, and every Corner of the spacious Universe, Sees and despises Human Insolence, for while Men vainly think to Raise themselves beyond Mortality, by some proud Undertaking, they are overthrown by time, and buried with their Labours, in a dusky Cloud of ever dark Oblivion.

The Coffin broke open.

FROM these persuasive Circumstances, I profess my self induc'd to think this Monument contain'd the Body, as I said before, of him, who built this wondrous Pyramid: But perhaps the Reader will be more inclinable to that Opinion, when I tell him that the Coffin, by Command of the *Bashaw*, was with great difficulty forcibly broke open by the Blows of Pick-Axes, and that we found therein the undiminish'd Body of a perfect Man, Embalm'd, and wrap'd about with many thousand folds of Aromatic Searcloth, like the Mummies, which I shall at large describe in the seven and thirtieth Chapter.

A Mummy found in it, with Hieroglyphics on his Breast.

THOSE Folds, wherewith his Breast was cover'd, seem'd to have been varnish'd over with a lasting kind of gummy Liqueur, upon which were represented all the various sorts of Instruments, us'd of old by the Professors of encourag'd Architecture.

A further search of new Discoveries.

WHEN we had seen as much as we cou'd possibly discover, in the Tomb, the Body was again enclos'd, as it had been before; and the above-mention'd Marble Cover plac'd again upon the Sepulchre; from whence we went about the Circle, in the midst of which we found the Monument, to try, if we could find no Passage, that might lead us on to new Discoveries of something, which we then began to form strong hopes of meeting with.

Moral Reflections.

METHOUGHTS the strange disorder'd heaps of Dust and broken Stones, o'er which we walk'd, and the uncertainty we had, of knowing, when those massy Piles were built, and to what Founder they have ow'd their Origin, then struck me deeply with a melancholy Thought, and often brought to my remembrance the Reflections of an Old Greek Poet, on the arbitrary Power, which Time's Prerogative entitles him to exercise o'er frail Mortality.

Ψῆχαι καὶ πέτραι ὁ πολὺς χρόνος, ἔδε σιδήρε

φείδεται, ἀλλὰ μὴ πάντ' ὀλέκει δεινὰν.

The length of Time shocks Monuments of Stone, Even *Itself* must Time's Dominion own;

All Things on Earth his Powerful Rule obey,
And fall before his Arm, in one appointed way.

WE walk'd *sometime* about the Place, and with our *Torches* narrowly in-
spected every thing, we pass'd by, till *at last* we spy'd a *Door of Stone*, so
closely shut, and joyning with the Wall, that 'twas not easily distinguish'd
from it; *here*, believing we should meet with somewhat, worth our Obser-
vation, several Men were order'd to come forward, and employ their
Pick-Axes and *other Instruments* in forcing open this discover'd Place, which
seem'd to offer us no other hopes of gaining Entrance.

‘T W A S not without much difficulty, that the *Arts*, they us’d, at last prevail’d; the Door flew open with a mighty violence, and caus’d a sort of *frightful Sound*, as sudden as a *Thunder Clap*; but what was most remarkable, was, that the *Hinges*, upon which it turn’d, were all of *Stone*, the Joynts contriv’d with an amazing Ingenuity, to knit together *close* and *admirably*, held by certain *strong and clumsy Iron Pins*, whereby they were for ever hinder’d from all possibility of *accidental loosning*.

I know not, how so dry a place, as this, contain'd such damp and noxious Vapours, as at the surprizing opening of the Door above-nam'd, presently extinguish'd several Torches, and struck dead, for some considerable time, two sturdy Labourers, who were foremost of the Company.

FOREWARN'D by the Example of these Men, we *cautiously* proceeded to inspect the entrance of a *dismal Cavity*, and that we might the better see the nature of the Place, cast in before us many of the *Balls*, I lately spoke of, which, by flaming greatly, did not only clear the Prospect of that *gloomy Passage*, but diffus'd an efficacious kind of *Warmth*, which, dissipating soon the hurtful Vapours, or unwholesome Closeness of the Place, encourag'd us to enter with our *lighted Torches*.

WE advanc'd with equal *Pleasure* and *Amazement* thro' a very lofty, broad, arch'd way, on either side whereof were hewn *Elaborately* from the solid Rock, great numbers of square Chambers, every one of which had *small low Benches*, carv'd quite round it; and in some, appear'd large *Niches* of an exquisite Contrivance, but *convincing*, or at least *inducing* us to think, they were design'd for *other Uses*, by their not retaining any Marks of having ever held the Burden of a *Statue*.

The Discovery of many subterraneous Chambers.

UPON the Sides, Floor, Roof, and the above-nam'd Benches, we discover'd plainly *certain ancient Hieroglyphics*, most of which were *unintelligible*, or at least extremely difficult to all our Apprehensions.

SOME however, I took pains to think upon, and flatter'd my Belief with the Opinion, that I could Interpret their *Significations*, and among the rest it may not be unpleasant, should I mention *One*, for the *Diversion* of the Reader.

NEAR half a Foot above the Bench, the *Hieroglyphic* took beginning in the figure of an *Infant*, sleeping in a Cradle on the lowermost Stair of Ten, which reaching to the Roof upon the uppermost supported an *Old Man*, extremely feble in his Aspect, bending with the Weight of *Age* and *Misery*, and seeming ready to *fall down* and *die* immediately.

A Man, who seem'd to be of *Middle Age*, was represented on the sixth or seventh Step, his *left Hand* full of certain *Chains*, in number equal to the Stairs, he had ascended ; to the respective *ends* of each long Chain, were fastned many things like *Globes*, of different sizes ; his *right Hand* seem'd with eagerness employ'd, in grasping many other Chains, as he ascended further.

THE

These Figures, what design'd to represent.

THE Stairs, which, as I said before, were *Ten* in number, were intended (as I guess'd) to represent the *Ten Great Stages* of our human Life, which very rarely goes beyond *one hundred Years*: The Child there sleeping in a Cradle on the lowest Stair, I take to signify the ten first Years of *helpless Infancy*: The *Weak Old Man* was *Life's great Period*, and the utmost Age of *frail Mortality*.

How the old Egyptians in Hieroglyphics, represented Wisdom.

THE Man of *Middle Age*, upon the sixth or seventh Stair, was *nothing*, but an *Emblem* of our *Mortal Life*, 'twixt *Threescore Years and Seventy*: The Chains with *Globes* of different sizes, fastned to one end, which he endeavour'd eagerly to grasp, as he ascended, signifi'd no more than that a Man, who Travels toward *Old Age*, should make good use of every *Moment*, in collecting *Knowledge*, and retaining it with resolution; for the *Old Egyptians* represented *Wisdom* by the *Hieroglyphic Figure* of a *Globe* or *Circle*, to denote that it was boundless, and the different *Magnitudes* of all those *Balls* express'd the great variety of *Worth* in *Arts and Sciences*.

Dangerous Vapours.

THE Application therefore of this *Hieroglyphical Contrivance*, seems *conspicuous* to my probably *mistaken Judgement*, which, by putting the above-nam'd Thoughts together, fram'd immediately the following Interpretation of the *dubious Emblem*.

The Interpretation of the Hieroglyphic.

He, who will hope to reach a good *Old Age*, and bear the *Weaknesses and great Infirmities*, 'tis always subject to, must never fail in every *Stage of Life*, he passes thro', to gather *Wisdom and improve his Mind with Learning and Morality*.

Moral Reflections.

AND excellently Good is the Advice, this admirable *Hieroglyphic* gives Mankind; how heavily and full of sorrow sits *Old Age*, on that unhappy Wretch, who in the fruitless Journey of his growing *Life*, has still omitted all his Opportunities of laying up the *Treasure*, of a serious *Contemplation*, or *improv'd Capacity*, whereby to soften the unpleasant *harshness* of the Burthen, *Time mispent* has laid upon his Shoulders.

Hieroglyphic Figures.

BUT the *Wiser Man*, who never knew to live in vain, but daily gathers an *encreasing Stock* of *Learning and Discretion*, to *enrich* the dry and barren *Soil*, *Old Age* must bring him to, will never feel the Stings of *Ignorance and discontented Solitude*; but, when he finds himself decay'd in *Strength of Body*, can reflect with *Solon* on the *Vertues* of his *Mind*, and banish *Grief* in the transporting Repetition of the following Sentence.

A Saying of Solon.

Ἦγάρ κεν εἴη καὶ πολλὰ διδάσκόμενος.
'Tis true, I grow *more Old*, but if I do,
As I wax *Older*, I wax *Wiser* too.

Figure in this

THE Reader must not blame me for presuming to *Interpret* the above-nam'd *Hieroglyphics*, since the wonderful variety of *Fancy*, they afford a Subject for, gives *scope* enough to every Man's Opinion, and the *dubious Meaning*, cloak'd in their *Disguise*, may very easily *mislead* our *Judgment*.

A Passage stop'd with Rubbish.

AFTER we had pass'd with *gradual Advances*, from one Chamber to another, we arriv'd at last, at what repuls'd our eager *Curiosity*, tho' probably it was not *anciently* the uttermost Extent of those strange *subterraneous Hollows*; there we found the Passage quite *choak'd up* with *Stones and Rubbish*, nor cou'd force an *entrance* any farther, tho' we zealously endeavour'd by an *universal Labour* to remove the *Obstacle*.

GOD

G O D only knows, how these vast heaps of *Dirt* and *Ruins* came Originally *there*, and what remains *unseen* behind them ; possibly there may be found in *future Times*, some wonderful Conveyances for *Water*, as the common Notion seems inclin'd to credit, or *perhaps* these Chambers were design'd of old for *Tombs* ; or *probably* they were the *Habitations* of a kind of *ancient Priests*, who liv'd the Life of a *secluded Votary*, or *melancholy Hermit*, in or near the doleful *Monument* of some Great *Prince*, or Man of *Honour*, and had all the *Necessaries* of their *Life* provided *daily* by the *Legacies* of the *Deceas'd*.

Several Opinions on the use, the Caverns were design'd for.

I N D E E D I am the most inclinable to a *Belief* of this last *Guess*, for many Reasons ; *two especially*, the first, because the numerous *Hieroglyphics*, carv'd upon the Rocks, have been such, as seem to 'em fancy'd for the *Contemplation* of *Religious Persons*, and because, had all those Places been design'd for the conveying *Water* from the *River Nilus*, *Hieroglyphic* had been certainly a very odd, and *needless Ornament*.

The Author's own Opinion.

A N D *secondly*, because *without the Pyramids* in many Places, still remain the *rows of Caves*, hewn deeply in the Rocks, where *formerly* the *superstitious Priests* of *Egypt* us'd to dwell, employ'd in several different *Services* in the *Romantic Offices* of their *Religion*.

Its Reasons.

W H A T E ' R they be, we found the utmost of our *Labour* vainly spent in hopes of gaining further *Knowledge*, so return'd again the way, we had descended, till we came to the beforenam'd *rugged Place*, which brought us to the *brink* of the *deep Well*, I have been speaking of.

A S C E N D E D from the *Well*, we went directly forward, and exactly in a *Line* with the before-nam'd *second Gallery*, we entred a small *Neck* or *Passage*, scarce five Yards in length, and very narrow ; this admitted us to a large *Square*, a little *finer* than the *former*, but in *Magnitude* not far exceeding it ; the *Stones* whereof 'tis built, are so extreamly large, and yet so wonderfully closely Jointed, that the nicest *Eye* can scarce distinguish, whereabouts they join together ; and it is the *mighty Size* of those prodigious *Stones*, and the *Politeness* of their *Workmanship*, that yields such cause for Travellers *Amazement*, when they see the *Fabrick* of those towering *Pyramids*.

A Passage leading to a Square, within the Pyramid.

W E found this *Square* no less than near an hundred *Foot*, and thence proceeded to a *vaulted Chamber*, sixteen *Foot* in height, near twenty long, and eighteen broad or thereabouts ; the *Stones*, which flagg the angled *Roof* of this large *Chamber*, are of *admirable smoothness* and *surprising magnitude* ; but all the *Walls* are plaister'd over with a *Limy Substance*, wonderfully *firm*, and not inferior even to *Stone* it self, for its appearance or *duration*.

The dimensions of the Square.

J U S T equidistant from the *Eastern Angles* of this *Room*, and on that side thereof, we found a kind of hollow *Niche*, which seem'd at first to have been made to hold some *Statue*, as an *Ornament* or *Idol*, but upon a *nice Inspection*, we imagin'd, it was possible, there might be something of a *Passage* into other *undiscover'd Chambers* of the *Pyramid*, whereupon the Men had Orders to endeavour by their *Instruments*, to find it out.

A Niche in the Wall.

B Y Thrusting in their *Iron Betties*, where they thought the *Joints* a little of the *Widest*, they found means to force out a large *Stone*, which stop'd a *Hole*, near three *Foot Square*, and open'd to the view of all the *Company* a narrow shelving *Passage*, leading downwards with a *dismal Gloominess*.

A new Discovery.

W E

And Enter'd. W E Entred, and Descended, strangely struck with *Grave-like Smells*, and *dusty odours*, there was cut a Passage down, by certain Stairs, whose Winding Turns, and *Labyrinth of changes* led us on with wonderfull surprize, and eager curiosity, till we imagin'd, we had gone almost the Height of all the *Pyramid* below its Bottom. All the way was *Hewn* laboriously from the *Rock* it self, and commonly so very low and narrow, that but one cou'd possibly go down *full-breasted*, and that one was forc'd to stoop with incommodious Forwardness.

A Vaulted Passage, under Ground. T H E Bottom of these *Stairs* at last, admitted us to a low *Vaulted Passage*, strait but narrow, which continu'd in one form, for a considerable way together, letting in a *Glimmering Light*, which look'd like *Day*, thro certain little Holes, of almost undistinguishable size and Workmanship.

A strange Aspect. I N all the Horrour and Amazement possible, from the surprizing oddness of the Place, we Walk'd in, we proceeded, till we found the straitness of the Passage terminated by another *Winding Stair-Case*, leading upwards, in as strange a manner as the other downwards.

The Passage Clos'd. W E Ascended here, and found no difference in Form or Magnitude, between this Passage and the former, till we perceiv'd it clos'd by certain *Massy Stones* above our Heads, and several other, on each side the *Stair-Case*.

H E R E we stop'd, and for a while amus'd our selves with strange *Reflections* on the Nature of the Place, and *Thoughts*, which way we might get out, without returning the same Road, we came; some Passage out, we were assur'd, there was, else cou'd not comprehend the use of all those steps, by which we had ascended.

A Moveable Stone Discover'd. A T last, some Men, belonging to the *Great Bashaw*, and famous Masters of the Art of *Architecture*, as in Fashion in the *Eastern Countries*, looking earnestly about the Place, perceiv'd one *Stone*, much smaller than the rest, and by the Application of their *Irons*, after many *fruitless efforts*, found it stir, and by *repeated Labours*, so prevail'd at last, that they quite lifted it from out the Place, it stood in, and by forcible addition of a doubled strength, quite thrust it from the Hole, it stop'd.

A Storm of Sand. B U T we had little reason to be pleas'd with this success, for in the very Moment, that the Stone was lifted out, there Show'd down on us such *Impetuous Tides* of *Rolling Sand*, that in the space of *half a Minute*, we were almost *Buried Quick*, and wholly *overwhelm'd* with its amazing violence.

N O sooner was this *Sandy Storm*, and our surprize thereat abated, but we open'd all our *Eyes*; and found our selves *half Swallow'd* by it, yet those Men, who stood the nearest to the *Hole*, perceiv'd it wider at the *Top* than *Bottom*, and the Stone, which fill'd it, being likewise so, had serv'd to stop it up effectually, and till then, prevented all that Sand, which lay upon it from a possibility of Entrance.

The Author and his Company rise, without the Pyramid. O N either side the *Hole*, and *Rock below it*, there were cut *Square Nooks*, wherein by thrusting Hands and Feet, a Man, without great difficulty, might ascend, and by those means we all got up, in order as we stood, and were beyond belief surpriz'd, not only to behold an open *Sky*, which plainly shew'd us, that we were without the *Pyramid*, but to perceive our selves within a *Spacious Hollow* on the lofty Head of

of that great *Rock*, which *Pliny*, and the other Writers of Antiquity, distinguish by the Name of *Sphynx*.

THE Author, just abovenam'd, wou'd perswade us to believe, that 'twas the *Sepulchre* of *Amasis King of Egypt*, and of his Opinion are most Modern Writers, who have had occasion in their Books to mention it. Pliny's Opinion of the Sphynx.

FOR my part I must own, my Inclination leads me to dissent from the belief, that it was ever meant for that Employment, I am rather Tempted to imagine, it was anciently an Idol, from the hollow of whose Head, the Priests deceiv'd the Common People, as they thought convenient. The Authors Dissent from it.

AND, indeed, to what end else, were those strange *Subterraneous Passages* contriv'd, which lead from the *Great Pyramid*, and *Caves adjoining*, formerly the Habitations of a *Superstitious Priesthood*? Why, (but for this cause) shou'd they have Carv'd the *Rock*, 'tis made of, like an *Aethiopian Virgin*? or why else have made the Head so hollow, and the Passages thereto so very Secret? And the Causes thereof.

'T WAS call'd a *Sphynx*, because from the Breasts upwards, it was said to represent a *Virgin*, and a *Lion* from the Bosom downwards; If there ever was the *Lyons* shape belonging to it, Hills of Sand have cover'd its Appearance, for there now remains no more above the Surface, than the Head and Neck, and something of Foundation, which those Men, who please, may take for Shoulders. Why call'd a Sphynx.

IT stands on the *East* side of the great *Pyramid*, but very little distant from it, its Height exceeds not *Seventy Foot*, and is defac'd extremely by the violence of those *Bigotted Turks*, who hating Images, believe it meritorious, to abolish the Remembrance of their very Being. Its Situation, and Dimensions.

THE *Arabs* call it *Abul-hol-hon*, and express a Satisfaction in the hopes, they have conceiv'd, that it will shortly fall, by reason of the Weakness of the Neck, decay'd extremely by the Shocks of Time, and frequent *Tempests* from the *Neighb'ring Desarts*, whence the *Winds*, from time to time, blow storms of *Sand*, and thence came that, which so unwellcomely invaded us, when first we forc'd the Passage open. How decay'd by time.

WE plac'd the Stone, as we had found it, by the strength of certain Men, whom the *Beishaw* oblig'd to stay above on purpose, and re-enter (by the common way) the *Pyramid* we were returning to; we fastened in the Stone, belonging to the *Niche*, and going back to the abovenam'd *Well*, began to climb another Passage, not far from it. They return to the Pyramid.

THIS brought us to a *Gracefull Gallery*, of six and twenty Foot in height, still rising with a very smooth, but somewhat steep, and difficult Acclivity. This *Gallery* is almost *Seven Foot* broad, and Bench'd with solid Seats of Stone, near two Foot high, on either side, and Flagg'd with Stone, politely join'd, and of a Magnitude, almost surpassing Credit. 'Tis in Length *one Hundred, Fifty and odd Feet*, and leads, where it Terminates, to two Large round with Stately Chambers, opening into one another, and indented Square and certain Nooks, which seem to have been form'd for sitting Places. A Gracefull Gallery.

HENCE

A Chamber
with a Tomb
in it.

HENCE a square and Marble Passage, brought us to the Entrance of the middle Room, the loftiest, most amazing, and prodigious Building of the Pyramid, the Chamber, which contains the Tomb of him, who built it, thought, as I have said before, to be King Cheops, an Egyptian Monarch.

The amazing
dimensions of
the Chamber.

THE length of this vast Room, is five and thirty English Feet, the breadth a little more than seventeen, the height within an Inch or two of twenty, and the Sides, Roof, Floor and every Part thereof, flagg'd richly with fine glittering Tables, of Thebaick Marble, so prodigiously extensive, that the Place is roof'd by nine great Squares thereof, and all the Sides are flagg'd by six vast rows of equal Magnitude, and Beauty inexpressibly surprizing.

Description
of the Tomb.

A little distant from the Western Side of this great Chamber, stands the Monument, I just now mention'd, 'tis about seven Foot in length, three deep, and thereabouts in breadth; 'tis empty and uncover'd, and consists of one entire Piece of admirable Porphyry, which being struck by any Sword-hilt, Stone, or other solid Body, yields a sound, not much inferior to the Tone of some great Bell in Christian Churches.

A further
Passage.

FROM hence, a Passage leads you steeply to some other Chambers, none deserving a particular Description; and continuing to ascend, as far as possible, we search'd in vain for more Discoveries, and at last descended by the way, we came.

How the Top
is to be as-
cended.

THE Top must be ascended from without, and is not, what it seems to be (by reason of the distance) from below, a Point; but an exact and perfect Square, of fourteen Foot, which space three single Stones contain, join'd artfully together, and all over cover'd with the Names of Travellers, of every Nation, there cut deep, and left to tell succeeding Comers, they were there before 'em.

Other Pyra-
mids enter'd.

MANY of the other Pyramids, besides the two adjoining this, we enter'd, finding Tombs in every one, and several things, worth speaking of, but should I name them all, it would require a greater Space, than I can here allow my self, and having therefore largely treated of the most remarkable Discoveries, we made, let it suffice to tell the Reader, that I have some Thoughts of publishing a Treatise, of these famous Pyramids, unmix'd with any other Observations, when the World's Good-nature speaks it self deserving, or my own spare Time appears permitting it.

The uncer-
tainty of their
Number.

THE Number of the Pyramids was ever, as uncertain, as their Founders and Antiquity, nor are they all of the same Magnitude, some being far inferior to the smallest of the Three so celebrated; yet perhaps, were those away, the meanest of the little ones would well deserve the Name of Wonders.

Extent of
their Situa-
on.

THEY extend themselves in great unequal Distances, for near the space of twenty Miles, and may be seen at large from the square Flat upon the highest Pyramid; but whether it proceeds from any difficulty, owing to their strange Position, or is caus'd by the unvary Negligence of those, who strive to count 'em, I am yet uncertain, but it has been found, as much impossible to do it justly, as to tell the Monuments of Stonehenge, upon Salisbury Plain: a Task, most English Writers have reported difficult.

How many
little Pyra-
mids the Au-

I look'd as nicely, as I cou'd direct my Eyes, from the abovenam'd Place, and could distinctly tell no more than five and twenty: Other Authors have

re-

reported them an hundred ; many *Modern Writers* say, there are but eighteen, or at most, but twenty.

thor told, from the top of the great one.

WHENCE these *different Accounts* shou'd rise, I cannot guess, unless a kind of *Foggy Weather*, often known in *Egypt*, might obscure the Prospect, at such times as those, who lessen the just Number of the *Pyramids*, have chanc'd to take their Observations.

A probable Cause, of the different Accounts on this Subject.

IT is a Question, not a little curious, how the *Ancients* cou'd contrive to carry *Stones*, of such amazing Bulk, to such an *Altitude*, whereby the *Fabrick* was erected ; and to this I answer, that I have collected all the *Notions* worth Remark, which, with the *Draughts* of several *fine Machines*, and *admirable Engines*, I design to Publish, when I find this Book so well receiv'd, that *Gratitude*, not *Recompense* may urge me to the setting forth the *Treatise*, I so lately spoke of.

A Question, how the Stones were rais'd.

To be answer'd in another Treatise.

I hope, the Reader will not think me *blameable*, in that I have not dwelt much longer on the Subject, since it was so *copious* to afford me *Matter* ; those, who may imagine me *too short*, must certainly forget, how many Things I am to treat of, *equally* deserving Notice, and how much I shou'd out-swell the *Volume*, I propos'd, shou'd I enlarge to a *Prolixity* on every Subject, which afforded *Room enough* to bear that way of Writing.

Why the Author is not fuller on this Subject.

C H A P. XXXV.

Of the Trade of Egypt.

A Conquer'd Nation must be Subject, among other Shocks of *inauspicious Fate*, to deviate from her *Genius*, as she dwindles from her *Power*, and the same destructive Hand, whose unresisted Violence has crush'd the *Liberty* of a subverted Country, may undoubtedly be said to triumph o'er the *Minds* of her unhappy *Natives*, when it has depress'd their *Courage*, and enslav'd their *Persons*.

The Introduction.

AS therefore *Egypt*, wholly Subject to the Lawless Tyranny of an insulting Monarch, knows no wish'd partiality of *Freedom*, nor is suffer'd to possess *peculiar Tolerations*, it must consequently follow, that her fix'd Dependance on the *Turkish Government*, must strongly bend her *Bias'd People* in their Modern Slavery, to an encourag'd Practice of those very *Customs, Forms, and Ceremonies*, which are Publicly profess'd by their Imperious Masters.

Egypt brought to Turkish Customs.

HENCE the Reader, having long since been inform'd of the prevailing *Genius*, which has still inclin'd the *Warlike Turks* to never resting search of Conquests, will be apt to guess, that their *Egyptian Subjects*, aping eagerly their strange Example, cannot be inclin'd, or qualify'd indeed, for the encouragement of any thing, so different from the perpetual Hurries of *fatiguing War*, or *Martial Studies*, as the softer Practice of a Trading Life, and the less dangerous *Rudiments* of Peaceful Traffick.

Why the Egyptians love not Traffick.

Extremely
fond of War.

AMBITIOUS Aims and swelling Hopes, which take their Beings from a love of War, have chang'd this Nation, from her ancient Searches after Arts and Sciences, to an imperious disregard of every Vertue, not exerted in a *Martial manner*; Arms alone are the encourag'd *White*, they universally direct their tow'ring *Shafts* at, and a different Cause has now produc'd among them all the same effect, which animated gloriously the ancient World to scorn of Danger, and the Practices of War, which how esteem'd, may plainly be discover'd, in the numerous Writings of those early Ages, handed down to late Posterity, with a deserv'd Applause and universal Admiration, particularly in the following Verses of *Tyrtæus*, a Greek Poet, flourishing about the thirty fifth Olympiad.

Tyrtæus a Greek
Poet, in the
35th Olympi-
ad.

Οὐκ ἂν μνησαίμην, ἔτ' ἐν λόγῳ ἄνδρα τιθεῖν,

Οὐτε ποδῶν ἀρετῆς, ἔτε παλαιμοσύνης,

Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθος τε εἶναι τε,

Νικᾶν δὲ θεῶν θρηίκιον βορέην.

Οὐδ' εἰ Τιθωνοῦ φῦν χαριέστερος εἴμι,

Πλαστοῖν δὲ Μίδεω καὶ Κινύραο πλέον.

Οὐδ' εἰ Τανταλίδεω Πέλοπος βασιλευτέρος εἴμι,

Γλώσσαν δ' Ἀδρήστου μελιγόγγυρον ἔχοι.

Οὐδ' εἰ πάσαν ἔχοι δόξαν, πλὴν θούριδος ἀλλῆς.

Οὐ γὰρ ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ,

Εἰ μὴ τετλαῖν μὲν ὀρῶν φόνον αἱματόεντα,

Καὶ δῆϊον ὀρέγοιτ' ἐγγύθεν ἰσάμενος.

Ἢ δ' ἀρετῇ, τό δ' ἀέθλον ἐν ἀνθρώποισιν ἀρίστον,

Κάλλιστόν τε φέρειν γίγνεται ἀνδρὶ νέω

Ξιπλὸν δ' ἐξελδὼν τότ' οὐ πόλιν τε παντί τε δήμῳ,

Ὅστις ἀνὴρ διαβὰς ἐν προμάχοισι μένη

Νωλεμέως, ἀίχερ' αἶς δὲ θυγῆς ἐπιτάχου λάθηνται,

Ψυχὴν καὶ θυμὸν τλήμονα παρθέμενος.

Θαρσύνη δὲ πεσῶν τὸν πλησίον ἄνδρα παρὲς ὥς,

Οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ.

The Quotati-
on English'd.

I scarce can think, a Man deserves a Name,

Or can Regard from Fellow Creatures claim,

Not, tho' in Wrestling he is grown Compleat,

And Skill'd in all the Virtues of the Feet;

Not, tho' he boasts a Cyclops Strength and Grace,

Or can outrun the Northern Winds of Thrace;

Tho, in his Form he Tithon's self excells,

And midst such endless Heaps of Riches dwells,

As nor King Cynara's, or Mida's Fate

Gave, in Possession of their wealthiest State;

Not, tho' he had more Pow'rful Kingdoms won,

Than e'er blest d Pelops, Tantalus's Son;

Not, tho' more Music on his Accents hung,

Than ever grac'd the sweet Adrastus's Tongue;

Not, tho' he was with ev'ry Talent blest'd,

And all Heav'n's Gifts, but that of War possess'd;

Nor can He truly boast a Martial Soul,

Who cannot bravely stand, where Seas of Slaughter roll;

Who does not nobly scorn repeated Blows,

And dares not wish to Fight, furrounded by his Foes;

This is true Valour, and this Grace possess'd,

Of all Rewards, we aim at, is the best;

He's well adorn'd, who has such Actions done,

And that Tenth richest Drest, who his own Trophies won;

Hence Common Good to ev'ry City flows,

And ev'ry Subject some advantage knows;

He;

He, who, amidst the Battle, grasps at Fame,
Forgets base Fear and a retreating Shame;
Who hazards Life on a contested Plain,
And bends his Soul to a content in Pain;
Who tempts his Right Hand Man to lose his Breath,
And yield, without one groan, to an approaching Death;
This is the Man, whose Praise shall echo far,
And speak him bravely fit for the great Toils of War.

Y E T is not Egypt wholly destitute of such Commodities, as, notwithstanding all these disadvantages, entice the Merchant, to advent'rous search of profitable Traffick: which their Sea-Port Town of Alexandria is, in its Situation, so extremely fit for; Thither once a Year repair the Gallies of the Turkish Sultan, loading first with Wood from the Black-Sea (a scarce Commodity in Egypt) and returning back, with many rich and costly Manufactures of Grand Cairo, and the Country round it, such as Drugs of excellent and noted Virtues in Medicinal Operations, fine Perfumes, the Skins of Beasts, peculiar to this Place, vast quantities of Dates, much larger, and of better taste than any other, Sugar Canes in great abundance, and a stately kind of Carpets, made at Cairo, in appearance richer, and by far more durable, than those, they make in any other Part of the Grand Signior's Empire.

Egypt not quite destitute of Trade.

The Manufactures of Egypt.

B E S I D E S these Merchandizes, which our English Ships have constant Trade with Egypt for, we often are supplied at easy Rates, with many of the rich and valuable Silks, and other Products of the Indian Countries, brought to Cairo by the Monthly Caravans, and thence exported, at convenient Opportunities, to every distant Part of Trading Christendom.

What English Ships import from Egypt.

B Y way of Barter for the Merchandizes, we receive from thence, we load our Ships with nothing more than these Commodities (the Product of our own and Foreign Manufactures) which I have largely mention'd in the Chapter, treating of the Trade, at present carried on, between our Countrymen, and those of Turkey.

What they export to us.

T H E French and Dutch both carry on a Trade with Egypt, but inferior much to that, we manage in the Port of Alexandria; but the Venetians deal for a peculiar kind of Albes, made of Lime, calcin'd with the broad Leaves of certain low and spreading Herbs, which grow on the else Barren Deserts of this Country; of which, when they have us'd some Arts at home, in the refining and new moulding it, they make the famous Chrystal, and so celebrated Glasses, which are much esteem'd, and numerously sent about to every Part of Europe.

How the French, Dutch, and Venetians trade with Egypt.

B E F O R E I close this Chapter, 'twill not be digressive from the Subject, I am treating on, to tell the Etymology, from whence we give the Name to Paper.

T H E R E is a very common Herb, which grows in the Egyptian Marshes, call'd of old Papyrus Nilotica, from the Appellation of the River; 'tis a kind of stringy Leaf, of Filamental Substance, which the Ancients us'd to strip in Flakes, of which 'tis almost naturally compos'd, then spreading them up on a Board, they moisten'd them with certain Waters of a stiptic Composition, and by pressing them with weighty Instruments, so well enabled them to bear the Writing on, that they were us'd by all Men for that purpose, and compos'd most part of those unnumber'd Volumes in the Library of Philadelphia.

Whence our Writing Paper took its Name.

'TIS

Why the Author is so short upon this subject.

'TIS needless to enlarge on the particulars of the abovenam'd Manufactures, hence exported, since they are not only *long since* extant in the lists of many Writers, but are now become Familiar to the Trading part of *England*, who alone are those, to whom a full Account thereof might even formerly have been imagin'd *welcome*.

CHAP. XXXVI.

Of the Revenues of Egypt, and to what Uses they are Applied.

The Revenue how gather'd in Egypt.

AS the unbounded Power of the *Turkish Sultan* Authorizes his Pretensions, to an undisputed sway in the *Egyptian Government*, so does it thence entitle him, to the Possession of a certain Annual income or Revenue, which is Rais'd, Collected, and in all kinds Manag'd (as I have before Related, in the other Parts of his Dominions) till deposited at *Cairo* in the Hands of the *Bashaw*, then Governing, as *Viceroy*, for the *Turkish Empire*.

How Employed.

THENCE, Guarded by proportion'd Bodies of the Standing Forces, kept in *Egypt*, it is *severally* employ'd to certain settled uses, and from *Hand to Hand* deliver'd carefully, in order to be us'd for the respective purposes, to which it was decreed, since first the Arms of the *Victorious Selym* made him Master of this Fertile Country.

A Calculation of the whole Revenue.

THE whole Revenue, as it has been Calculated justly by some late Inquirers, into the Condition of the *Turkish Treasures*, is no more than *Eighteen Hundred Thousand Gold Chequins*, that is *Nine Hundred Thousand English Pounds a Year*, and such a Sum is Annually rais'd, and distributed with great exactness, in the just proportions of the Three Divisions following.

The First Third, how dispos'd of.

THREE Hundred Thousand Pounds a Year are set apart, for the Possession of the *Turkish Sultan*, and deliver'd to the Care of certain chosen *Regiments of Horse*, whose Duty 'tis, to Guard it safely to *Constantinople*, and receiving a Discharge from the *Lord Tefterdar* or *Treasurer*, return, when they have left it in his Custody, to be employ'd according to the Will and Pleasure of his Master, the *Grand Signior*; sometimes it happens, that the *Turkish Fleet*, with formidable strength, is ready to depart from *Egypt*, at the time, wherein the Guards set forward with the Money, and in that Case, 'tis Embark'd on Board the Admiral, who saves the Soldiers their expected Trouble, and acquits them from their Charge at *Alexandria*, tho' this but rarely happens, and is found a very dangerous way, because the *Treasure* undefended by a Mighty Naval Force, would probably become a Prey, to the Industrious valour of the *Christian Squadrons*, ever Cruising on the Coasts of *Turkey*.

THREE

THREE Hundred Thousand Pounds a Year are next appropriated, to defray the Charges of the numerous Offices, dependent on the *Great Bashaw*, and other necessary Uses in relation to the *Posts*, incumbent on such Men, as are *deputed by*, and *thence subservient to* the Great, Supream, and Arbitrary Monarch of the Conquer'd Egypt. The second third, how dispos'd of

THE Third Three Hundred Thousand Pounds a Year are still employ'd, in bearing the *Expences* of the many thousand zealous Pilgrims, who resort each Year with a *Bigotted Faith*, to the great *Rendezvous* at *Cairo*, whence they all set out with wonderful Devotion, and a superstitious Ignorance, in order to compleat the necessary *Pilgrimage to Mecca*, their False Prophet's Birth Place. The last third, how apply'd.

THESE three above-nam'd Uses are the only ones, to which the *Turks* apply the Sums, they gain from the *Egyptian Tribute*, nor is it lawful by the fix'd Decrees of the *Grand Signior's* Empire, that the Sums thence rising, should be any ways perverted to what Use soever, devious from the ends, to which they are appointed.

'TIS true, nine hundred thousand Pounds a Year are no great Income, from the Conquest of a Country, so exceeding famous for her known Fertility; that, when the *Romans* conquer'd her of old, she gain'd the Name of *Granary* to that successful Empire. But as *Wealth* decreases by a long continued Series of *destructive War*, 'tis no great wonder, if we now find *Egypt* far from the Capacity, of yielding such amazing heaps of Spoil and Plenty, as in ancient Ages blest'd the Plunder of *Victorious Legions*. Why the Revenue is so small.

HOWEVER, tho' the Sum, exacted thence by the *Grand Signior*, is a smaller Burden than they well might bear, yet are the *Turks* so dexterously skill'd, in managing Authority, to the Advantage of their *Parfes*, and their Master's Safety, that the *vanquish'd Natives* are not only crush'd, beyond all hopes of growing rich, but kept below the very possibility of framing, with the smallest shadow of Success, a dangerous Rebellion. How the Turks make up the deficiency.

C H A P. XXXVII.

Of the Egyptian Catacombs, and the Mummys, which are found in the Ancient Sepulchres of their Dead.

BY the foregoing Descriptions of *Cairo*, *Memphis*, *Babylon*, and the Stupendious Workmanship of those prodigious *Pyramids*, whose outward Magnitude, interior Passages, and subterraneous Cavities, have so deserv'dly stil'd them the Worlds Chief Wonder; the Curious Reader may have form'd a Notion, no ways disagreeable, of the valuable Antiquities, whose still remaining Splendours speak amazingly, the former Grandeur of the *Egyptian Nation*.

The Antiquity of some of the Mummys.

I shall now proceed to give a strange, but true Account of those vast *Catacombs*, wherein the Old *Egyptians* were Embalm'd and Buried, and whose black, horrid Wombs do yet contain a formidable Proof, how long our Humane Bodies may preserve their Substance, when defended by the help of *Art*, from the destructive Power of a *Natural* Corruption: For in the dark Recesses of those Gloomy Caverns, to this Day remain unnumber'd Thousands of those very *People*, who liv'd and triumph'd o'er the Subject *Israelites*, before the Hand of *GOD* deliver'd that *ungrateful* Nation from their long Captivity.

'TIS a Curiosity, however *Dangerous*, extreamly *Satisfactory* for an Adventurous Traveller, to behold those *Lifeless* Bodies, which from Age to Age have been Interr'd in these surprizing *Monuments*, and bidding strong Defiance to the Course of *Nature*, remain untouch'd by piercing *Putrefaction*, and have for several Thousand Years, lain undisturb'd, *entire* and *sound* in every Part, nor will undoubtedly for many Ages yet to come, be any ways subject to the *smallest* Diminution.

The Extent of the Catacombs.

THESE *Vaults* and dark *Sepulchres* of their Ancient Dead, extend themselves in greatest Numbers, from the Neighbourhood of *Memphis* to the distant Borders of the *Libyan Desert*, containing Thirty Miles in *length*, and *breadth* proportionable: Many have been broken up from time to time, and often enter'd by the daring Curiosity of *European* Travellers; but many yet remain unopen'd; nor is it an Attempt, consistent with the Dictates of a *Self-preserving* Humour, to Visit frequently those *Dusky* Palaces of Death, known only by the sight of some large Stone, *unnatural* to the Place, which turn'd aside, discovers under it a narrow Descent, not much unlike the Mouth of such a Well, as we may often see in *British* Villages: The Passage down was form'd by gradual Steps, cut circularly thro' the Neck of this Descent; but Time, or *accidental* Ruin having now defac'd those old Conveniencies, some *Rope*, or other *neat* Contrivance is made use of, to let down those, who are desirous of *enlivening* their Contemplations, by such a *strange* and *melancholy* Prospect. The bottom of this steep Descent admits them instantly to one large Vault, which leads to many others, high, and dismal, built securely with a small square Stone, of Colour black and shining, not unreasonably suppos'd by some, those famous *Bricks* so Celebrated in the Scripture, for the Workmanship of the Poor Captiv'd *Israelites*, who labour'd hardly under the harsh Injunctions of an *Egyptian* Bondage.

The manner of descending the Vaults.

The Order, in which the Mummys lie.

THE greatest part of these dark Arches remain entirely whole, and stately, but in some few Places are defac'd and fallen, so as to render the Passage thro' them, almost *impracticably* difficult: Some are distinguish'd by small Pillars, oppositely plac'd in graceful Order. Others wholly unadorn'd and naked, leading like the Streets of *Christian* Cities one through another, and forming with a sort of *venerable* Majesty, a Gloomy *Labyrinth* of Death and Horror: For on either side, lie rang'd in *measur'd* Order, at near Three Foot distance from each other, promiscuous Bodies of *Men*, *Women* and *Children*; some whereof (such likely as were Rich and Honourable) have flat Stones, a little elevated at the Head and Feet, plac'd neatly under them. Others lie meanlier in the Common Sand, but all *Embalm'd*; and wrap'd about with numerous folds of Searcloth-Linen, which, forcibly untwin'd from their defenceless Bodies, looks not much unlike the middle Rind of some decaying *Oak*, and leaves the Corps entirely Solid, *Whole* and *Perfect* in its full dimensions; of a *blackish* Red, or *dusky* Brown in Colour; its Substance *hard*, like Pitch or Rosin; their *Backs* and *Breasts* are often stain'd with *Hieroglyphick* Cyphers, and on their *Bosoms*, lie small figur'd Idols, made of *Artificial* Stone, Bak'd hard and durable,

ble, or sometimes folded Scroles of *rough* and *painted* Parchment, some of which Devices I shall, in the course of *this* Chapter, describe to the Judicious Reader, with my own Opinion of the *likeliest* Significations of their *diverting* Fancies, and *Hieroglyphical* Contrivances.

THE Danger of Descending such of these *Repositories*, as are most Curious, is extreemly great, by the distance they are at, from the *Cities* afore-mention'd, which exposes frequently the *unwary* Traveller, to the barbarous Violence of the Inhumane *Arabs*, who, watching secretly for a favourable Opportunity, will often close the Mouth of the *Sepulchre*, and by that means Starving the *unhappy* Strangers, return some few Days after, to divide the Plunder of those *Miscarried* Gentlemen.

The Danger of too great a Curiosity.

A N Accident occurring *unexpectedly* to my own Experience, may perhaps, divert the Reader, in the Relation of what I can with Pleasure now reflect on, tho' it gave me little Satisfaction, when I was liable to its Danger: About 15 Miles South-East of *Memphis*, lie several Famous *Catacombs*, but (*as dangerously seen*) are commonly neglected; however, a strong Desire of seeing something, that for so many Ages had continu'd shut from Mortal View, excited my Curiosity to forget the *Hazard*, and procure, as Guide, a *Native* of that Country, to conduct me with three Fellow Travellers, to the Place abovemention'd. The Fellow was a little backward, alledging, in excuse of his *unwillingness*, that 'twas an Inconvenience, to lie a Night abroad upon the *Open Desert*; but assuring him, we wou'd rather Travel all Night long, he consented to go with us. We Rode on *Mules*, and Travell'd with a wonderful Delight thro' a *rough* and *sandy* Country, till we arriv'd at a Place, where Stones of *vast*, *uncommon* Sizes, pointed out the Passages to what we look'd for. We were pleas'd to see the Coast so clear, that not the smallest Tract of *Man* or *Beast* appear'd to give us cause of Jealousy. We alighted from our *Mules*, and tying them together, went towards the *largest* Stone, we saw amongst them, and turning it with much ado aside, were all surpriz'd to see securely fastned, and rowl'd up on the inside, a *Ladder* of *Ropes*; but imagining it might have been left there, by some, who had descended *formerly*, we spar'd the trouble of making use of a Convenience, our *Guide* had with him, and having unfolded what we found *there* ready, went *backwards* down, with each Man a *Pistol* in one Hand, and a *lighted* Torch in the other: A strange *uncommon* Smell saluted our first Entrance, with an Odour, not to be imagin'd by such, as have not known it by Experience, and the *blazing* Torches, striking a faint glimmering Light thro' the thickness of the *Gloom*, discover'd, as we walk'd along on either side, the *discolour'd* Faces of the *Dead*, with a *strange* and *inexpressible* Horror: We had scarce pass'd three Yards within the Vault, when the *foremost* of our Company, stumbling accidentally on something, that lay in his way, fell *headlong* over it; whereupon, holding down our Torches, we perceiv'd two Men in *Christian* Habits, extended cross each other, and appearing *newly* Dead, with all the *pale* and *frightful* Marks of a Convulsive Horror, in their contracted *Joints* and *Faces*: Between the Feet of one there lay a *Pocket Book* and *Pencil*, which taking up and opening, we read with great Difficulty and more Concern the following Lines, *there* Written in *Italian*, but in a Character, that was hardly legible; for besides the Confusion of one Letter running into another, the Lines were *here and there* writ upon certain *others*, which seem'd to have been design'd, as *Memorandums* for several private Businesses.

A strange Accident which befel the Author in a Vault amongst the Mummies.

A dangerous surprise

" L O R E N Z O and F E R D I N A N D O B O N A V O G L I A, Two Gentlemen found dead in a Vault.
" Dear Unhappy Brothers, born at *Pisa*, a City of *Italy*, dy'd here by
" Grief and Hunger, barbarously shut in and lost for ever, *June 18th*,
" 1701. Good Christian, if thy dear Eyes shall read our Misery, Pray
" for

“ for our Souls ; O Jesus, O Mary, Mother of God, hear and pity
 “ us.

I T should seem by the melancholy Contents of this small Pocket Book, that these unfortunate Gentlemen had been observ'd to enter, by some Arabian Murderers ; and the sequel of this Relation will I think, incline the Reader to the same Opinion. By the Date of the above-*nam'd* Sentences we found, they had not long been there, for to the best of my Remembrance, 'twas on the *Twenty Second* of the same Month, that we came thither.

A M A Z'D, and half confounded at the miserable Objects, which we saw before us, we began to think upon the Danger, we were in ; the Apprehension whereof encreas'd immediately to a double Magnitude, by the ghastly Looks and trembling Agonies, which shook the heartless Guide with fierce Convulsions : As we knew him more familiar than our selves with the Customs of his Country, so we guess'd our Danger more extraordinary by the Fright, we saw him in ; and judging it a necessary Prudence, to make the best of Time and Opportunity, we retreated with the utmost hast to the Place, we came in at, but to our great Surprise, perceiv'd the Stone plac'd over the Mouth of the Descent the very Moment, we came directly under it ; with all the fright imaginable we began to seek the Rope, by which we had Descended, but 'twas taken up, and all the hopes of our Deliverance from that dreadful Prison, were entirely dash'd to nothing, by the unexpected turn of such a sad Catastrophe : 'Twas here we felt the fear of Death, in all its roughest Attributes ; and the Guide, who shou'd have giv'n us Comfort in our deep Extremity, encreas'd the weight of our Concern, by piercing Cries and oft-repeated Curses on our rash Attempt, which had involv'd our selves, and him in one promiscuous Ruin ; and would destroy in him, the chief Support and poor Subsistence of his unhappy Wife and Family. For my part, tho' expos'd in equal measure to the threatned Misery, I was so strongly mov'd by the Sighs, Groans, Tears, and wringing Hands of this complaining Wretch, that I forgot the Nature of the Place, I walk'd in, and forming strange unreasonable Hopes, that we might find some other Passage, urg'd the Company to ramble farther thro' those dismal Cavities ; but considering the Horror, which in such a Place, the want of Light wou'd soon produce, and willing to keep back the evil Hour, as long as possible, we extinguish'd Four of our Five Torches, and with the sickly Light of the remaining One, walk'd on with heavy Hearts from Vault to Vault, quite thro' those dismal Mansions ; till at a little distance from the Guide, who bore the Light before us, we perceiv'd with more than common Terrour, the faint Idea's of six Pale Faces, close against the Wall, that stood before us ; we started at the Sight, and saw them move as if they stalk'd to come upon us undiscover'd ; so that rightly guessing they design'd no good, with one consent we fir'd our Pistols ; 'tis impossible to make the Reader sensible, of the prodigious loud Report and rumbling Noise this one Discharge created in the Vault, it roll'd above our Heads like some uncommon Clap of Thunder, and continued, still encreasing, a considerable time : Whether Fear, or some unlucky Accident produc'd the Cause, I cannot well determine, but the frightened Guide let fall his Torch, which presently extinguish'd, and running backwards with impetuous Fury, beat down a Gentleman of our Company, and tumbling on the Ground, lay still in a most profound and breathless Silence : When the Report was over, we expected every Moment to have heard or felt the Persons, we had seen before us ; but all was strangely still, no Tread or Voice alarm'd our Fears, nor could we guess, what Accident had rid us of our Danger ; till thro' the Wall before us, we perceiv'd a sudden Ray of Light break briskly in ; and coming to the Place, found there a Hole, dug thro' the Stone, or Brick, which

A dangerous
 Surprise.

AN
EXPLANATION
OF THE
PLOT
E.

Which Represents

The Strange Particulars of an Accident, that

happened to the Author, in

The Catacombs of Egypt.

A. THE Entrance, by which we Descended to the Catacombs, with
the Mules, tied together, about the first

B. The Stone, that Covered the Mouth of the Defence.

C. The Guide.

D. The Pocket Book.

E. The Two Italian Gentlemen, found Dead, in the first Vault.

F. One of the English Gentlemen, who fell, by stumbling over them.

G. G. G. G. Mummies, in several Places of the Catacombs.

H. The Six Mules, against the Wall.

I. The Stone, that Covered the other Entrance of the Catacombs.

K. Two of the Mules, making their Escape from the Vault.

L. L. Others of them, Riding away hastily.

M. M. Their Companions, carrying off our Mules.

N. The Turkish Party of Horse, appearing at a Distance.

O. O. O. The Pyramids of Egypt.

P. The Arabian Head, called Spah, by the Turks, and other Whites.

A N
EXPLANATION
OF THE
P L A T E,

Which Represents

The Strange Particulars of an Accident, that
hap'ned to the *Author*, in

The *Catacombs* of *Egypt*.

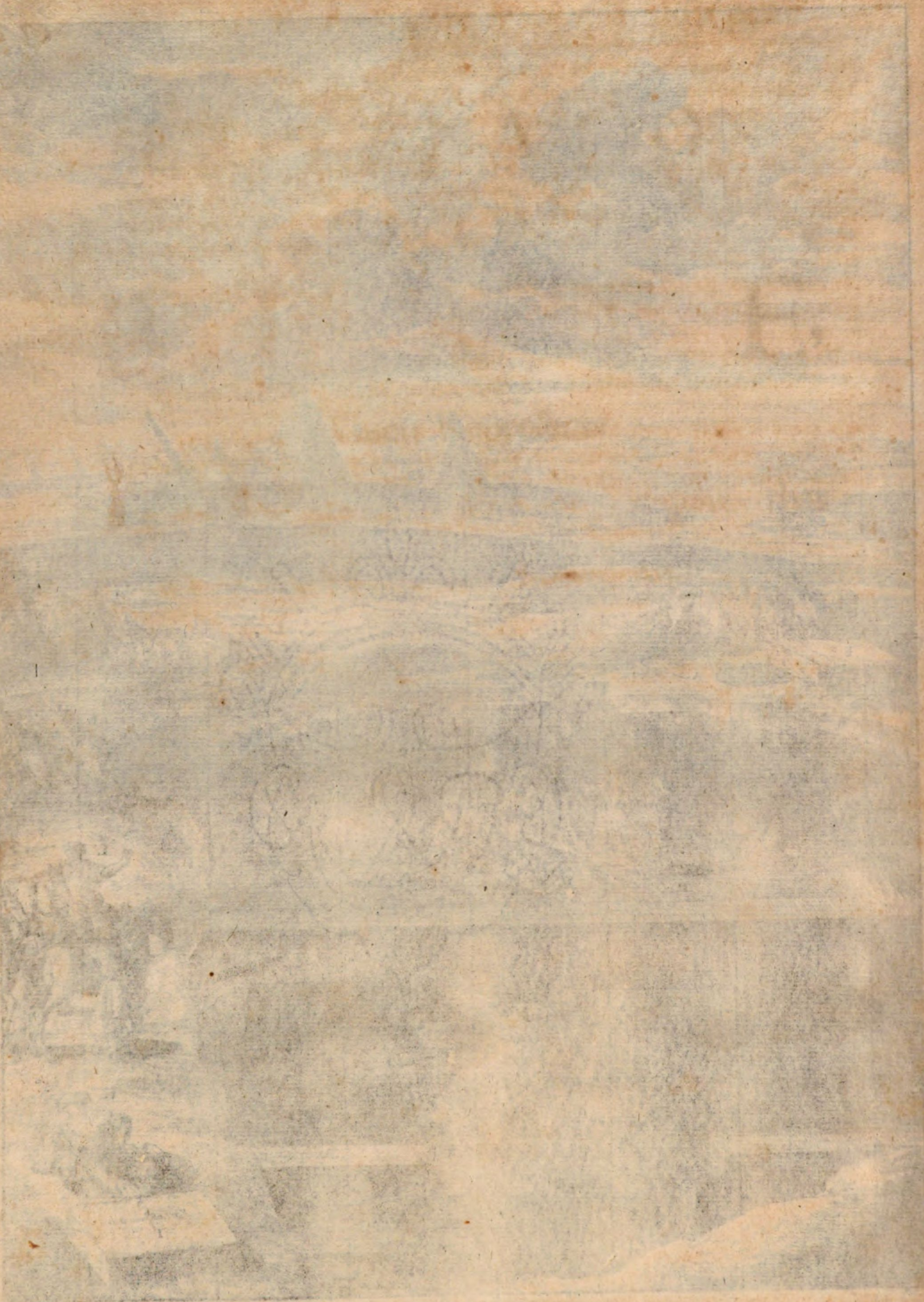
- A. **T**HE Entrance, by which we Descended to the *Catacomb*, with the *Mules*, tied together about it.
- B. The Stone, that Cover'd the Mouth of the Descent.
- C. The Guide.
- D. The Pocket Book.
- E. The Two *Italian* Gentlemen, found *Dead*, in the first Vault.
- F. One of the *English* Gentlemen, who fell, by Stumbling over them.
- G. G. G. G. *Mummies*, in several Allies of the *Catacomb*.
- H. The Six *Arabs*, against the Wall.
- I. The Stone, that Cover'd the other Entrance of the *Catacomb*.
- K. Two of the *Arabs*, making their Escape from the Vault.
- L. L. Others of them, Riding away hastily.
- M. M. Their Companions, carrying off our Mules.
- N. The *Turkish* Party of Horse, appearing at a Distance.
- O. O. O. The Pyramids of *Egypt*.
- P. The *Aethiopian* Head, call'd *Sphinx* by *Pliny*, and other Writers.



To the Right Hon, ble
Peterborow and
Honour'd Patron &
Undertaking this
humbly



Charles Earl of
Monmouth & Authors
Encourager of his
Plate is Most
Dedicated.



The Right Hon. the
Governor and
Members of the
Legislative Council
of the Colony of
New South Wales
in Session at
Sydney the 1st day
of January 1881

which open'd largely into another *Catacomb*, thro' which we saw the Passage, that had let in so much Light upon us, and heard an *unintelligible* Noise of Hallowing descend, as from the Mouth of that uncover'd Cavity; thro' which, we could perceive distinctly *Six* Tall Men, climb swiftly up, and seem'd confus'd, as if afraid of some *approaching* Danger: The fear of dying in that *horrid* Place, had banish'd every other from our Thoughts, so that getting *eagerly* tho' the broken Wall, we ran immediately to the Entrance of the *Vault*, and hearing neither *Voice*, nor any *other* Sign of their continuing above, we ventur'd to ascend, as *they* had done; and certainly the Light of Heaven did never more *Enliven* Man, than it did our joyful Company, at such a strange Deliverance.

The Author's strange Escape from the Vault.

N O sooner were we up, but looking round, we could perceive Four *Arabs*, riding hastily towards the left side of the *Desart*, leading away our *Mules*, as lawful Booty, and follow'd, at some distance, by *Six others*: On the right of our unlucky Station, we perceiv'd a Troop of *Turkish Horse-Men*, whom we knew by their Appearance, to belong to the *Bashaw*, and to be part of those convenient Forces, kept on purpose to *Patrole* from Place to Place, and guard the Country, from the presumptuous Insults of these *Arabian Villanies*: Till then, I never met a *Turkish* Party with the smallest Satisfaction, but was now transported with a boundless Joy, at the welcome Prospect of their first Appearance.

W E walk'd to meet them, and informing their *Commanding Officer*, of what had pass'd, he strait detach'd a Number of his Men to gallop after them, who were no sooner seen advancing by the *Wary Arabs*, but they set our *Captiv'd Mules* at Liberty, and soon outran the hopes of their *less-swift* Pursuers: However, we were very well contented to have sped so well, and fearing we might lose our Safety, by the dangerous Absence of our new-come Champions, we agreed to give the *Officer* the value of Five and Twenty Shillings a piece, upon Condition, he would see us safely to the *Neighbourhood of Cairo*; He accepted the *Proposal*, and invited us to descend again, while he with several of his Men, would keep us Company, and leave the rest above to watch for our Security: His offering to accompany us, convinc'd us of his *Honesty*, and missing the poor *Guide*, who had been left below, we ventur'd once again, to visit the *late* Scene of our Misfortune; being enter'd with *three Lights*, which the *Captain* order'd to be carried, such as I have *elsewhere* largely treated of, and which afford a Flame, much *brighter* and more *powerful* than our small *Torches*, we proceeded gradually from Place to Place, and search'd in vain o'er all the *Vaults* for the poor *frighted Fellow*, we had left behind us, till at last, arriving at the farthest end of that first *Catacomb*, which we descended, we observ'd one *Mummy* higher than the rest, and drawing near, to view it more particularly, we could perceive it stir, at which surpriz'd, and calling for the *Lights*, to know its meaning, the first thing, we saw, was the poor *Guide*, who, being crowded in between the *Wall* and the *Mummy*, was creeping under it, as far as he was able, and turn'd his Eyes upon the *Lights* and *Company*, with such a dismal Languish, that it threw us into a long and violent fit of Laughter. The *Honest Man's* Simplicity, had perswaded him that, if he lay close, he might pass for a *Mummy*, and having crawl'd from *Vault to Vault*, he chose that Place for his *Asylum* from those *Arabs*, for whom he now mistook the *Turkish Soldiers*.

They descend again.

They find the Guide, hid under a Mummy.

H E heard us laugh, and looking earnestly about him, found with a surprising Joy, that he had been *mistaken* in his Apprehensions, and the rapid Transports, thence oppressing his recover'd Spirits, made him start from his unnecessary Shelter, and embracing me, who then unluckily stood nearest him, express'd the Sense, he had of his *scarce credited Delivery*, with such

A joyful Transport.

Ungovernable signs of Satisfaction, in the Leaping *up and down*, that Treading frequently upon my Feet, I was oblig'd to shake him off with *Roughness*; unbecoming the *Soft* Airs of due Congratulation.

NOW had we time, without the *fear* of a succeeding Danger, to inspect, with all the *Zeal* of an unlimited Curiosity, those gloomy Tracts of Death and Terrour, in whose dismal Paths we had *before* been so amazingly surpriz'd, by dangerous Interruption.

The Observations, they made in their Second Decent.

THE Observations *then*, which, favour'd by so fair an Opportunity, we made, were these; the Bodies of the *Mummies*; not exceeding *in their Stature* those of common Height *now Living*, are a certain confutation of that *old mistake*, which Teaches many to believe that, as the World Increases in her *Age*, Mankind decrease in *Strength* and *Magnitude*.

THE many Thousand Folds, which Swath'd some Bodies in the *Catacomb*, were Wound about the Corps, with so much smoothness, and such admirable Art and Neatness of Contrivance, that the Nicest Hand *Modern Times* would fall so short of *equalling*, that they could never *Imitate* the Beauties of the Practice, should they *now* attempt it.

WE all took Notice, that the Heads of many *Mummies* were divided from their Bodies, and perceiv'd that Part the Weakest, and most prejudic'd by Time, even in those Corps, which seem'd intire, and no ways Rob'd of their Original Proportion.

THE Faces of such Bodies, as appear'd the Richest, by their *Ornaments* and *ways of Lying*, we observ'd all cover'd over with a very *thin and Shining Aromatic Searcloth*, of such admirable form and such a Skilful Preparation, that it only serv'd to keep the Head more *lasting and entire* (which *else* was found a Part most subject to decay) without obscuring the Appearance of the Countenance, or altering *even the Minutest turn* of any *Feature*.

The Painted Rolls.

THE Rolls, which lay on many of their Breasts, contain'd, *as I have said before*, a Thousand different kind of *Hieroglyphic Figures*, some done in Gold, some Red, some Blew, some Green; and others Black, in short of every Form and Colour; thence a Man may reasonably claim the Liberty to guess, he could distinguish many things, relating to the *Age*, *Death*, *Quality*, *Life*, *Vertues*, and *Profession* of the Person, to whose Breast they are Affix'd.

THUS for Example, on the Bosom of one *Mummy*, whole and Fair in every there, there lay a Roll, whereon in Lines of Gold and Azure, we distinguish'd plainly among many more the following Figures.

An Hieroglyphic Image, in the Catacombs.

UPON a very High and Craggy Rock, there stood a Throne, whereon in all the State of *Ancient Monarchs*, sat a Man in *Royal Robes*, and Wearing on his Head a *Regal Diadem*; his *Right Hand* highly Elevated, held a Sword with Threatning Fury, and his *Left* extended with a kind of a disdainful Air, appear'd to Mock the Fruitless Efforts of a Numerous Company of *Men in Arms*, who seem'd with eagerness to grasp the Rocks, and vainly aim'd with angry Looks, at Reaching the *Defended King*, who sat secure, and Triumph'd in their Disappointments.

BUT

A N

EXPLANATION

OF THE

PLATE

Which Represents, Exactly and

Expressly the

Found upon the Bottom of a MONUMENT, in the

- A. King, upon his Throne, or an Emblem of a Prince, who
- B. An Emblem of Dignity, Understanding, and
- C. An Emblem of the Great Sublimity of Justice, and
- D. D. D. An Emblem of the Representation of Unconquerable

A N
EXPLANATION
OF THE
P L A T E,

VVhich Represents, Exactly an

Egyptian Hieroglyphic,

Found upon the Bosom of a *MUMMY*, in the
C A T A C O M B S.

- A.* **A** King, upon his Throne, or an Emblem of a Prince, who
Governs Justly.
- B.* An Emblem of Designing, Underhanded Treachery.
- C.* An Emblematical Description of the Great Stability of Justice, and
Moderation.
- D. D. D. D.* An Emblematical Representation of Ungovernable, Head-
Strong Treason, and its Difficulties.

AN EGYPTIAN HIEROGLYPHIC



To the Right Hon.^{ble}
 Peterborough &c
 Humbly



Cary Countess of
 This Plate is Most
 Dedicated

BUT on the other side the Rock, behind the Monarch's Back, appear'd a brisk and fiery Youth, who, having mounted by the help of a tall Ladder, was just stepping, from its topmost Round upon the Rock it self, with seeming resolution to attack and kill the King, with a long Spear, presented at him, was withheld from his Intent by means of a large Chain, descending from a Cloud above his Head, and twining suddenly about his Arms, while he himself was wounded in the Bosom by a Sword, directed by a Hand, which issued likewise from the Cloud abovenam'd.

An Emblem
of crafty
Treason.

NOW in my Imagination, 'tis a Task of no great difficulty, to unfold the Mystery, contain'd in this intelligible Hieroglyphic; perhaps I am mistaken, but as probably am not; however, right, or wrong, I'll give the Reader my Opinion, let him judge, as he thinks proper.

THE Monarch, represented in his Regal Ornaments I take, to mean a King, who Rules with State and Power: The Sword denotes the Justice of his Office: The disdainful Look implies a scorn of Treason, and its Practisers.

The meaning
of the Hiero-
glyphic.

THE Rock, whereon he sits enthron'd, was doubtless meant, to signify his Governments Solidity; its craggy Roughness was design'd to show, what dangerous Precipices, we are led to by Ambition.

THE Rask, arm'd Multitude, who strive in vain, before the Face of the above-nam'd Monarch, to ascend and wound him, are as Emblems of those daring and imprudent Rebels, who will openly presume to carry on their Hate to just Authority, and prosecute the Dictates of their Impious Wishes in the Face of Majesty.

Emblem of
Open Rebel-
lion.

THEIR numerous Repulses, and the fruitless Efforts of their eager Application serve to shew, how much it is impossible, by open Practices of Lawless Villany, to shock the Throne of an establish'd Government, or succeed in the Endeavours of a treacherous Inclination.

THE fiery Youth, just mounting from a Ladder to the summit of the Rock behind the King, and holding up a Spear, as if with design to kill him, signifies in my Opinion, that more crafty kind of Treason, carried on by underhand Intrigues and subtle Secrecy, and powerfully assisted by prevailing Parties.

THE descending Cloud, from which appears the Chain, that binds him, and the Hand, which wounds his Bosome with a Spear, was meant by the Egyptians of Antiquity to represent that Great, but unknown Power, by whose sure, tho' secret means of Justice, they perceiv'd the sacred Persons of just Monarchs, safely guarded from designing Treachery, and very rarely knew a Villain Die unpunish'd.

Emblem of
Heaven's
Justice.

NOW, if the Ingenious Reader will but put together these Interpretations of the Hieroglyphic Mystery, he will soon perceive a nice connexion of its several Parts, which we may read, as follows.

That Prince's Throne, who governs justly, is so strongly seated on the Rock of Power, that he can look with scorn upon the vain Attempts of those Mad Rebels, who, invading his Prerogative with open Violence, encounter such prodigious and undreamt of Difficulties, that they fall in their Endeavours wretched Victims, to the disappointment of Ambition.

The Hiero-
glyphic liter-
ally Inter-
preted.

But

But that more Crafty, Politic, and Private Traitor, who ungenerously aims at a Success in his Rebellion, from the undiscover'd Practices of close Disloyalty, tho' he may prosper for a while in undetected Villanies, is, notwithstanding his great Cautions, watch'd in every Step, he makes, by the unknown Omniscience of some Heavenly Being, who, when his Plot seems ripe for Execution, chains his Will, & throws his Treason, and amazingly converts his unsuspecting Malice to his own Destruction.

The particular Application of the Hieroglyphic.

THIS general Interpretation led me to conclude, the Hieroglyphic was design'd a Monitory Lecture, to dissuade Mankind from Practices of Treason, by an Artful Declaration of its fatal Consequences; and the Application in particular directed me to guess, the Mummy, on whose Body it was represented, had been formerly some Youth, made wretched by the Knowledge, if not Executed for the Practice of some Treason or Rebellion.

They recend from the Catacomb.

WHEN we had made as many Observations, as we could, we recended by the way we enter'd at, and were conducted safely to Grand Cairo, by the faithful Captain and his Party, on the Terms before-nam'd.

INQUIRING, when we were return'd, if any News had reach'd the City, of the loss of two Italian Gentlemen, and hearing nothing of it, we imagin'd it our Duties to acquaint a Person of that Country, who resided there in Public Business, with the strange Particulars of the above-nam'd Accident: He presently inform'd us, that he knew too well the Gentlemen, we spoke of, that they had been recommended to him in their Travells thither, and had been forewarn'd, how dangerous it was to visit those remote, and dismal Catacombs; that they refus'd to listen to Persuasion, and had taken a Guide, and several Servants with them, none of which had since been heard of.

What became of the dead Bodies of the two Italian Gentlemen.

IN short, the Gentleman, with melancholy Marks of Thanks, rewarded our Civility, in giving him this sorrowful Intelligence; he hir'd the Captain, who had been our Convey, to remove the Bodies of the two unhappy Brothers from the Catacomb to Cairo, whence he afterwards Embark'd them on a Vessel, which was bound for Europe, and which brought them soon (God knows a shocking and unwelcome Cargo) to their Country and Relations.

How they were betray'd.

IT seems their Guide (since taken and Impal'd alive for his abominable Villany) had held a Correspondence with the Arabs, and betray'd his Charge, by ent'ring with them to the Catacomb, and giving them the Slip at a convenient Opportunity thro' the other Hole, set open purposely; the Servants, who remain'd above, were seiz'd on, and made Prisoners by the Arabs, who return'd to Plunder their dead Masters at a time, when they unhappily found us, an unexpected Booty in the Gin, they came to.

PROBABLY, the reason of their leaving the Italian Gentlemen un-plunder'd, when they shut them in, was owing to the distant Prospect of some Turkish Party, frequently Patrolling, as I said before, from Place to Place about those Desarts.

AS our Escape was wonderful, so were our Praises and Thanksgivings Great and Heartly; yet the Horror, whose unnatural Shock, when we sustain'd the Danger, startled Nature, is by time converted to a certain inexpressible Contentment in the sweet Remembrance, and Reflection on the oddness of the Accident, nor is it a new thing to change our Passions with the

the Change of Time, in such a manner, *Seneca* has left us his *Authority*, to prove it common in the following Words,

*Quæ fuit durum pati,
Meminisse dulce est.*

Sen. Trag. Herc.

Mens *Mem'ries* commonly delighted are,
To think on, what they once found hard to bear.

I could enlarge extreamly on the Subject of the *Catacombs*, but think it altogether needless, since the finest of them all are those, which I have here so largely treated of, and which are very seldom visited by any *Travellers*, nor to my *Knowledge* have been ever yet describ'd, in any of their *Writings*; all the *Wells*, or little Places nearer *Cairo*, which contain the Bodies of *Egyptian Mummies*, are not only so inferior to these *Catacombs*, as scarce to merit mention, but have been already taken notice of so frequently by other *Travellers*, in almost every Book of this kind, extant in our *Language*, that 'tis neither worth my *Trouble* in repeating the Particulars, or an *Ingenious Readers* in perusing the Relation.

The Catacombs, nearer *Cairo*, not worth describing. *Dele. why so call'd.*

The River Nile, not above four Miles below *Grand Cairo*, is divided into two distinct and navigable Streams, one turning *Egyptus*, and the other towards the *West*; the first emits his Waters into the *Mediterranean*, not far distant from the *Old Pelusium*, now call'd *Daman*; and the second loses his wife Channel in the same Sea, just below *Rosetta*.

Two Streams of Nile.

THESE two spacious Plains, even the richest Soil, and most delightful Part of *Frutiful Egypt*, and it is this Portion of the Country, which, as I have said before, was once distinguish'd by the Name of *Delta*.

The Land of *Golden*.

THIS, The many contradict the Notion, I imagine to have been in former Times, the Land of *Golden*, and am much confirm'd in my Opinion, by the Holy *Scriptures* undeniable Authority. As, for Example, in the tenth Verse of the forty fifth Chapter of *Genesis*, where *Joseph* tells his Father, *And thou shalt dwell in the Land of *Golden*, and thou shalt be near me, thou, and thy Children, and thy Children's Children, and thy Flocks, and thy Herds, and all, that thou hast.*

The Land of *Golden*.

CHAP.

BY the Words now to me, in this Verse, it's evidently certain, that we cannot guess with greater probability, than in believing *Delta* to have been the Place, since it's the nearest fruitful Spot of Ground to *Mesopotamia*, (then the Residence of *Joseph*) in the whole *Egyptian Country*.

Gen. chap. 45. v. 10.

AND, that the Land of *Golden* was not only near the Capital, but yet *frutiful*, as I have shewn, by the Authority, I just now quoted, and some other Places.

Golden prov'd a fruitful Country.

IN the fourth, fifth, and sixth Verses of the seven and fortieth Chapter of *Genesis*, we find the Sons of *Jacob* pleading for, and *Pharaoh* granting them the Land of *Golden* in the following Sentences.

Gen. chap. 47. v. 1-6.

They said moreover unto *Pharaoh*, for to sojourn in the Land, we come; for thy Servants have no Pasture for their Flocks, for the Land is *barren*.

Gen. chap. 47. v. 1-6.

C H A P. XXXVIII.

Of that Part of Egypt, formerly the Land of
Goshen, and of the Passage of Caravans, thro'
the Libyan Desarts.Delta, why so
call'd.

AMONGST the many fertile Tracts of Land, enriching Egypt with an annual Plenty, there is one, call'd Delta by the Ancients, in regard to the Resemblance, it was thought to bear the Græcian Letter of that Name.

Two Streams
of Nilus.

THE River Nilus, not above four Miles below Grand Cairo, is divided into two distinct and navigable Streams, one running Eastward, and the other towards the West; the first emits his Waters into the Mediterranean, not far distant from the Old Pelusium, now call'd Damietta; and the second loses his swift Channel in the same Sea, just below Rosetta.

THESE two abovenam'd Channels form, by their triangular Course, a very rich and spacious Island, even the fattest Soil, and most delightful Part of Fruitful Egypt, and it is this Portion of the Country, which, as I have said before, was once distinguish'd by the Name of Delta.

The Land of
Goshen.

THIS, Tho' many contradict the Notion, I imagine to have been in former Times, the Land of Goshen, and am much confirm'd in my Opinion, by the Holy Scriptures undeniable Authority. As, for Example, in the tenth Verse of the forty fifth Chapter of Genesis, where Joseph tells his Father,

Gen. chap. 45.
v. 10.

CH A P. And thou shalt dwell in the Land of Goshen, and thou shalt be near unto me, thou, and thy Children, and thy Childrens Children, and thy Flocks, and thy Herds, and all, that thou hast.

BY the Words *near unto me*, in this Verse, it's evidently certain, that we cannot guess with greater probability, than in believing Delta to have been the Place, since 'tis the nearest fruitful Spot of Ground to Memphis, (then the Residence of Joseph,) in the whole Egyptian Country.

Goshen prov'd
a fruitful
Country.

AN D, that the Land of Goshen was not only near the Capital, but preferable in a thousand other Blessings to the rest of Egypt, we may be assur'd by the Authority, I just now quoted, and some other Places.

I N the fourth, fifth, and sixth Verses of the seven and fortieth Chapter of Genesis, we find the Sons of Jacob pleading for, and Pharaoh granting them the Land of Goshen in the following Sentences.

Gen. chap. 47.
v. 4, 5, 6.

They said moreover unto Pharaoh, for to sojourn in the Land are we come; for thy Servants have no pasture for their Flocks, for the Fa-

Famine is sore in the Land of Canaan: Now therefore we pray thee, let thy Servants dwell in the Land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy Father and thy Brethren are come unto thee.

The Land of Egypt is before thee; in the best of the Land make thy Father and Brethren to dwell, in the Land of Goshen let them dwell.

A G A I N, in the six and fortieth Chapter, Pharaoh speaks to Joseph in the following manner,

And take your Father, and your Household, and come unto me: And I will give you the good of the Land of Egypt, and ye shall eat the fat of the Land.

Also regard not your Stuff: For the good of all the Land of Egypt is yours.

B Y these abovenam'd Passages of *Holy Writ*, we may without absurdity conclude, that the triangular Tract of Land, call'd *Delta* by the Ancients, or at least some part thereof is certainly the same, which formerly was dwelt in by the *Bondag'd Israelites*, and bore the Appellation of the Land of *Goshen*. Delta, by the Author, thought to be the Land of Goshen.

B U T many are of an Opinion, opposite to this, and judge the Land of *Goshen* to have been that part of *Egypt*, situate betwixt *Grand Cairo* and the *Libyan Desarts*. Not to enter into a Dispute on that account, I only shall beg leave to make one *Observation*, and that is, A Country, so extreamly *Barren*, nor Productive of the smallest Mark of competent *Encrease*, much less of flowing *Plenty*, cannot reasonably be imagin'd reconcilable to the Idea's of *Fertility*, we take from the Accounts, the *Scriptures* give us of the Land of *Goshen*. The common Notion of it. Why absurd.

P R O C E E D we now from *Egypt* to the *Holy-Land*, to which the common Passage from *Grand Cairo* lies, thro' Part of *Idumæa*, and the dangerous *Desarts* of *Arabia the Stony*.

C A R A V A N S, which I have elsewhere in this Book explain'd the meaning of, pass to and fro continually, and afford Conveniencies for *Christian Travellers*, who either ride upon a *Camel* or a *Dromedary*, not unlike it, but a little smaller. Certain *Bails of Merchandize* are bound on either side the Shoulders of the *Beast*, and in the hollow, thence occasion'd, there is plac'd a kind of *Quilt*, or *Cushion*, whereupon we are oblig'd to ride *Cross-legg'd*, defended from the *Sun* by a large *Canopy of Canvass*, purposely erected. The way of Travelling in Caravans.

'T I S a very toilsome and fatiguing way of Travelling, by reason of the native height of *Trott*, peculiar to those Creatures; who without the smallest sign of discontent, will Travel four whole Days together, destitute of *Water*, but upon occasion, can so far exert this *Blessing* of their Nature, as to live without it, near a Fortnight.

T H E *Caravans*, which pass from *Palestine* to *Egypt*, commonly consist of six, seven, eight, nine hundred, or a thousand *Persons*, with their *Camels*, and *Conveniencies*, which we must all provide from the *Brass-Kettle*, to the *Frying-Pan*, if we wou'd Eat or Drink with *Christian Decency*. An admirable Order is observ'd among them, and continual *Watch* kept Night and Day, The Caravans how order'd

Day, to guard the *Caravan* from the *Attacks* and *Robberies* of the *Wild Arabs*, who infest the *Desart*, and of whom I shall more fully treat, when I am come to the Description of their *Laws* and *Ways of Living*.

Jews, who go
to die at Je-
rusalem.

'T IS really a diverting Entertainment, for a sprightly *Fancy* to observe, what Multitudes of *superstitious Jews* swarm up and down in every *Caravan*; the *oldest, ugliest*, and most *decrepit* of all Mankind, who flock from every distant Corner of the *spacious Universe*, to die as near *Jerusalem* as possible, and load *themselves* and other *Beasts of Burthen*, with the musty Bones, and tatter'd Reliques of their *Dead Relations*.

Three Castles
in the De-
sarts.

Y O U traverse *desart Sands* and *miserable Countries*, for about a *Ten-Days-Journey*, then arrive at *Gaza* in the *Holy-Land*, first passing by three several *Castles*, strongly Garrison'd, who claim a certain *Sum*, by way of *Toll* from every *Passenger*, both for himself and *Camels*; nor is this the only *Trouble*, Travellers are subject to, for such is the prodigious *Power* and inhumane *Nature* of the *upstart Officers*, commanding in these Places, that they never fail *exacting*, with the utmost *Insolence* and *Avarice*, whatever *Force* makes easy to their *Rapine*: So that every *Stranger*, who wou'd Travel *unoffended*, from *Grand Cairo* to *Jerusalem*, must purchase a full *Passport* from the *Great Bashaw*, residing at the *first* of those *two Towns*, by which he may be sure of a *Protection*, tho' he meets with no *Respect*; but if, *imprudently*, he ventures, undefended by the *Virtue* of that *necessary Safe-guard*, ten to one, the *Persecutions*, he must meet with, damp his *Curiosity*, and he returns, deep loaden with *Repentance* in the room of *Satisfaction*.

The necessity
of a Passport
from the Ba-
shaw of Cairo.

CHAP.

C H A P. XXXIX.

Of the Present State of the Holy-Land.

AT last the Reader is arriv'd in *Palestine*, the Land, which anciently was chosen by the Voice of God himself, for the Possession of a People, whom he long distinguish'd by an undeserv'd *Partiality* of Favour and Affection: A Country, justly call'd the *Holy Land* by Christian Piety, because our Saviour bless'd her Cities with his Residence and Conversation, and in this *selected Climate* paid the Debt of an assum'd *Humanity* in ignominious Death and bitter Agonies.

Palestine justly call'd Holy by the Christians.

BUT far from *Holy* has it ever been, if we consider the *Rebellious Principles*, incorrigible, strange, and unexampled *Wickedness* of the unhappy *Jews*, her *Old Inhabitants*: A Nation disregarding *Laws*, impos'd by God himself, who in their very Sight vouchsaf'd to hold a *Conversation* with their more Religious Leader, the neglected *Moses*.

Not else deserving of the Title.

A Nation, who in midst of the Possession of those show'ring *Happineffes*, consequent to the encreasing favour of their *Great Creator*, and deliver'd by amazing Proofs of his Affection; nay defended in their *greatest Perils* by a thousand Miracles, and oft repeated Marks of the *Almighty's* Mercy; I say a Nation, who possessing these, and many more peculiar *Blessings*, could, amidst their *Obligations*, slight their Duty, and neglecting Him, from whom they boasted all their Fortune, deviate from the *Rules*, he set before them, to the shameful Practices of *black Idolatry*.

The obstinacy of the Jews.

BUT as the heinous Nature of these Peoples Sins, exceeded far the most enormous Crimes of other Nations, so does that surprizing *Punishment*, inflicted on them, full as much exceed the Misery, which even the most despis'd and wretched Outcasts of the spacious Universe are forc'd to suffer.

How greatly Punish'd.

ABHOR'R'D in the Society, and banish'd from the Habitations of Mankind in general, they wander miserably up and down, possess no *Property*, and wish no *Excellence* in any *Art* but that of *Cheating*, scorn'd and persecuted, wheresoe'er they come, and to so shocking a degree the *Tennis-Balls* of Fortune, and unpity'd Exiles of the World, that they are no where greater Strangers, than in *Palestine* it self, of Old the Right of their subverted Ancestors, and making them, while they possess'd her, not alone the *Pride*, but *Terrour* of the Universe.

Strangers in their own Country.

N O T any Country of the *Habitable World* is known, to have been subject to so many Changes, or has felt the ill Effects of such stupendious, bloody, and successive *Revolutions*, as if the *fast, All-Wise*, and Mighty Hand of *Heaven* inflicted never resting Torments on the Place, for having been the Scene of our Redeemer's Sufferings, by the insolent Decrees, and obstinate Stupidity of her Inhumane *Natives*.

*Palestine
in the Turks
Possession.*

AMONG the many Changes, she has felt, she groans at present under the severest Weight of galling Slavery, that ever she was subject to, entirely in Possession of the *Turks*, and Govern'd by *Bashaws*, *Sangiacks* and other Officers in all degrees presiding, and exerting their Authority, as in the other Countries, subject to the Government of the *Unlimited Grand Signior*.

How Inhabited at present.

HER Old Inhabitants, Eradicated wholly by successive Shocks of War and Poverty, have left the Ancient Seats of their Possession, to be Peopled by a Mixture of the Scum and Refuse of most other Eastern Nations, such as *Greeks*, *Armenians*, *Moors*, *Egyptians* and the like; for *Turks*, there are but very few among them, nor would those continue there, but out of a design to Plunder and exact, as much as possible, from the Unhappy Wretches, subject to their Tyranny.

*The Soil itself
Chang'd.*

NOR is, the once sublime, and Flourishing Condition of her Ancient Government, the only thing, which time has chang'd to this Surprising disadvantage, even the Land itself, as if a Curse from Heaven attended the detested Climate, has disrob'd her Surface of those amiable Beauties, and attracting Excellencies of Fertility and Prospect, which in former times, were wont to Crown, not only the Vallies, but the very Hills and Rocks themselves, with a Productive Gayety.

Reflections.

METHOUGHTS it griev'd me, when I trod the Paths, which, in forgotten Ages, have perhaps been trac'd by the repeated Foot-steps of the Ancient Patriarchs, and their Posterity. Methoughts I say, it griev'd me then to think, that Lands, of Old, possess'd by the Religious Patrons of GODS Holy Doctrine, should now be own'd by the Defiling outcasts of Humanity, by Swarms of Infidels.

IT Shock'd me strangely, when I cast my Eye from Hill to Hill, about the Country, and beheld almost on every Mountain, the remaining Ruins of some Chalky Fabrick, Mourning, as it were, its Founders Downfall: It shock'd me, when I saw such rugged Reliques of o'erturn'd Antiquity; and yet by what my Guides inform'd me, was oblig'd in looking on them, to reflect, there once stood Jericho in all her Grandeur, there Damascus anciently erected her aspiring Head, there stood the Fam'd Metropolis of Israel, bright Samaria, and in former Ages, yonder despicable Heap of Ruins was the Proud Jerusalem.

Moral Reflections.

OH! How can Man be led to Flatter his ambitious Passions, with the Groundless hopes of Riches Permanence, or an unshock'd Possession of the Smiles of Fortune, when that very Ground is grown a Dunghill for the Filth, of Nature, which the promises of Heaven, and the GOD of Abraham confirm'd to his Posterity, with the repeated Character of a Land, that Flow'd with Milk and Honey, and the strong assurances that it should dwell with Him, and with his Seed for ever.

*Bread made
of Roots.*

I know not, whether it proceeds from the Defect of Nature, in some wondrous Alteration of the Soils Fertility, or Universal Negligence, or want of skill in those Inhabitants, who now possess it, to improve it, as they ought to do, but this is certain, that the Land is so extreamly Barren, or Deficient in producing Corn, that for the space of many Miles about Jerusalem, the People Eat no other Bread, than what is made of Beans, or certain Roots, of an Unsavory Relish, but they say, of Mighty Vertue, as to the Effects, they have on those, who Eat them.

IT is, indeed, a Dyet, only fit for those mean Slaves, whose abject *Souls* can stoop to Servitude with a regardless Easiness, and such alone would condescend to live among such Arbitrary Tyrants, as oppress all kinds of People by Extortion and Injustice, in this miserable Country.

'TIS true, the Practice of unbounded Rapine is allow'd, nay even *en-courag'd* in the mildest Scenes of Turkish Government, but here in so particular a manner, that Honour, Power, and Riches can by no means be obtain'd, but by the help of such unjust and wicked Courses, as by universal Custom are become, not only *safe* but *fashionable*.

AND indeed, where not alone licentious Education tolerates an Evil, but an universal Approbation justifies its Practice, 'tis a Task, extreamly difficult for any Man to shun the common Course of Vice, he sees before him; an Evil Conversation and the ill Examples, set Mankind, deceive their Senses into an Opinion, that such Practices are just, as they see common; Hence Injustice is become so natural to the Turkish Government, and hence, we find, how useful it would be for all young Men, to study well the Precepts of *Theognis* in the following Verses.

Σοὶ δ' ἐγὼ εὖ φερέων ὑποθήσομαι, οἷά περ αὐτὸς
Κύρην, ἀπὸ τῶν ἀγαθῶν, παῖς ἔτ' ἔων, ἔμαθον.

Πεπνυσο, μὴδ' ἀρχέουσιν ἐφ' ἐργασίᾳ, μὴδ' ἀδικοῖσιν,

Τιμὰς, μὴδ' ἀρετὰς ἔλκεο, μὴδ' ἀφρονος.

Ταῦτα μὲν ἔπος ἴδν, κακοῖσι δὲ μὴ πεσομίλῃ

Ἀνδρασίᾳ, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο.

Καὶ μετὰ τοῖσιν πῖνε, καὶ ἐδίε, καὶ μετὰ τοῖσιν

Ἴξε, καὶ ἀνδυνε τοῖς, ὧν μεγάλη δύναμις,

Ἐδλῶν μὲν γὰρ ἀπ' ἐδλὰ μαθήσεται ἢν δὲ κακοῖσι

Συμμιχθῆς, ἀπολεῖς καὶ τὸν ἐόντα νόον.

The Advice
of *Theognis*.

Cyrnus, I'll kindly teach those Rules to Thee,
Which Good Men taught my unfledg'd Infancy.
Be Wise, nor Pow'r, nor Wealth, nor Honour gain
From Deeds, whose foul Injustice all will stain.
Be careful next Ill Company to shun,
But to a Good Mans Conversation always run;
Eat, Drink and Sit with him, and still take care,
To make your Court to such, as Pow'ful are,
From Good Mens Conversation Good will flow,
Whilst with the Ill you lose, what you already know.

PROCEED we now, to take a view of the remaining Tokens of Antiquity and Zeal, which yet adorn the Modern State of lost Jerusalem.

CHAP.

C H A P. XL.

Of Jerufalem. The Sacred Antiquities therein contain'd, and the Entertainment of Strangers in the Christian Monastery on Mount-Calvary.

Old Jerufalem's Condition.

NO W, Reader, we are come to a description of the celebrated Queen of ancient Cities, whose aspiring Turrets rais'd her Pride beyond a *Rival*, whose peculiar Blessings spoke her long the Mistress of Command, and Glory of the Universe, whose impious Walls contain'd the Scene of our Redeemers Agonies, and shook with Earthquakes at his mighty Crucifixion.

How different from the Modern.

BU T now, alas ! She can no longer boast those Gayeties of Nature and combining Art, which swell'd her Excellence in former Ages, all those bright and tow'ring Marks of Splendour and Authority are sunk to nothing; Rocky Barrenness, now stares a Stranger wildly in the Face, where once he might have charm'd his Senses, with a glitt'ring Prospect of refin'd Magnificence, and craggy Precipices in the very midst of this depopulated Scene of Sorrow, seem to groan out in complaining Murmurs, *Mortal Glory cometh up, and is cut down like a Flower, and passeth away like a Shadow, and is no more seen.*

Reflections on Jerufalem.

OH ! Poor, unhappy City, Great even in the Memory of what thou once wert thought deserving of ; how fully hast thou seen accomplish'd the Prophetic Sentence of thy Crucified Director ; Oh ! how much better had it been for thy deluded Natives, to have listen'd gratefully to the repeated *Woes*, denounc'd against them ; Then had thy splendid Temple stood unshock'd, and not expos'd to verifie a Sentence, which, had she deserv'd no Overthrow, had never been inflicted. *Verily, verily, I say unto you, there shall not be left here one Stone upon another, that shall not be thrown down.*

Math. 24. ch. v. 2.

HO W evident alas ! are all thy Miseries ; how vainly dost thou groan in an unpitied Ruin ; and how stupidly inactive must be that Man's Fancy, who, beholding thee surrounded by thy present *Curses*, does not mournfully reflect, how much in vain our Tender Saviour pitied thy Misfortunes, when he breath'd these piercing Proofs of Heavenly Compassion mildly over thee !

Math. 24. ch. v. 37, 38.

O Jerufalem, Jerufalem, thou, that killest the Prophets, and stonest them, which are sent unto thee, how often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not !

Behold, your House is left unto you desolate.

THE

THE Shocking Weight of those Oppressions, thou art subject to, give lively proofs of the just cause, our Blessed Saviour had to say, *Weep not for me, but for your selves O ye Daughters of Jerusalem.*

MODERN Jerusalem has Chang'd her Situation, from the very Ground, on which the old one stood; for when she Flourish'd in her Ancient Grandeur, Mount Moriah, and Mount Sion, stood directly in the Center of the City, and the Mount call'd Calvary, the Place of Crucifixion, was without the Northern Gate, at a considerable distance, but the New Jerusalem is built so much more towards the North, that Sion is without the Wall, upon the South-side of the Modern City, and Mount Calvary now stands almost directly in the Middle.

UPON the Right Hand of the Western Gate, there stands an Old Decay'd Castle, inconsiderately Garrison'd, and Mounted with a useless Number of Great Pieces of Artillery.

THE Walls are Weak, and all the Town much stronger by her Natural Situation than the Art, wherewith she has of late been Fortify'd; the Gates are Guarded by a constant Number of Foot Soldiers, and defended by the largest of their Cannon; the Remaining Houses, (for I cannot say there is a Street now standing) are of very low and humble Fabrick, Built of Mud, and not exceeding one Poor Story, widely Straggling from each other, and without the smallest sign of Order, or an aim of Regularity.

SOME broken Remnants of old Buildings, which the Natives tell us, were the Palace of King David, Theatre of Herod, and the like, serve only to remind a Traveller, that once Jerusalem was, what she now is not: No Jews are suffer'd to Inhabit here, the Town being wholly Peopled by Zealous Christian Bigotts of promiscuous Nations, and such Turks, as Dwelling there, in hopes to use an Arbitrary Power to the best advantage, are Subservient to the Government of a Sangiack or Deputy Provincial.

SINCE then there is not any thing uncommon in the form of Government here practis'd, and abundance of our Modern Writers have describ'd the Place with Geographic Nicety, and as for the Historical Accounts thereof, they are already fully known, I'll purposely omit the Naming any thing, but what is shown most Travellers, as Reliques of Antiquity, which, I believe is, what an English Reader will receive most welcomely, at least 'tis, what I chiefly aim'd at, in this Treatise, and will consequently lead me into no Unnecessary Deviation from the Tenour of my Subject.

FIRST then, I will inform my Reader, what we see within Jerusalem, and round about it, not including the Franciscan Monastery on Mount Calvary, or near it. Secondly at large describe both that, the Sepulchre of Christ, the Temple over it, and every other thing, worth Notice, thereunto belonging.

I should First inform you, that the Chief of the Franciscan Monastery, is Entitled to the Name of Father Guardian, from the Privilege, he has of granting his Protection to all Christian Travellers, whether Protestants or Roman Catholicks, who are constantly oblig'd, as long as they continue in the City, to take up with a Monastick Entertainment in the Convent; for a Stranger (not of the Mahometan Perswasion) is not suffer'd to reside in any of the Turkish Houses, or indeed in any other Corner of Jerusalem.

THE

The Convent
at Jerusalem,
how main-
tain'd.

THE *European Princes* of the *Romish Church* contribute largely, towards the Maintenance of these *Religious Fryars*, who expect Rewards, of far more worth, than is the Entertainment, which they give to Travellers, and least such Gentlemen, as Curiosity has led to see *Jerusalem*, should possibly be ignorant, of what is still expected from their Purses, they are ever careful by repeated Declaration of their Poverty and Want of *Christian Charity*, on all occasions to insinuate, how welcomely they would receive a generous Gratuity.

How the Fry-
ars live there.

THUS live they easily in flowing Plenty, using all the pampering Gifts of *Liberal Nature*, with an unreserv'd and gratifying *Luxury*, which is so fully known to the designing *Turkish Governors*, that they are seldom found to miss the smallest Opportunity of squeezing their Possessions to the best Advantage.

A Ceremony,
us'd to Stran-
gers.

THESE *Politic Franciscans*, vers'd politely in the well dissembled Practice of a great Humility, receive all *Strangers* with a wonderful respect, the *Father Guardian* always condescending, by a long continued Custom, to kneel down and Wash their Feet, while others Wipe them, many of the Order standing round, devoutly Singing certain *Hymns*, appointed for that purpose.

How they are
treated.

AFTER this, a certain Number of the *Fryars* are directed by their *Padre*, to accompany the *Strangers* up and down, within the City and without, and shew them every Place, worth observation, which they constantly perform with *admirable Artifice*, appearing wond'rous Civil, and exciting those, they guide, to think their Curiosity a *Meritorious Zeal*, in hopes thereby, that others may at their return to their respective Countries, be induc'd to undertake a Journey thither, and by that means swell the *Perquisites* of their Dependance to additional Abundance.

A Question
always ask'd
at Jerusalem.

IT is a Question, always ask'd, if you design your Visit to those *Holy Places*, from a Motive of *Religious Zeal*, or *Common Curiosity*; If from the first, they pester you with *Beads*, and other superstitious *Tokens* of Devotion, which direct the strict Injunction of repeating two, four, six, eight, ten or twenty *Pater Nosters*, at such and such more Sacred, or less Holy Places; but if you assure them, that the latter Motive tempted you to Travel thither, they are complaisantly passive in the matter, and accompany you about from Place to Place, without observing your Deportment in them.

A Register
kept in the
Monastery.

THE *Fryars* of this *Monastery* keep a *Register*, wherein they enter both the Names and Country of such *Travellers*, as visit the renown'd *Jerusalem*: It is impossible to know exactly the just number of our Countrymen, who have been there, because the different Inclinations of some Men engage them to pretend themselves *Italians*, when they are really *Spaniards*, *French Men*, when they are *Britons*, and renounce their Countries for some ends, which they believe most prudent.

How many
English men
have been
there, these
hundred
Years.

HOWEVER, we were suffer'd to look back upon the *Books*, which have been kept these hundred Years last past, and found there enter'd (to the best of my Remembrance) One Hundred and Ninety Eight, who, since that time, have in their Travels from the *English Shore*, had Will and Opportunity to see *Jerusalem*.

THE *Sacred Reliques*, *Ancient Buildings*, or whatever else deserves Remark, are these, which follow, eagerly asserted by the *Priests* to be the same, whose Reputation they have taken on them.

THE

THE glorious Palace of the haughty *Herod* speaks (in a Decay, not quite so bad, as *Ruin*) the unbounded *Pride* of its Imperious *Founder*: There still remain some Rooms entirely whole, particularly, that, wherein he us'd to sit, *Enthron'd* beneath a *Canopy*, and list'ned to the Business of his numerous *Addressers*; near which they show another *Square*, but low Roof'd Chamber, where our *Saviour Christ*, derided by the *Scoffs* of Impious *Villains*, was saluted on the *Knee* with the *Ironical* Address of *Hail King of the Jews*. Herod's Palace.

SOME stately Arches prove the *Architecture* to have been *Magnificent* and *Lofty*, and the Place is now so well repair'd, that 'tis the Residence of the *Sangiack* or *Turkish Governor*.

THEY show a Building, which they call the *Temple of Solomon*, but are neither suffer'd to go in themselves, or gain *Admittance* for a *Christian Traveller*, not even tho' *Bribery*, an almost never failing Orator among the *Turks*, should plead for the *Permission*. Solomon's Temple.

THE House of *Pontius Pilate* still remains, and there they show the Place, where stood our *Saviour*, when they crown'd him with the *Thorns*, and bound him to a *Pillar*, which supported the Apartment: But, oh! shocking Thought! and strange Effect of *Times* vast *Changes*! that very Place, where *Christ* was Scourg'd by the Command of *Pilate*, is at present made a Shop, where an Old Man, of Seventy Years of Age, fries *Cakes in Oyl*, and sells them in the Street to *Common People*. Pontius Pilate's House.

INCLINING to the *East-side* of the City, stands the Celebrated *Pool of Bethesda*, now almost dry'd up and fill'd with Rubbish, where the *Angel* formerly descended, and by troubling the *Waters*, made them efficacious in the Cure of *Great Diseases*. The Pool of Bethesda.

WITH melancholy *Sighs* we walk'd along the *melancholy Way*, thro' which our *Saviour* pass'd, o'erloaden with the Burthen of his *Cross*, in order to the Tragedy of his stupendious *Crucifixion*: Here we pass by an old Ruinated Place, where liv'd the Pious *Veronica*, who beheld, when *Christ* went by, that he was fainting with his *Load*, and brought him out a *Napkin*, to wipe off the *Sweat* from his afflicted Face, which *Napkin* amongst other *Reliques*, is retain'd and shown to Strangers in the *Chappel* of the *Monastery*. The melancholy Way.

NEXT, stand almost contiguous to each other, two old heaps of *Building*; in the first whereof they say liv'd *Lazarus*, whom *Christ* restor'd to Life, when he had long been buried; and the other they report, to have been formerly the Habitation of that *Simon*, who, perceiving *Jesus* faint before his Door, took up the *Cross*, and bore it for him to the Place of Execution. The Houses of Simon and Lazarus.

HARD by there stands a *Chappel*, Dedicated to the *Virgin Mary*, where they say, she stood, to see her Son go by, in order to be *Crucifi'd*, and swoon'd, when she beheld him. The Virgin's Chappel.

THE Prison, where *St. Peter* was confin'd, is still remaining, and employ'd at present by the *Turks* for the same Purpose: Here they show a *Hole*, cut deeply in the *Wall*, to which they would ridiculously force you to believe, the *Chain* was fastned, which was us'd in binding the Imprison'd *Saint* abovenam'd; and not far distant from this Place, they show a Remnant of the *Judgment Gate*, thro' which our *Saviour* was conducted to the Sentence of his *Condemnation*. St. Peter's Prison.

The House of
Anas.

THEY show the House, wherein our Saviour, visiting one *Anas*, then its Owner, stumbling accidentally, and almost falling down a little *Precipice*, in order to support himself, laid hold on the *sharp Corner* of a *Wall*, the Stones whereof, to this Day bear a Mark, which represents the *Print* of his *four Fingers*, if we may depend on the Assurances, our Fryars gave us.

A miracu-
lous Stone.

THE House of *Simon* the *Pharisee* contains a *Stone*, whereon appears the *Print* of a *Man's Foot*, the *Mark*, they told us, which our Saviour made, when standing on it, he forgave the *Sins* of *Mary Magdalene*. It seems the *Sacred Vertues* of this *Stone* are so extraordinary, that tho' the *Turks* have frequently attempted to remove it from its Place, it has not only strangely baffled all their Efforts, but when once, the *Governor himself*, a mighty Enemy to any, who profess'd *Christianity*, endeavour'd it with *Obstinacy*, *Flames of Fire* broke fiercely from the Floor, and scorch'd away his *Resolution*.

The Room,
where the
Virgin Mary
was born.

BENEATH the Hollow of a certain *Rock*, on which was built the House of *Joachim* and *Anna*, there is shown a small, low, square Apartment, where was born the *Virgin Mary*, as the *Fathers* told us.

St. Mark, and
St. James.

THEY show the *Ruins* of a little Chappel, situated, where *St. Mark* once liv'd, and not far from it a small *Church*, first founded by the *Spaniards*, in Commemoration of *St. James*, and Dedicated to him, for I think, they say, it stands upon the *Ground*, on which he was *Beheaded*.

THESE, as far as I remember, are the most remarkable of all the *Places*, we were shown *within* the *City*; I will now proceed to give you an Account of *others*, equally deserving Observation, which are found without the *Walls*, at several distances.

A Monastery
in the Place,
where Jesus
met the two
Disciples in
the Road to
Emaus.

IN the Road to *Emaus*, Westward of *Jerusalem* near *Six Miles*, there stands a *Monastery* founded by the *Pious Empress Helena*, directly on the Place, where *Jesus* met his two *Disciples*: Not far from hence they show a *Valley*, where they say was fought the famous *Battle*, before which the *Sun* and *Moon* stood still, at the desire of *Joshua*.

The Sepul-
chre of the
Prophets.

AT five Miles distance from the *North-West-Gate*, are several *Hollow Caves*, cut deeply in the bottom of large *Rocky Mountains*, one whereof was formerly the *Sepulchre* of the *Inspir'd* and *Celebrated Jewish Prophets*.

The Burying
Place of the
Kings of
Judah.

ALMOST directly opposite to that, remains the *Burying Place* of the *Renown'd* and *Formidable Kings* of *Judah*, which is enter'd by a square *Descent*, of near five Foot each way.

A narrow
Passage.

THIS leads us thro' a *Passage*, somewhat narrower, and still descending with no little difficulty, by reason of great heaps of *Rubbish*; driven by Time to choak the *Entrance*: The *Passage*, fifteen Foot in length, is terminated by a broad and lofty *Level*, Arch'd above, and Bench'd, tho' roughly, upon either side.

A wonderful
Door.

THE end of this large Place, which I may term a *Gallery*, admits you to a very wide and graceful *Chamber*, which you must descend to from the *Gallery* by two or three *Stone-Steps*, of admirable *Workmanship*: This *Chamber* has a *Door* belonging to it, which we found quite open, of an exquisite *Contrivance*, made entirely of the *Rock it self*, with *Hinges* of the same, on which it moves, tho' of prodigious *Weight* and *Bulk*, with an incredible facility.

ON

ON either side the *Chamber*, into which you are admitted by the *three Stone Steps* abovenam'd, stand the *Monuments* of such, as formerly were buried there; the Number is considerable, and the Order, they are rang'd in, very regular.

THE *Tombs* are form'd alike, and of a Magnitude, exactly equal. They are smaller, otherwise they differ little from the *Monument of Porphyry*, I mention'd in the Chapter of the *Pyramids of Egypt*; some retain their *Covers* still upon them, others have been open'd by the eager Curiosity of *Christian Travellers*.

UPON the insides of them all, we found *Decypher'd* certain unintelligible *Characters*, which, could we have interpreted their meaning, might have probably inform'd us, who was buried in each *Stony and Capacious Hollow*. That they were the *Kings of Juda*, we have no great cause to disbelieve, but that among them were *Interr'd King David*, and his *Son*, the *Mighty Solomon*, (as the too credulous *Inhabitants of Palestine* are taught by their *Tradition*) appears too widely distant from the reach of *Probability*, to fix a *Reputation* on the groundless *Notion*.

HOWEVER it is certain, that, at breaking open any of these *Tombs*, we may be sure to find the *Body of a Man*, *Embalm'd*, and *Uncorrupted*, extremely different from the *Mummies*, found in the *Egyptian Catacombs*, for these are so incredibly diminish'd, both in *Bulk and Stature*, that they scarce retain the bare *Resemblance* of the *Shape*, they once were *Masters of*.

THE broken Pieces, and disjointed *Bones*, left carelessly about the bottom of some *Tombs*, afford a very odd and melancholy *Prospect*; and, in others, the remaining *Firmness* of the jointless *Bodies*, *Light and Thin*, like some dry'd *Fish*, which I have seen in *England*, gave our *Thoughts* a mournful Subject for the following *Contemplations*.

Is this alas! our boasted *Mortal State*?
Is it for this, we covet to be *Great*?
What *Happiness* from *envied Grandeur* springs,
When these *poor Reliques* once were mighty *Kings*?
O *Frail Uncertainty* of *Human Power*,
While *Graves* can *Majesty* it self devour!
While *Death* distinguishes nor *Sex*, nor *Birth*,
And *Regal Graces* moulder into *Earth*!
Alas! how *strange*, how *sad* a *Change* is here,
In what a *Dress* does *Royalty* appear!
O where is now the *Globe* of thy *Command*?
Or where the *Scepter*, that adorn'd this *Hand*?
Where's now the *Crown*, which once these *Temples* bound?
Or where those *trailing Robes*, which swept the *Ground*?
Where are those *brawny Guards*, which aw'd thy *State*?
And wherethose *cringing Crowds*, which once were proud to wait?
Are those *thin Jaws* the same, which us'd to treat,
Thy *Pamper'd Palate* with such *Choice of Meat*?
Can *narrow Limits*, such as these, contain
The *chang'd Extent* of thy once larger *Reign*?
Canst Thou, at whose least *Frown* a *Nation* shook,
And dreaded *Lightning* from thy *stormy Look*?
Canst Thou alas! be *passively Content*,
To let *Intruders* search thy *Monument*?
Thou, who wert once too *Great* for *Vulgar Touch*,
Can thy *Proud Majesty* be *chang'd* so much?

Contemplations On it.

That

That *Common Men*, unknown to *Kings* like you,
Thus poize you, turn you round, and wonder at the view.

Bethlehem,
how Situated.

WEST from *Jerusalem* about six Miles, stands the Renown'd and Ancient *Bethlehem*, our *Redeemers* Birth-place; and upon the Road, which leads you to it, you are made to observe the following *Reliques* of *Antiquity*, by your Guides, the *Fryars*, who attend you thither.

Solomons A-
quæduct.

THE Ruins of a Great, and Noble *Aquæduct*, which formerly brought Water to the Celebrated Temple of the Glorious *Solomon*, appear between two *Rocky Mountains*, every here and there, delightfully conspicuous, high above the Superficies of a Flow'ry Valley.

Bathsheba's
Fountain.

THE Fountain, where *Bathsheba* Wash'd her self, when *David* spy'd her from a Neighbouring *Turret*, still continues extant, or at least a Spring, inheriting its Reputation by the Virtue of *Tradition*; and a little higher, on the Summit of the utmost Corner of *Mount Sion*, stand the Ruins of the *Tower*, whence she was discover'd by that *Powerfull Monarch*.

Elias's Rock.

ANOTHER Rarity, they shew most Travellers, is a large Rock, whereon they zealously affirm, the Prophet *Elias* us'd to Sleep; and to confirm the Story, they oblige us to take Notice of some Natural Hollows, which are found upon the Rock, Created, as they say, by the Miraculous Impression, that the *Prophets* Body made, in his repeated Slumbers.

Jacob's House.

THE Ruins of a Church, or Monastery, point out the Ground, whereon in former Ages, stood the House of the Old Patriarch *Jacob*; and the Tomb of *Rachel* stands within Six Furlongs of this Place, not far from which the Town of *Rama*, where the Voice was heard of *Rachel*, Weeping for her Children, still continues a considerable Village.

THESE, and many other Rarities of venerable Age and Sacred Virtue, if the *Priests* may be believ'd upon their *Verbum Sacerdotis*, give a Stranger frequent Opportunities of Gazing round him, in the Road, which lies between *Jerusalem* and *Bethlehem*, to which last, however, we are now arriv'd.

A Temple,
Built by He-
lena, at Beth-
lehem.

DIRECTLY in the Place, where stood the *Ian*, in one of whose Mean Stables, the neglected *Virgin Mary* was oblig'd to lie, when she so greatly Bless'd the Sinfull World, in our Dear Saviour *Christ's* Nativity, the Pious *Helena*, that Happy Mother of the Glorious *Constantine*, Erected, long time since, a Stately Temple, representing in its form, the Figure of a Cross, near which is Built a little Monastery, now possess'd by certain *Fryars* of *Franciscan* Order, and in all kinds of the same Fraternity with those, I mention'd in the Convent at *Jerusalem*.

Three dismal
Grotto's.

THEY give all Strangers Torches in their Hands, and lead them thro' a Narrow Dark, and Winding Passage to three several Grotto's; one a Vault, wherein they say the Children, Murder'd by the barbarous decree of *Herod*, were thrown Headlong, to be Buried; and within the second, stand the Tombs of good *St. Jerom*, and his Scholar, fam'd *Eusebius*, the Confessor; The last Cave, containing nothing but a Monument, erected o'er the Grave of the Fair Convert *Paula*, a great Roman Lady, of the Noblest Extract, who together with her Son *Eustochius*, was Interr'd at *Bethlehem*, were she Built Four Monasteries and endow'd them Richly, which are now entirely Ruin'd.

WITHIN

WITHIN a little space of the abovenam'd Grotto's, you descend to a large Chappel, flagg'd with Marble, Gilt and Ornamented in the richest manner: Here they show the very Spot of Ground, whereon the Virgin was deliver'd of her Son, the Holy Jesus, with the Manger, into which she laid him, and the Place, where 'tis reported, that the Wise Men of the East, directed thither by a Star, knelt down and Worshipp'd, whilst they offer'd up their Presents.

The Birth Place and Manger of Christ.

IT is at Bethlehem, that they show the Field, where Jacob fed his Flock, and where the Angels, visiting the Shepherds, ravish'd them with the transporting News of our Great Saviours blest'd Nativity: The Field to this Day bears the Name of Jacob's Meadow.

Jacob's Meadow.

NOT a Mile without the Town, they show the House, where Joseph liv'd before he fled to Egypt, and the Cave, wherein he hid the Virgin and her Son, while he prepar'd Conveniences for his intended Journey.

Joseph's House.

BESIDES the Places, which I have already mention'd, there are many others, equally deserving Observation; but as twou'd oblige me to an inexcusable Prolixity, should I so much as name them all, I will omit enlarging any farther, than to give you a Description of some certain things, which justly claim the Reader's Notice, who may rest assur'd, that not one memorable Place in Scripture has escap'd the Knowledge of the zealous Romans, and Bigotted Christians of some other Churches, who will boldly undertake to show you almost every thing, you possibly can ask for.

Many other Places, worth Remark.

SOUTH of Jerusalem, and not far distant from the Walls thereof, is that curs'd Piece of Ground, of Old Acceldama, the Field of Blood, a Purchase, made by the reward of Villany, return'd again by the repenting Judas: This in former Times, the Scriptures tell us, was employ'd as a Receptacle for the Dead Bodies of all kind of Strangers.

Acceldama, or the Field of Blood.

NOR has Time had Power to change the Use, to which it was ordain'd so long ago: 'Tis still the common Burying Place of all those Christians, undistinguish'd by the Name of Franks, that is, all such, as are the Subjects, or at least the Tributary Slaves of the Grand Signior.

A Burying Place for Christians.

THE Field is all enclos'd by a Stone Wall, of mighty thickness, Roof'd with Art so very closely, that there is no Passage to the Soil within it, but by certain Holes, considerably broad, which rise, like Cupola's, upon the top, and are from time to time, set open in a different Place, to let down such Dead Bodies, as have right to be Interr'd within that Compass, where the Earth is certainly endued with such a penetrative Virtue, that in two Days time, the Soundest Body of a Man, or Woman will be eaten to a Skeleton.

How Wall'd round.

Corps, that rot in 2 days time.

TO search the Causes, which may probably produce this odd Effect, is devious from my Subject; I will therefore only tell you, that the Stench is so offensive, that 'tis no agreeable Amusement, to inspect that horrid Mansion of Corruption, yet we ventur'd to look down the Hole, which then stood open, and discover'd, as distinctly as the Places Duskiness cou'd possibly permit, the lately buried Bodies of some six or seven Persons; four of which were so far Skeletons, that there appear'd the Fleshless Bones in many Places, and the rest were coming on to such degree, that they appear'd half rotten, and afforded such a strange and dismal Spectacle, that we were frighted from the Thoughts of an exact Remark or curious Observation.

A horrid Prospect.

Ship-loads of
Earth.

THE *Roman Catholicks* have frequently Exported whole *Ship-loads* of this prodigious Soil, which has been long known publicly at *Rome* and *Paris*; and at *Pisa*, I my self have seen a *Church-Yard*, cover'd four Foot deep therewith, in which they us'd to bury Persons only of an *high Distinction*.

Other Sepul-
chres.

BESIDES the *Sepulchres* abovenam'd, all the *Rocks*, for a considerable distance round this Place, are full of *Caves*, against the Mouth of every one of which is roll'd a *Stone* of ponderous Magnitude, according to the ancient Custom, mention'd in the *Holy Scriptures*.

IT wou'd be endless to enumerate the many venerable Places, shown a Traveller, on every side, without *Jerusalem*; I'll only therefore say in general, that we saw them all, but took a more than common Notice of the following Places.

Memorab'e
Places.

THE *Valley* of *Jehosaphat*, the *Old Oak Roguel*, the *Pool* of *Siloa*, the *Sepulchre* of *Zachariah*, and the stately *Pillar*, which was built by *Absalom* with a design to eternize his Memory, before the Period of his black *Rebellion*.

Other memo-
rable Places.

WE likewise saw *Mount Olivet*, the famous *Gethsemane*, and the *Garden*, where our *Blessed Saviour* was betray'd by *Judas*, with the Place, whereon he Pray'd in his amazing *Agony*; the *Village Bethany*, the Place, where the Repenting *Judas* was Interr'd, and a Remainder of the Tree, whereon he hang'd himself; the Place, where once stood *Bethphage*, a considerable Village, whence our *Saviour*, on an *Asses Colt*, came riding to *Jerusalem*.

Bethphage.

Helena's
Temple.

LET these suffice to give the Reader an Idea of the Entertainment, *Christian Travellers* receive, who, led by *Curiosity*, or sometimes *Zeal*, engage the *Fryars* to direct their Notice to the most considerable Reliques of esteem'd Antiquity. Proceed we now to take a View of the beforesam'd Temple, founded on *Mount Calvary*, a very low, but craggy Hill, all cut and polish'd from its ancient Form, for the Conveniency of Building this Illustrious Temple, which was left by the Religious *Helena*, a memorable Monument of the Respect, she bore profess'd Christianity.

Its Situation.

THE Temple is Magnificent, and covers not the Hill alone, but a considerable Part of the surrounding Plain, one side whereof was that, into whose unfrequented Wildnesses the ancient *Jews* were us'd to throw the stripp'd Dead Bodies of their Executed Malefactors, from which common Custom it receiv'd the Name, it bore of Old, when it was call'd the Valley of *Carcasses*.

Its Descripti-
on.

THE finest Buildings of the Temple front the South, the Roof thereof is Arch'd and stately, Ornamented in two Places by a couple of indifferently large, but somewhat ruined *Cupola's*, the one to be ascended by a kind of *Stair-Case* on the outward side, the other open at the Top, and rising from the Chappel, which encompasses the *Sepulchre* of *Christ*.

Two Tombs.

YOU pay a certain Sum of Money to the *Turkish Officers*, who grant a Licence for your Entrance, which you have no sooner made, than you perceive upon your Right Hand, an *Old Fashion'd Tomb*, and on your Left another, which enclose the Bodies of the famous *Godfrey of Bulloigne*, and *King Baldwin* his Successor, the two first *Christian Monarchs* of Redeem'd *Jerusalem*.

UPON the Tomb of Godfrey, on the *Right Hand*, as I said before, is found the following *Latin Epitaph*.

HIC JACET INCLYTUS GODEFRIDUS DE BUGLION, Godfrey of Bul-
QUI TOTAM ISTAM TERRAM len's Epitaph.
ACQUISIVIT CULTUI CHRISTIANO,
CUIUS ANIMA REQUIESCAT IN PACE. AMEN.

HERE LIES THE FAMOUS GODFREY OF BUL-
(LOIGNE,
WHO CONQUER'D ALL THIS COUNTRY
TO THE CHRISTIAN WORSHIP,
O MAY HIS SOUL REST IN PEACE! AMEN.

THE other Monument upon the *Left Hand* of the Entrance tells the Traveller, it is *King Baldwin's* by the following *Inscription*.

REX BALDWINUS, JUDAS ALTER MACHABEUS, King Bald-
SPES PATRIÆ, VIGOR ECCLESIAE, VIRTUS UTRIVSQUE; win's Epi-
(BANT, taph.
QUEM FORMIDABANT, CUI DONA TRIBUTA FERRE-
CEDAR, EGYPTI DAN, AC HOMICIDA DAMASCUS:
PROH DOLOR! IN MODICO CLAUDITUR HOCTUMULO.

ANOTHER JUDAS MACHABEUS, FAM'D
(NAM'D,
FOR GLORIOUS ACTS, LIKE HIS, KING BALDWIN
(PION TOO,
HIS COUNTRY'S HOPE, AND CHURCHE'S CHAM-
IN WHOM UNITED BOTH THEIR HONOUR KNEW,
WHOM CEDAR, THE EGYPTIAN DAN, NAY MORE,
DAMASCUS WITH HER HOMICIDIAN STORE,
(POW'RFUL SWAY,
WHOM ALL THESE FEAR'D, AND TO WHOSE }
(PAY,
THEIR WILLING DUTIES CONSTANT TRIBUTE }
(DAY.
ALAS! IN THIS SMALL TOMB IS SHUT FROM }

NOT far from those two Monuments you rise upon *Mount Calvary*, The Rent in
and there are shown the *Cleaving of the Rock*, which split asunder at our the Rock.
Saviour's Crucifixion, naturally rough and plainly proving, *Art* could have no
hand in the *prodigious Rent*, wherein they tell us was discover'd *Adam's Head*,
which had been buried there, unknown to *Mortals*, till the Death of *Jesus*.

FARTHER in the Temple there are many *Chappels* or *Divisions*, Christian
constantly Inhabited by several different *Sects* of *Christians*, who imagining Chappels.
it is a very meritorious Act to spend their Lives within the Temple of the *Holy*
Sepulchre, embrace Confinement, and possess Apartments, independent each
on other, never stirring, but on great Occasions, from the *Altars* of their
Worship.

THE highest of these *Chappels*, Chequer'd over with a various colour'd
Marble, which they will not let you walk upon with Shooes, is built upon
the very Spot of Ground, on which our *Saviour* suffer'd on the *Cross*; the The Hole,
Hollow of the Rock, wherein the *Cross* was plac'd, remains unbroken, rich- wherein was
ly Plated with the finest *Silver* gilt, and piercing thro' the midst of a large plac'd the
Remnant of the *Cliff*, which was not cut away at the Foundation of the *Chappel*, Cross of
Christ.

Godfrey
Baldwin

but continues whole, near half a Yard above the *Superficies* of the *Marble Pavement*.

The Ceremonies there perform'd by Pilgrims.

H E R E it is, that *Christian Pilgrims* in a *zealous Extacy*, are seen to practise *Airs and Postures*, not much differing from down right *Madness*, rolling up and down with strange *Extravagance*, endeavouring to creep, as near the *Hole*, as possibly they can, *Embracing, Kissing*, and half *Deluging* with *Tears* the solid *Stones*, as if they knew them not to be *insensible*, and would extract a *Sympathetic Sorrow* from their *Rocky Hardness*.

The two Thieves Crosses.

O N either side of the abovenam'd *Hole*, there stands a *Cross* directly in the *Places*, where the *Thieves*, who suffer'd with our *Saviour*, hung in *Crucifixion*; Here, as in the other *Chappels* of the *Temple*, they adorn the *Sides*, and *Roof*, with a considerable *Stock* of ever burning *Lamps*, the melancholy *Air* of which *Appearance* helps to strike a *Sacred Terroure* thro' the *Breasts* of all, who enter.

The Place, where Christ was nail'd upon the Cross.

A N O T H E R *Chappel*, enter'd thro' the former, brings you to the *Place*, where *Christ* was laid upon the *Ground*, and nail'd, as usual, upon the *Cross* he Died on: On the *Floor*, which is compos'd of many colour'd *Marbles*, you perceive the *Figure* of the *Cross*, directly, as the *Priests* assur'd us, in the *Place*, whereon lay that, which this is but design'd to represent the *Form* of; Here again, the *Pilgrims* of both *Sexes* exercise their *Vigour*, in those *zealous* kind of *Motions*, I describ'd so lately.

Another Sacred Place.

WITHIN a little distance from these *Places*, you are shown a *Marble Stone*, which covers, as they say, that very *Spot* of *Ground*, whereon the *Virgin Mary* stood, when from the *Cross* our *Saviour* recommended her and his beloved *Disciple* to a mutual *Love* from that time forward.

The Sepulchre of Christ, how enclos'd.

Y O U pass by many little *Chappels* thro' abundance of large *Pillars*, to the *Sepulchre* of *Christ*, enclos'd by a small *Temple*, upon which is built the open *Cupola*, I lately mention'd; the *Wood* thereof is *Cedar*, and the *Chappel* quite surrounded by a *Range* of *Cornish'd Marble Pillars*, standing close against the *Wall*, and thence affording something, that deserves the *Name* of *Ornament*.

Description of the Sepulchre.

D I R E C T L Y in the midst appears the *Sepulchre* of our *Blessed Saviour*, hewn by *manual Labour* in the *Rock* it self, near two *Yards* long, and one in breadth: 'Twas *anciently* expos'd to *Publick View*, *Unpolish'd* and in native roughness; but is now politely cover'd with a *spacious Marble*, to preserve it from the *zealous Robberies* of such *Religious Pilgrims*, as, imputing a *Miraculous Effect* to the *Possession* of such *Holy Reliques*, often us'd to break away small *Pieces* of the *Rocky Sepulchre*.

Plac'd in a narrow Space.

T H E *Tomb*, not quite a *Yard* in *Height*, enclos'd in such a *narrow space*, as scarce affords sufficient room for four to *Kneel*, is now converted to an *Altar*, Ornamented brightly with a constant *Number* of *fine Lamps*, the dark Effects of whose perpetual *Smoak* have daub'd the *Roof* with an unsightly *Blackness*.

The Stone, which the Angel roll'd away.

N E A R the *Entrance*, in the *Middle* of the *Floor*, there lies a *Stone*, near two *Foot square*, whereon some say, the *Angels* sat, when they declar'd that *Christ* was risen; Others wou'd persuade us to believe, 'twas that, which had been roll'd against the *Entrance* of the *Sepulchre*, according to the *Jewish Custom*, tho' they show'd us in another *Place*, a *Stone*, which has with more success assum'd that *Reputation*.

NOT far from hence they shew the remnant of a broken Pillar, which is said to be a Part of that, whereto they bound our Saviour, while they scourg'd him. 'Tis four foot long, and vein'd with dusky Clouds, but sprinkled on one side with certain Spots of reddish Colour, which they would perswade us to believe, were made by the most precious Blood of the Revil'd and Tortur'd Jesus.

The Pillar of Christ's Scourging.

THIS Relique is enclos'd within an Iron Grate, thro' which it must be touch'd by nothing, but a certain Stick, the Priests provide you with, which being thence immediately convey'd to Pilgrims Mouths, is stedfastly believ'd of never failing Power to infuse a certain balmy Virtue to the Soul of Him, who blesses his internal Faculties by kissing eagerly the holy Stick, which has been honour'd with the Touch of such a Sacred Relique.

The Honour paid the Relique.

THERE was a Custom Instituted in the Year One Thousand and Ninety Nine, of Constituting Gentlemen, Knights of the Sepulchre, by kneeling on the Place, and taking there a certain Oath to be Eternal Champions of the Church of Christ, and lead a Life sincerely Pious, and continue Members of the Roman Catholick Religion, which, with certain other Ceremonies, such as girding on a Sword, and hanging a Gold Cross about his Neck, being perform'd by the Father Guardian of the Franciscan Monastery upon Mount Calvary, he rises, Dignify'd with that Religious Quality.

Knights of the Sepulchre.

THE Sovereigns of this once respected Order were the Kings of France, who Instituted it Originally, but when the Avarice of the Priests inclin'd them to accept of any Man, how mean soever, who desir'd the Honour of this Sacred Knighthood, cou'd he but afford to bribe them highly, it became at last so very Common, that 'twas disregarded by degrees, and now is very rarely practis'd, or so much as sought for.

By whom Instituted.

Now almost disus'd.

THEY shew a little low and darksome Grotto, hewn, but roughly, in the Body of the Rock, wherein they say our Saviour was confin'd, betwixt the Hour of his Sentence, and Moment of his Crucifixion.

Christ's Prison.

HERE likewise is the Place wherein the Soldiers cast their Lotts, according to the Custom, then in Practice with the Jews, for our condemn'd Redeemer's Garments. Not far from thence, the bottom of a tedious narrow pair of Stairs, cut also from the Rock it self, admits you to a kind of Gallery, supported by four Marble Pillars of a greyish Colour, which, for ever sweating, or emitting a perpetual Moisture by the native Dampness of the subterraneous Place, wherein they stand, are shown to Strangers for a Miracle, and said to Weep with Sorrow for our Saviour's Crucifixion.

The Place where they cast Lotts for his Garments.

Weeping Pillars.

UPON the Southern side of Calvary, eleven Stone Stairs admit you to a Vault, which Helena first founded on that Part of the Valley of Carcasses, wherein, among vast heaps of Rubbish, Bones of Men, and Mossy Stones, they found the Cross of Christ, and those of the two Thieves, who had been Crucified with him, after they had lain unthought of, and forgotten, full three hundred Years, or somewhat upwards.

The Place where they found the Cross.

I think that, having said thus much, it wou'd be needlessly Prolix, to tire the Reader with additional Relations, little else deserving a peculiar Observation, gives me opportunity to swell the Subject, I have dwelt so long upon, and which, when I beheld the numerous Scenes of our Redeemers Sufferings, possess'd my Bosom with an ardent Flame of Zeal for that Religion, he so dearly fix'd amongst us by his Death and Passion.

The Conclusion.

GRANT, *Indulgent God of my Desires*, that I may long retain a *fresh Idea* of those moving *Scenes*, which stirr'd the *Passions* of my *melting Nature* to a lively Sense of *Duty and Affection*, for that *Compassionate and Tender Saviour*, who descended from his *Father*, to assume the *Frailties* of a *Weak Humanity*, and Died for the *Offences* of an undeserving Race of *stubborn Sinners*.

Nothing
more, worth
viewing.

NOTHING, after you have seen all this, can tempt your Stay in sad *Jerusalem*, you therefore take your leave of the *Franciscan Fryars*, who pretend an humble *Condescension* to all kinds of People; but have often given *demonstrative occasion* to the *Protestants*, who Travel thither, to mistrust the Truth of their *fair-fronted Compliments*, by the *Miscarriage* of some *Englishmen*, whole Companies of whom have *Died within one Week*, I fear by other Motives than the *Complaisant Intention* of accompanying one another, to the *other side Mortality*.

CHAP.

UPON the Southern side of *Cairo*, eleven Stone Stairs ascend you to a Vault, which is founded on that Part of the *Wall* of *Cairo*, where, among vast Numbers of *Mosques*, and *Temples*, they found the *Relic of Christ*, and that of the *Three Kings*, who had been *Crucified* in the *City* of *Cairo*.

I think that, having said this much, it would be needless to say more, but the Reader with additional Reflection, will be desirous to know more, and which, when I beheld the *monument* of our *Redeemer's* Sufferings, felt in my Breast with an *inexpressible* Pleasure, and I felt it deeply held amongst us by his *Love* and *Grace*.

GRANT

CHAP. XLI.

Of the Cities of Palestine, as they now are.

INOW proceed, to let the Reader know, that *such* as is *Jerusalem*, just now describ'd, *such* also are the *other Cities* of this miserable Country; Once they flourish'd in a State of *Glory*, if not *equal*, yet not much inferior to their fam'd *Metropolis*; But now like *Her* subverted, and disrob'd of ancient Beauties, they exhibit to the *View* of every *Traveller*, a melancholy Cause of Contemplation on the Changes, *Mortal Excellence* is ever subject to, and the undoubted Truth of *Seneca's* asserted Maxim.

*Quicquid Sol Oriens, quicquid & Occidens
Novit; Cœruleis Oceanus fretis
Quicquid vel veniens, vel fugiens lavat,
Ætas Pegaseo corripit gradu.*

Sen. Tra. Troas.

What e'er the *Rising*, or the *Setting Sun*
Knows in the *daily Course*, his *Glories* run;
What e'er the *Ocean* with *Sky-Colour'd Waves*,
Or in her *Ebbings*, or her *Flowings* laves;
Time shall with *Pegasean Flight* devour.

I will not, in describing the Condition of the Cities of the *Holy Land*, observe the nicety of *Geographic Regularity*, but taking first the *Sea-Port Towns* in order, as they lie to the *South-East* of *Egypt*, thence come back the *other way*, and so include a full description of as much, as now remains worth *Notice*, in that Tract of Land, extending, as of *Old*, from *Dan* even to *Beersheba*.

THE most remarkable of *such*, as were of *Old*, or still continue *Sea-Port Towns*, or near the *Sea*, are these, which follow; *Gaza*, which I elsewhere mention'd, *Ascalon*, and *Joppa*, *Acre*, *Tyrus*, and the Celebrated *Sidon*.

The Sea-Port
Towns of Pa-
lestine.

THE *Inland Cities*, anciently of most *Repute*, and now remaining most deserving of a *Stranger's* Observation, are no more than these, which follow: *Old Damascus*, *Cæsarea*, *Nazareth*, *Samaria*, *Jericho*, and *Hebron*, and to sum up all the fam'd *Beersheba*.

The Inland
Cities.

GAZA, now call'd *Gazra*, was in ancient *Times* most *Famous*, for the wonderful Performances of *Sampson's* Strength; 'tis situated on a *Hill*, and stands amidst the fruitful *Vallies* of a pleasant *Country*, Inhabited promiscuously by *Turks* and *Christians*, 'tis about a *Mile* in *Circuit*, all the Houses low, and meanly built of *muddy Substance*, yet many *Reliques*, both of *Marble Pillars*, and a polish'd kind of *Porphyry Buildings*, give fair *Proofs* of her *Magnificence* in former *Ages*.

Gaza, de-
scrib'd.

Ruins of the
Philistines
Temple.

T H E R E yet remain upon the *Hill*, the splendid *Ruins* of a Massy, Arch'd and Lofty Piece of *Architecture*, which is generally said to have been anciently the Place, where *Sampson*, standing blind betwixt the *Pillars*, to make Sport for the *Philistine Noblemen*, pull'd down the House with sudden force, and *with himself*, destroy'd such mighty Numbers of that War-like People.

Sampson's
Foxes.

T H E Y show the Field, wherein the just nam'd *Sampson* ty'd the *Foxes Tail to Tail*, and burnt the *standing Corn* of the *Philistines*; and among the many Places, Famous in his Memory, oblige you to take notice of a very steep and craggy Hill, to which, when he had been disturb'd in *Gaza*, he ascended, with the *City Gates* upon his Brawny Shoulders.

An Old Ca-
stle.

T H E R E is a Castle now remaining, Founded by *King Baldwin*, in the Year *One Thousand, One Hundred and Forty Eight*, a very mean and despicable Fabrick, where the Great *Sangiack* of *Gazra* has his Residence, and Rules the *City* and the *Country* round it, with an uncontroll'd and arbitrary Ty-ranny.

Ascalon de-
scrib'd.

A B O U T twelve Miles South-East of *Gazra*, close upon the Sea, is built the *City Ascalon*, now call'd *Schalon*, Inhabited by *Turks*, and guarded by a kind of *Fort*, wherein they keep a ragged Garrison. This Place deserves Re-mark, in that it was of Old the *City*, where was built the Celebrated Temple of the Great *Philistine Idol, Dagon*, part of whose decay'd Foundations they pretend upon Inquiry, to point out to Travellers. 'Tis now a kind of inconsiderable *Village*, worth regard for nothing, but the Garrison, the *Turks* maintain to guard their Castle.

Joppa de-
scrib'd.

J O P P A, Famous in the *Scriptures* for a *Sea Port Town*, is ill accommodated with a dangerous *Harven*, open to the fury of the *Northern Tempests*; all her Buildings are of Mud, or an unpolish'd kind of Stone, of an appearance, not agreeable. The Place is Peopled by promiscuous Numbers of the *Turks* and *Christians*. Certain Merchants have their Dwellings here, in order to Export such quantities of *Cotton*, as they can procure about the Country. Other Merchandizes they are seldom stock'd with. Annual Numbers of the *Christian Pilgrims*, Travelling to visit the *Sepulchre* of *Christ*, and other Sacred Reliques at *Jerusalem*, are landed here, and by their frequent Passages maintain, but not enrich the miserable Natives of this Worthless City, which is Famous for the boasted height of her Antiquity, reported to have been first built by *Japhet, Noah's Son*, or as some say, before the Deluge.

Acre describ'd.

A C R E is a *Sea Port Town*, directly equidistant from *Jerusalem* and *Tripolis* of *Syria*; 'tis built upon a Plain, its Form Triangular, two sides whereof the Sea for ever washes; Once it was a Place of Strength, Impregnable, and Portified by all the Helps of Art and Nature, which the mighty Ruins, still remaining, like stupendious Mountains well demonstrate.

How much
Blood has
been shed
there.

S U C C E S S I V E Seas of Blood were shed between the *Turks* and *Christians* in the *Holy War*, each side alternately possessing, and oblig'd to quit the fatal City; It is now entirely govern'd by a *Turkish Sangiack*, and Inhabited by Men of pretty good Condition, on account of the Conveniency, the Sea affords them, of a Trade with *Britain, Holland, France*, and every other Navigating Part of *Christendom*.

Tyre describ'd.

T Y R U S, the Fam'd Metropolis of Old *Phoenicia*, Celebrated anciently for Wealth and Power, and particularly Famous for her *Purple Dye*, which lives so frequently in many of the Works of former Writers, is at present Subject to the

the *Turkish Government*, and Peopled by a mixture of *Moors*, *Greeks*, and other kinds of *Christians* and *Mahometans* together. It is Situated close upon the Sea, to which she opens on her *Northern side*, with a delightful and commodious *Harbour*.

ONCE she was not only gloriously *Magnificent* in all her *Buildings*,^{Her ancient State.} but surrounded by such Numbers of delicious *Trees*, and lovely *Gardens*, that she seem'd to form the very *Paradise of Nature*, and misled the Senses of her Proud *Inhabitants*, to all the Practices of *Villany* and *Arrogance*, which tempted them to live a *Life of Luxury*, and wallow in the taste of *Carnal Bliss*, unmindful of a Truth, the ruined Aspect of her *Modern Figure*, sadly teaches every *Stranger*, who may chance to visit her,

*Nulla fors longa est, dolor ac voluptas
Invicem cedunt, brevior voluptas.
Ima permutat brevis hora summis.*

Sen. Trag. Thy.

No Lot is lasting, Grief and Pleasure too
Alternately each other still pursue,
But Pleasure's Reign is shortest of the two.
One short Hours Change makes Meanest Things most Great.

SIDON is of rather more than less Antiquity than Tyre, Built and Nam'd, as most agree, by *Sidon*, *Canaan's Eldest Son*. 'Tis Situated in a very rich and healthful Country, not far distant from the *Cedar Mountains* of the Famous *Lebanon*, and upon the other side made Pleasant and Convenient by the Sea, which washes it.

THE Present *Sidon* stands on a Foundation, somewhat distant from the ancient City, and is very meanly Built and despicably Peopled, scarce worth mention, but upon account of some *Antiquities*, particularly an *Old Tomb*, which they affirm to be the *Sepulchre of Zebulon*: It stands among the ruined *Buildings*, which appear to mark the Place, where the proud *Sidon* stood in former Ages.

MANY Merchants here reside, Exporting Yearly Quantities of *Cotton*,^{Its Manufac-} *Silk*, and other *Manufactures*: The Town and Country round it, are entirely subject to the *Turkish Government*, but in a manner somewhat different from other Places, for their Great *Emir* or *Governour* possesses an *Hereditary Power*, and free Exercise of a *Religion*, between *Mahometanism* and *Christiani-*^{The Govern-} *ty*, by Virtue of a *Patent*, granted them on their Submission to the *Turkish* *Tuke*, when they had long defended those Possessions, left them by the Famous *Godfrey of Bulloigne* King of *Jerusalem*, who brought them from their Native Country, *France*, to serve as *Christian Soldiers* in the *Holy Land*, where their Posterity have in the Course of Time, degenerated both from their *Religion* and their *Honour*, to the evil Principles and mean Subjection, they profess at present.

EASTWARD of *Sidon*, two Days Journey stands, *Damascus*, Situated on a Plain, well Water'd, and Surrounded by a graceful Ring of fruitful Mountains, now the Seat of a *Basbah*, and Peopled with the Wealthiest Inland Merchants of the *Turkish Empire*. All her Houses are indifferently built of Stone, or Brick unbak'd, and of a small duration. Numerous *Fountains*, *Fish Ponds*, *Orchards*, *Gardens*, *Avenues*, and *Grotto's* gracefully Adorn the Celebrated City, which of Old was Famous, and in great measure still continues so, for the Invention or Improvement of Ingenious *Arts*, and Useful *Sciences*.

The Town
Caſarea.

CÆSARĒA, once the Famous City *Dan*, is now extreamly chang'd to *Disadvantage*, by the Course of Time, and Overthrow of Governments. 'Tis notwithstanding, ſtill a Town of great Importance, Famous for a Caſtle of ſo ſtrong a Situation and Contrivance, that the *Turkiſh Sultans*, looking on it as a kind of *Berwick upon Tweed*, think fit to honour it with a perpetual mention in the Titles, they affix to every *Publick Proclamation*, in the following manner; *I, even I, the Mighty Sultan, amongſt whoſe numerous Places of Defence, the Impregnable Caſtle of Caſarea is eſteem'd the leaſt, and in regard to whoſe vaſt Power, the Macedonian Empire was a very Trifle.*

Nazareth,
in her preſent
Condition.

NAZARETH, the Birth Place of the *Bleſſed Virgin*, ſcarce deſerves a mention upon any other Conſideration. 'Tis Situated in a Valley, all the Hills about it Craggy, and Unfruitful; not above an hundred *Houſes* form the *Village*, built at preſent on the old Foundation of the *Galilean Nazareth*.

How Inhab-
ited.

P O O R are the People, who Inhabit here, a mix'd Conjunction of the *Turks* and *Chriſtians*, yet the *laſt* by far the *feweſt*. Nothing here deſerves remark, but certain venerable *Ruins* on the Hills adjoining, and a kind of *Chappel*, which they ſay is built, upon that very Spot of Ground, whereon ſtood formerly the *Virgin Mary's Houſe*, and Room of her *Nativity*.

Samarita, as at
preſent.

SAMARIA, lying almoſt in the Center of the *Holy Land*, continues ſtill a Formidable City, Peopled only by *Mahometans*, and (but in that 'tis ſomewhat ſtrong) deſerving no Man's Obſervation, as to any thing, but ſome fine *Ruins of Antiquity*, which ſeem to have been formerly no leſs than *Kingly Palaces*, by their remaining Marks of *Faded Royalty*.

The City Fe-
richo.

A M I D S T a ſpacious Valley, *nine Miles* broad, upon the Ground, where once ſtood *Jericho*, we found a miſerable little *Village*, near the *Wilderneſs*, wherein is Situated the prodigious Mountain, now call'd *Quarantania*, becauſe 'twas from the top thereof, the *Devil* tempted *Chriſt*, by ſhewing him the *Kingdoms of the Uniſerſe*, and urging him without Succeſs, to think on *Sin* for *Forty Days together*.

Quarantania,
an Italian Ety-
mology.

The Original
of the Pro-
verb, *Wou'd*
you were at Je-
richo.

JERICHO was once a Place of Fame, and the ſurrounding Country tolerably Fertile; now the very Face of Nature is ſo ſtrangely alter'd, that (the piercing Scarcity of all *Lives Neceſſaries*, tempting the poor *Arabs*, who Inhabit the rough Mountains round it, to make *Prey* on all ſuch Paſſengers, as they can overcome by downright Force, or ſubtle Ambuſcades) 'tis become ſo dangerous an *Undertaking* to attempt a Journey thither, and the Place it ſelf ſo Barren and Unpleaſant, that it gave occaſion in the *Holy War* for the Original of an *Old Proverb*, when you wou'd revenge your ſelf on any Man, who has affronted you, to ſay in *England*, *Wou'd you were at Jericho*.

Hebron de-
ſcrib'd.

HEBRON, which was once the Reſidence of *David*, till his Conqueſt of the *Jebusites* poſſeſs'd him of *Jeruſalem*, ſtands not many Miles from *Gaza*, nor far diſtant from the Celebrated *Lake of Sodom* and *Gomorrhah*. The Place is held in much eſteem, and often Viſited with wond'rous Veneration, by *Bigotted Jews*, who hold it as a meritorious Deed, to make a *Pilgrimage* on no account, but to perform a kind of Ceremonious Mourning o'er the *Tombs* of their *Old Patriarchs*, who here lie Buried.

NOTHING certainly can yield a more delightful Prospect, than those lovely Vallies, fruitful Hills, large Plains, and flow'ry Meadows, which, combining the Perfections of their natural Beauty, seem to paint the Land, round Hebron with so odd a Gayety, that even the *dullest Eye* is sweetly ravish'd with an *Object*, so delightful.

A pleasant Place.

BERSHEBA opposite to Gaza, and the Southern Boundary of Old Judea, now distinguish'd by the Name of *Geheblin*, remains an inconsiderable Village, boasting neither Reliques of her own Antiquity, nor tasting the Advantages of other Cities, in her Traffick, Situation, or the Character, she bears, when put in Competition with the Places, I have treated of.

Bersheba, as at present.

AND now I think, I have as briefly as is possible, describ'd, as largely as is necessary, all those Cities of the hapless *Holy Land*, which may deserve Remark, or bear regard enough in Modern Servitude, to claim a Place in the *Remembrance* of a Traveller.

I cannot help repeating the Concern, I had upon me, to behold this Country, once the Seat of *Justice* and *Religion*, groan in a Subjection to the Enemies of *Both*. 'Tis true the *Jews*, her Old *Inhabitants*, had more deserv'd a Stranger's Pity, had they less invited their *Foretold Destruction*, for we may be allow'd to say with *Seneca*,

*Quem Fata cogunt, ille cum veniâ est miser ;
At si quis ultro se malis offert volens,
Seq; ipse torquet, perdere est dignus bona
Queis nescit uti.*

Sen. Tra. Hipo.

That Man, whose Troubles from *Fates Curses* flow,
Tho' *Miserable*, is with *Pity* so ;
But *He*, who does, *unforc'd*, Self Torment chuse,
Deserves to lose a Good, he knows not how to use.

CHAP.

C H A P. XLII.

Of the River Jordan, and the Dead Sea, or Lake of Sodom and Gomorrah.

I bring my Reader *now* to a Description of a River, worth Remark, in that it is the *only noted one*, the *Holy Land* can boast of, and a *Memorable Monument* of the *Almighty Vengeance* on a Wicked People in the *Stagnate Sea* of heavy Waters, which at *present* covers those *once-lovely Plains*, on whose delightful Surface stood the Cities, which by *Obstinate Adherence* to the Blackest Vices, drew down Show'rs of *Fire* and *Brimstone*, on their *Unrepenting* and *Supine Inhabitants*.

The Etymology of *Dan*.

D A N, of Old the *Southern Boundary* of *Palestine*, receiv'd its Name from a large *Fountain*, near to which the Town was Situated; And from a kind of *Lake* or *Well* of mighty *Depth* and *Magnitude*, some Miles above that *Ancient City*, *Flows* the celebrated River *Jordan*, running thence thro' *Subterraneous Passages* to the *aforenam'd Fountain Dan*, emitting there (and at another *Fountain* somewhat smaller, very near, and *Anciently* distinguish'd by the Name of *For*) those rising Streams, which gradually swell to a considerable Breadth, and Form by their continued Course, the River *Jordan*.

Description of the River.

N E I T H E R the *Length*, the *Breadth*, or *Depth* of *Jordan* are Extraordinary, where *Broadest* not exceeding half a *Quarter* of an *English Mile*, and no ways Navigable for a *Bark* of *Burthen*; *Slow* in motion, *Smooth* and *Clear*, in all her *Channels* and from *North* to *South*, dividing many *Pleasant Tracts* of Land, for more than half the *Length* of *Palestine*.

Its Course and Beauty.

T H E R E is not in the Universe a River of a more *Delightful Prospect*, or agreeable *Contrivance*, as to the *Meandring Forms*, and *Winding Labyrinths*, wherein it glides with an *Uncommon Gentleness*, along the midst of *Plains* and *Vallies*, sometimes thro' an open Country, then Inclos'd on either side by rising *Ridges* of fine *Woody Hills*, and every where adorn'd on both its *Banks*, with *Shady Groves* of *Poplar*, *Alder-Trees*, the *Mournful Willow*, and a *Thousand* other *Lovely Greens*, surprizingly *Inchanting* every Eye with *sudden Wonder*, at the *Unassisted Gayeties* of *Virgin Nature*.

Y E T does the River sometimes change its proper Form, and Wander, till tis lost a while in certain *Lakes*, amongst whose Number *two* there are, which *Anciently*, were Famous for their *Magnitude* and *Depth*, and still continue highly worth a *Strangers Observation*.

The Lake *Hoo-lee*.

T H E First is Situated in the *Upper Galilee*, and now call'd *Hoo-lee*, *Spacious* in the *Winter*, but in *Summer* almost *Dry*, and yeilding a Production of such *Quantities* of *Reeds*, that commonly *Wild Beasts* find *Shelter* there, and *Dangerously* lie in *Ambush* for the *Unsuspecting Traveller*.

T H E

THE other, formerly the *Lake of Tiberias*, or *Genezareth*, and sometimes call'd in *Holy-Writ*, the *Sea of Galilee*, is Fifteen Miles in Length, and Ten in Breadth; affording Numerous Kinds of Fish, of admirable Relish, and so Strangely Fatning all the Soil, which Borders on it, that it well deserves the Name of the most Fertile Part of all the *Holy Land*. The Sea of Galilee.

THUS Glides the River *Jordan* with a natural Face of Pleasure, till 'tis Swallow'd up in the *Dead Sea*, to which it enters with a full discharge of all its Waters, but is seen no more from that time forward, nor the Sea itself observ'd to swell, by such a Tributary Affluence of Encreasing Waters, whence 'tis reasonably guess'd, that there must be some Subterraneous Channels to disgorge the Streams, receiv'd so Plentifully. Jordan, how Swallow'd up.

THIS Lake is call'd the *Dead Sea*, from the Heavy Stagnate Nature of the Water, it contains, which neither Currents, nor the Force of Tempests have the Power to stir from its amazing stillness, and it is observable, that, tho' the River *Jordan* runs into it, it continues a considerable space entirely Clear, and long unmixing with those Thicker Waters. Etymology of the Dead Sea.

THIS Sea, or Lake is Sixteen Miles in Breadth, and Seventy Long, now Drowning all that Paradise of Pleasure, that Delightful Plain, once call'd *Pentapolis*, amongst whose Five Aspiring Cities, *Sodom* and *Gomorrhah* were the two most Wealthy, ever since their Fatal Burning by the Fire and Brimstone of Vindictive Heaven, entirely sunk beneath the Surface of this dismal Lake, which now o'erflows the Ancient Habitations of Luxurious Wickedness, and does at certain seasons of the Year (especially preceeding Rainy Weather) constantly emitt a kind of Mist or Smoaky Cloud, in Five distinct and distant Places, which the Superstitious People thereabouts, wou'd needs perswade us to believe, point out the several Situations of those Miserable Cities. Its Extent and Original.

THE Salt or Brackishness, peculiar to the Waters of this Lake, is so extremely great, that Heavy Bodies, thrown upon the Surface, sink not down, without much difficulty, and it is reported, that the Roman-Emperor *Vespasian* Commanded certain Sentenc'd Malefactors to be Bound, and thrown in Head-long for a Proof of the Experiment, which was confirm'd by their strange Floating up and down, incapable of sinking thro' the Surface of the Waters, whose Sulphureous Quality prevail'd so far upon their Skin, that it Peel'd off in every Part, as if they had been Scalded, and this last effect it now produces to so Piercing a degree, that it will Flea the Fingers of a Man, who Rashly goes about to Wash his Hands, in that Untempting Monument of Horror and Iniquity. Its Nature and Description.

IT likewise bears the Name *Asphaltites*, from a Prodigious quantity of Pitchy or Bituminous substance, call'd *Asphaltum*, which is Bred in time upon the Surface of the Lake, and being cast on shore all round it, gather'd by the Country People, and employ'd in many uses; often Anciently exported into Egypt, for Embalming the Dead Bodies of the Vulgar, not capacitated to afford the Purchase of an Aromatic Composition. Why call'd Asphaltites.

AMONG the many Names, it is distinguish'd by, 'twas justly call'd the *Lake of Sodom and Gomorrhah*, in Commemoration of the Dreadfull Punishment, inflicted by the Hand of our Almighty God, upon a Sinfull People, once Inhabiting the Cities, which had there their Situation. Why the Lake of Sodom and Gomorrhah.

IT has been commonly reported, and confirm'd by the Assertion of some Modern Travellers, that all such Birds, as dare attempt the Flying over it, are suffocated with the Vapours, rising from the Lake, and fall down dead. A Vulgar Error concerning the Dead Sea.

dead upon its *Surface*: This I can assure my Reader, is a most *egregious Falsehood*, for I have not only seen vast quantities of *Fowl* fly up and down about it, but descend *sometimes* in search of Meat, upon such *floating Reeds*, or other *swimming Heaps*, as lie upon the top thereof. Perhaps the Story took its Rise from the Repute, which *Poets* gave *Avernus*, and some other *Lakes* on that Account. Thus touch'd on by *Lucretius*.

Lucr. Lib. 6.

Nomen id ab re

*Impositum est, quia sunt avibus contraria canētis,
E regione, ea quod loca cum advenēre volantes,
Remigii oblita pennarum vela remittunt;
Præcipitesq; cadunt molli cervice profusâ.*

That Name is justly giv'n,

Because the *Killing Nature* of the Place
Is still *Destructive* to the *Feather'd Race*;
Who, when they leave their *Tracts* of *milder Air*,
And *hither* with *advent'rous Flight* repair,
Forgetting how to Fly, they strangely fail,
Thro' the *Infected Air* on *Wings* to sail,
And with *extended Necks* fall *headlong* down.

One good
Quality of the
Dead Sea.

I shall only add one Observation more, before I end this Chapter, and that is, *this Lake* among its many *Ill*, has one *Good Quality*; For by the *Bri-ny* Nature of its *Waters*, and the *Soil* about it, it yields such mighty *Quantities* of *Salt*, as furnish all the *Holy Land* with unexhausted *Plenty* of that *necessary Product*.

Lot's Wife,
and the Pillar
of Salt.

Y E T one Addition more, accosting my Remembrance, must implore the Reader's Pardon, if I stay to mention it; It is, that 'mongst a *Ridge* of *Mountains*, not far distant from the *Lake*, I have been treating of, they show a *Hill* of an indifferent *Magnitude*, which is, or seems to be, a kind of *Rocky Salt*, unfit for *Use*, and thence unvalued upon any other reason, than the Reputation of being, what the *Scriptures* call the *Pillar of Salt*, into which *Lot's Wife* was *Metamorphos'd*, when her *Female Curiosity* inclin'd her to look back against the *Angel's Order*, and behold the *Ruins* of her *Flaming City*.

C H A P.

C H A P. XLIII.

Of the Present State of the Christian Religion in Palestine.

TWO U'D be perhaps impossible, in Travelling about the spacious Universe, to find a Scene, more strangely shocking to a Christian Zeal, than what the Holy Land affords at present: For it cannot surely be a welcome Contemplation to a Man, who owns the Faith of Christ, to see that Place have least of his Religion, which had most of his Good Wishes.

A shocking Contemplation.

THE vilest Soil, the Earth possesses, yields Encrease, when it is Sow'd with Liberality; But this ungrateful Clime, this miserable Country, enrich'd by the inestimable Blood of Christ himself, is yet so far from an Improvement of her not alone Prodigious, but Peculiar Blessings, that the disencourag'd Practice of Repuls'd Christianity is disregarded more in Palestine, than even the most Remote and Barbarous Corners of the Turkish Territories.

THE scatter'd Christians, who Inhabit with the Turks, in any of those Towns, I mention'd in the former Chapter, commonly are such, as are attracted by the Summons of a Profitable Way of Living, and forgetting every Call of their Humanity, but that of Interest, give their Minds entirely up to a continued Practice of such advantageous Courses, as, engaging totally the Bent of their Desires, prevent their Souls from the neglected Execution of those Holy Duties, which would better far become their Application.

The common Christian Inhabitants of Palestine.

HOWEVER, there are many different Sects of Christians here, who led by Piety, and the prevailing Love of their Religion and its Practices, abandon all the gayest Follies of the gilded World, and spend their Days within Jerusalem, nay commonly within the very Temple of our Saviour's Sepulchre, with all the Marks of a sincere Repentance, and ingenious Resignation to the Smarts of Poverty, and unalluring Rules of an unfeign'd Austerity.

Many Sects, who live in the Temple of Christ's Sepulchre.

SOME Hundreds of these zealous Families, perpetually reside within the Temple, so as never to Eat, Drink, or Sleep, in any other Place, nor find a possibility of Conversation with the People of the Town, at any other time, than when they bring Provisions thither, and by ringing one, of a great number of small Bells, by different Cords made fast within the several Apartments of the Christians there, give notice to the Persons, they desire to speak with, who immediately come out, to be acquainted with the reason of their Summons.

How converse with Strangers.

BUT since it may not be an unacceptable Amusement for the Reader, to be made acquainted with the different Tenets of the different Sects, residing at Jerusalem, I will enumerate the several Doctrines of such Christian Zealots, as are comprehended in the following Denominations.

The Religion of the Jews.

The Names of Christian Sects, residing in Jerusalem. *ARMENIANS*, *Coptees*, *Abyssens* and *Gracians*, *Jacobins*, *Nestorians*, *Georgians*, and a kind of People, who have many Monasteries on Mount *Lebanon*, and are distinguish'd amongst Christians, by the Name of *Maronites*.

The Armenians. *THE Faith* of the *Armenians*, who are, next the *Gracians*, here most numerous, has been already told you in the *three and twentieth Chapter*; largely treating of those Peoples Customs, and their Tenets of Religion.

The Coptees and Gracians. I likewise, have inform'd you, that the *Coptees* are the Remnant of the *Old Egyptians*, and at large describ'd their *Doctrine* and *Condition*, in the *four and twentieth Chapter* of this Treatise, nor can I enlarge, without a flat *Prolixity*, on what I have already said concerning *Greece*, and the Religion of her *Natives*.

The Toleration given them. *LET* it then suffice to say, that all the three abovenam'd *Sects*, administer in the respective Offices of their Religion, at *Jerusalem*, with as unbounded a *Permission*, and the same degrees of *Ceremony*, as they are allow'd to use, when in their several distant Countries.

THE rest I will proceed to treat of, as distinctly as I can, and first the *Abyssens*, more ancient than their *Fellows* in *Conversion* to the *Faith* and *Worship* of our *Saviour Christ*, require the Preference.

The Abyssens. *THEY* are no other than the *Ethiopian Race*, whose *Ancestors* embrac'd the *Christian Doctrine*, from the Preaching of their Queen *Candace's Eunuch*, *Philip's Convert*, much about the *Year of Christ*, *Four Hundred and Seventy*.

The Tenets of their Religion. *THEY* Circumcise their Children, Authoriz'd, as they imagine, by our *Saviour's own Example*, and extend the Duty of that manual Operation to both Sexes equally.

THE Man at forty Days Old, and the *Woman* at threescore they constantly Baptize, repeating every Year that *Sacramental Ceremony*, on the *Twelfth Day of Christmas*, in Commemoration only of the Condescension of our Lord, who stoop'd that Day to be Baptiz'd in *Jordan* by *St. John the Baptist*.

CONFESSION, Keeping *Lent*, and Praying for the *Dead*, are Points, wherein they join exactly with the *Roman Catholics*, as they oppose them rigidly, in not admitting *Images* in Churches, or the Use of *Crucifixes*, and permitting *Priests* to Marry freely.

A Jewish Inclination. *IN* one odd Point they seem to favour the *Opinion* of the *Jews*, with whom they side in *Abstinence* from certain Meats, and keeping *Saturday* as Holy, as they do the *Christian Sabbath*.

I need not tell the *Learned Reader*, that the *Jacobins* are call'd so from the *Founder* of their *Heresy*, a *Syrian* of mean Parentage and Fortune, nam'd *Jacobus*.

The Religion of the Jacobins. *HIS* Dictates taught his Followers, and their Posterity, to make the *Godhead* of our *Saviour* Passive, and Subservient to his *Manhood*. They believe the *Soul* of *Man* Immortal, but with this Reserve, that it continues Slumb'ring with the *Body*, till the *Day of Judgment*.

CONFESSION, Purgatory, and the Prayers of *Roman Catholics* for the Deceas'd, they disregard, as needless Innovations. Their *Priests* may *Marry*, and Administer the *Sacrament* in both kinds, and unanimously join to disbelieve the Truth, and disobey the Orders of the *ancient Fathers*, and their *Synods*, for the most part.

NESTORIUS in the Reign of *Theodosius*, was Bishop of *Constantinople*, and a Native of the *Upper Germany*; he introduc'd an *Heresy*, which has prevail'd extreamly in the *East*, and gives the Denomination of *Nestorians* to its Professors. The Nestorians.

IN the Administration of the *Eucharist*, this Sect deny the *Real Presence*, nor permit the *Virgin Mary* to be call'd, *The Mother of God*. They read the *Scriptures*, and pretend to practise a reserv'd *Humility*, but make a strange *Division* in our *Saviour Christ*, between his *Divine* and *Humane Nature*.

THE *Georgians*, call'd so from the *Country* of that Name, (in ancient The Georgians. Days, *Albania*, or *Iberia*) are in many Ceremonies and Opinions, Imitators of the *Greeks*, and most distinguish'd by the following *Principles*, to which they long have been most strict *Adherers*.

THEY take a Liberty from their *Religion*, to indulge their Senses almost to the highest Pitch of *Incest*, by permitting *Marriages* within the *Rules of Christian Prohibition*. They are great Admirers of *loud Instruments of Musick*, in their Churches, and have seldom deviated from an *honesty of Mind*, which speaks 'em justly Qualified for the Respect and Care of *European Governments*, who might with little Charge or Labour, bring them over from their *in-offensive Ignorance*, to a more lively and illuminated *Knowledge of the Christ*, they Worship.

THE *Maronites* took Name, from *Maro* an *Old Abbot*, who won 'em over from the *Jacobin Opinion* to a *new one of his own*; or, as some say, from a large *Village*, call'd *Marona*, situated near their famous *Monastery* on *Mount Libanus* or *Lebanon*. The Maronites.

THERE have been frequent Conferences set on Foot, between the *Roman Catholics* and the abovenam'd *Maronites*, wherein the former have so well succeeded, that they are come wholly over to the *Church of Rome*, some few *Reserves* excepted, two of which are these: They hold it as a *Superstitious Ceremony*, to make use of *Extreme Unction*, one of the *Seven Romish Sacraments*, and look upon all *Prayers* for the Deceas'd, as helpless Offices of a mistaken *Zeal*, or ineffectual *Bigottry*.

THESE then are all the noted *Christians*, now Inhabiting *Jerusalem*, The Govern- or any other Part of *Palestine*, each several Order subject to the Govern- ment, these ment of their respective *Bishop*, *Abbot*, or *Elected Guardian*, but so much Sects are sub- more subject to the *Turkish Power*, that they must miserably stand, de- ject to, press'd by want of *Riches* or *Authority*, and see the *Ground*, which once the *Good*, the *Holy Jesus* honour'd with his *Habitation*, made the *Property*, and ruin'd by the Insolence of those audacious *Infidels*, who dare, upon the very Scene of his prodigious *Agonies*, Blaspheme his *Person*, and Deride his *Crucifixion*.

The Conclu-
sion of the
Chapter.

IN this Condition, *Reader*, lies the *Holy-Land* at present, scarce enough esteem'd by the few *Turks*, who live therein, to make 'em guess their *Profits* worth their *Pains*, and yet in vain desir'd with longing *Wishes*, by many *Christian Princes*, who for want of a sufficient *Power*, by single *Efforts*, to expel the *Conquerors*, are forc'd to see that *Land* more wretched now than any other, which was once declar'd by *God himself*, the *Happiest* of the *Universe*.

CHAP.

C H A P. XLIV.

Of Arabia the Stony.

NOW, let us look a little into the Dominions of the *Three Arabia's*, many Parts whereof are subject to the *Turkish Sultan*, but far more, *are not*, yet do those Lawless and Imperious Monarchs claim the Honour of the Government of all, by adding to their Titles an *Illegal Claim*, to the entire Possession of the wide Arabia. Arabia, not all subject to the Turk.

SINCE therefore, *tho' not really his*, he calls them so, I will as briefly as is possible, to satisfy the Reader, give a just Description of the *Three Divisions* of this *Mighty Country*, and first attempt a thorough View of that Arabia, call'd *Petrea*.

ARABIA PETRÆA, or *Arabia the Stony*, either took its Name from *Petra*, now call'd *Rat-al-allah*, by the *Turks*, its Masters, the *Metro-*polis of Old of all the Country; or, as some will have it, from the *Rocky Mountains*, which confine it, and the great *Stone Quarries*, at the bottom of the Sand, in every Part within it. Arabia Petrea why so call'd.

'TIS bounded on the *Northern side*, by *Syria*, on the *West* by *Egypt*, on the *East* it borders on the *Desarts of Arabia*, and the *Southern Confines* touch the *Northern Shores* of the *Red Sea*, and the delightful Frontiers of *Arabia Felix*. The Situation of the Stony Arabia.

THE Land is very *desolate*, and *barren* to a vast degree. The Ground lies waft, o'erwhelm'd a thousand times a Year, by fluctuating Waves of rolling Sand, if I may call them so, impetuously driven up and down, Hills chang'd to Valleys, and the Valleys suddenly transform'd to Mountains; nothing here can boast the certainty of one Half Hours Duration; all the Face of *Fickle Nature* varies in a moment, and you see no more the vanish'd Prospect, you have just been looking on. Description of the Soil.

N O Tree here flourishes, but now and then a solitary Palm; the Ground unstable, can produce no more than two or three low kind of Herbs, the *Hyssop*, and another with a spreading Leaf, which wanting little depth for Root, grow here and there upon the *Grass-less Surface* of the *Naked Sand*. Its Barrenness.

B U T what is more than all the rest intolerable, is the melancholy want of *Water*, Travellers are subject to, who often are oblig'd to ride till almost Dead with *Thirst*, before they find a *Spring*, sufficient to emit a *Pint of Water* for the Service of a Multitude. Great Want of Water.

EXCEPTING the *Wild Arabs*, whom I shall distinctly treat of by and by, those miserable Wretches, who Inhabit this untempting Country, commonly are such, as being driven from their Native Places by a barbarous Oppression, chuse to change a forc'd, for a no less, but voluntary Misery. The Misery of the Inhabitants.

Reflections on
the ill Effects
of Poverty.

O pinching Poverty ! That Men shou'd yield their *noblest Virtues* to be crush'd by thee ! How strange are thy Effects ! And to what *unaccountable Attempts* dost thou push on the Minds of such as feel thee ! No Men had certainly ran headlong to these *Desarts*, to avoid the *Shame*, thy Power expos'd 'em to, unless thou art indeed as terrible as the *Old Poet* thus has represented thee.

Theognis, upon
Poverty.

Ἀνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,
καὶ γήρως πολιοῦ, Κύρνε, καὶ ἡπιάλῃ.
Ἦν δ' ἡ χρὴ φεύγοντα καὶ ἐς μεγαλήτεα πόντον
ρίππειν, καὶ πετρῶν, Κύρνε, κατ' ἡλιβάτων.
Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος ἔτε τι εἰπεῖν,
οὐθ' ἔρξαι δύναται, γλώσσα δέ οἱ δέδεταί.

Χρὴ γὰρ ὑμῶς ἐπὶ γῆν τε καὶ, ἔννεπα νῶτα θαλάσσης
Δίξεται χαλεπῆς, Κύρνε, λύσιν πενίης.

Τεθνᾶναι, φίλε Κύρνε, πενιχρῶ βέλτερον ἀνδρὶ

ἢ ζῶειν χαλεπῇ περιέμενον πενίῃ.

Poverty, *Cyrnus*, tames a Good Man more

Than Fevers, Age, and all, he felt before.

To fly the heavy Curse of being Poor,

What Ills, O *Cyrnus*, shou'd not Men endure ?

They rather ought to meet some Briny Wave,

And 'midst th' unfathom'd Ocean find a Grave ;

'Twere better far to rush against some Rock,

And dash their Brains out with the bloody Shock ;

For ev'ry Man by Poverty's deprest,

Nor can he Speak, or Act, or Live at Rest ;

But Tongue-tyed, Silence binds his knowing Breast.

Thence, *Cyrnus*, shou'd we strive by Land or Sea,

From Poor Mens Burthens to live ever free,

For 'tis far better, we shou'd Death endure,

Than bear the Weight of Life, if Life must still be Poor.

Reflections on
the vanity of
Pride.

Y E T is it, on the other Hand, as wretched a Condition, to be swell'd, beyond the Knowledge of our Selves, and the Remembrance of our Frailties, by the transitory Preference, we gain above our Fellow Mortals by the short-liv'd Honours, Wealth bestows on our deluded Wishes ; sudden Changes, and undreamt-of Storms, invading our Possessions, may reduce us swiftly, even below a Level, with the meanest of our Menials, and to punish our Ambition, Ship-wreck our Good-Fortune.

A Story, of a
Proud, Rich
Man at Ham-
burgh.

I very well remember, once at *Hamburgh* to have seen a melancholy Instance of the strange Vicissitudes to which Mortality is hourly Subject : For as I was looking on the Monuments, which grac'd a Church of the above-nam'd City, I took notice of a certain Tomb-Stone, fix'd up sideways to the Wall, on which, besides a deal of Sculpture, there were deeply cut the strange Particulars of the Relation following, in the German Language.

A sudden
Rise.

FREDERIC LEOPOLD LAUSSERBURG, a Person of obscure Birth, and an Illiterate Education, grew so Rich by Great Mens Favour, and a thousand unexpected Blessings of an undeserv'd Good-Fortune, that he was advanc'd to the most envied Dignities, the Magistracy of the City cou'd bestow upon him, and encreas'd in Wealth and Power to so prodigious a degree, that no six Gentlemen in all that Country, cou'd out-balance his Possessions.

PRIDE,

P R I D E, the Consequence, and Common Tinger of *Triumphant Beggary*, quite turn'd his Senses; In this Height of *Exaltation* he forgot the means, by which he *rose*, and look'd upon the Blessings, he Possess'd, as Fram'd for his Enjoyment; Insolence and Vanity so Clouded his small share of understanding, that he us'd all People with such *Unbred Haughtiness*, that he became the Universal hate of *Town and Country*.

A weakness of Nature.

P R O V I D E N C E endeavour'd to oblige him by a Warning, from the Mouth of a Free Speaker his Relation, who attempting to dissuade him from the Odious Practice of so Scornfull a Deportment, urging that tho' *now* he was above the Malice of the World, a time might come, when he shou'd cease to be so, had this vain and senseless answer thrown upon him.— *Alas! Poor Fool, an Ass might sooner learn to Play upon the Bagpipes, than the Curse of Poverty be Taught a Way to make me Miserable.*

Good advice unhappily Slighted.

A D V I C E was ineffectual, and the Gentleman forbore repeating it; the Haughty *Laufferburg* went soon that Night to Bed, and Wak'd about the Hour of *Midnight* with a wonderfull Surprise, to hear the Noise of *Rustic Musick* in the Street (and as he thought before his *Windows*) with a Hundred Exclamations, such as *Lord deliver us, Protect us Heaven*, and the like, from all the Windows, opposite to his, whose Casements shutt and open'd with a strange Confusion.

A Midnight alarm.

T E M P T E D by the Noises, he got out of Bed, and Running to his Chamber Window, threw it open, and the first Remark, he cast his Eyes on, was a kind of *Phantom*, representing the exact resemblance of an *Ass*, erected on his hinder Legs, and Dancing up and down to an uncommon Tune, of his own Playing on a perfect *Bagpipe*, while the Frighted Neighbours, all amaz'd *before*, were *now* far more surpriz'd, to see the *Apparition Vanish* in the very Moment, he look'd out at Window and beheld it.

A wonderfull Apparition.

T H E Startled *Laufferburg*, in Agonies at this Appearance, presently Reflected on the Wicked answer, he had made his Friend, and from that Hour became so Melancholy, that he never relish'd former Pleasures, but neglected strangely all his Great Concerns, and sunk almost to a downright Stupidity.

A M A Z I N G Accidents by Fire and Robbers, Law-suits and Neglect, in two Years time consum'd his Wealth to so incredible a Change, that being hated by the Townsmen, they refus'd to give him the relief, he wanted; so that he, who lately Judg'd himself too Great to know an Equal, or Converse with an Inferior, was by Providence, reduc'd to Beg his Bread, from Door to Door, and hope a Charity from even the meanest of those People, whom he had before Uncharitably dealt with; nay so far *Ill-Fortune* Tortur'd him, that, not admitted under any Roof, *That very Friend*, who had forewarn'd him of the possibility of Falling, coming late one *Moon-light Night*, along the Street, in very Cold and Rainy Weather, saw him sitting huddled on a Heap of Dirt, half Naked, Sheltered from the Rain by nothing, but a kind of *Wicker'd Basket*, which being close at Bottom, but as open as a *Cage* in every other part, he had drawn over him, to keep his Head from the Severity of Weather.

A sudden Downfall.

A Miserable Condition.

T H I S Story, carv'd at large upon the *Tombstone*, quickens Pity and Amazement at one time, and may be usefull, as a *Mirror* to present the World, with an exact Idea of the rise and fall of *Vanity*, and the Misfortunes, drawn by *Pride* upon the *Bubbles of Mortality*.

The use of the Story.

Shells, and
Shining Sand,
upon the De-
fart.

BEFORE I close this Chapter, 'twill be proper to inform the Reader, that the Sandy Defarts of the *Stony*, and indeed the other two *Arabia's*, are cover'd thickly with a Thousand kinds of *Little Shells*, and *Nitrous Atoms*, which appear with Glistering Beauty, at a distance from you, which, with several other Proofs, are reasonable Grounds for a belief, that *once* these Plains, *now* *Defart Sands*, were a large Part of the *Main Ocean*.

PROVIDENCE endeavour'd to oblige him by a Warning, from the Mouth of a Tree, that his Relation, who attempting to diluade him from the Obdurate Principle of his Disposition, urging that the World was above the Malice of the World, a time might come, when he should cease to be so, had this vain and senseless answer thrown upon him. — "Alas! Poor Man, an ill might have been in Play upon the Bag-
gages, than the Cause of Poverty by Telling a Man to make me miserable."

ADVICE was incessant, and the Gentleman, who bore testimony to the Hungry, was weary of the Night to Bed, and Wake about the Room of the House with a wonderful surprise, to hear the Noise of Rattle in the Street (and as he brought before his Window) with a Hundred Exclamations, such as Lord, Heaven, Power, Heaven, and the like, which he thought to be the Voice of the Angels, and the opened with a strange Continuation.

TEMPERED by the Noise, he got out of Bed, and Running to his Chamber Window, threw it open, and the first Remark, he cast his Eyes on, was a kind of Platform, representing the exact resemblance of an Altar, erected on his hinder Legs, and Danc'd up and down to an uncommon Tune, of his own Playing on a perfect Bagpipe, while the Spectators, all amaz'd, were not far more surpris'd, to see the Apparition, who in the very Moment, he look'd out at Window, held it.

THE Starved Man, in Agonies at this Appearance, presently held forth his Wicked answer, he had made his Friend, and from that Hour became to Melancholy, that he never relish'd former Pleasures, but neglected strangely all his Great Concerns, and sunk almost to a down-right Stupidity.

AMAZING Accidents by Fire and Robbers, Law-suits and Neg-
lect, in two Years time continu'd his Wretchedness to incredible a Change, that being hated by the Townsmen, they refus'd to give him the relief, he wanted; so that he, who lately judg'd himself too Great to know an Equal, or Converse with an Inferior, was by Providence, reduc'd to Beg his Bread, from Door to Door, and hope a Charity from even the meanest of those People, whom he had before Uncharitably treat with; nay to let the Poor, who had forsworn him, that not admitted under any Roof, Tax
any more, who had forsworn him of the possibility of falling from
ing late one Moon-light Night, along the Street, in very Cold and Rainy Weather, saw him sitting buddled on a Heap of Dirt, half Naked, shivering from the Rain by nothing, but a kind of Wretched Basket, which being close at Bottom, but as open as a Cage in every other part, he had drawn over him, to keep his Head from the Severity of Weather.

THIS Story, carry'd at large upon the Townsfolk, quicken'd Pity and the use of Agreement at one time, and may be useful, as a Mirror to present the World with an exact Idea of the sad Fall of Kings, and the Misfortunes, drawn by Fate upon the Rulers of Mortality.

CHAP. XLV.

Of Arabia the Desert.

THE mighty Deserts of the *Wast Arabia*, South of the Foregoing, are confin'd that way, by the *Arabia*, well call'd *Happy*, from the Aromatic Blessings of its Climate: But on every other side, run wildly on towards *Babylon* and *Media*, *Mesopotomia* and *Armenia*, in such endless Tracts of *Sand* and *Desolation*, that the undiscover'd Reach of their prodigious *Surface*, frightens Curiosity from Thoughts of searching, for the just Extent of such a dangerous Territory.

The Deserts of Arabia.

HEAVEN has here laid Wast the Work of *Earth's Creation*, or contriv'd these *Blots of Nature*, like a *Mole* in a *fine Face*, to serve as *Foils*, and add an Ornamental *Lustre* to the Brighter Parts of the more *Temperate Universe*.

Different from the rest of the World.

THE *Elements* themselves are here at War; The *Sun* inflames the *Sand*, and the Tempestuous *Sand* invades the *Air* with Waves of *Fire*, whose rolling Heaps like stormy Billows of impetuous *Heat*, hiss dreadfully against the Breath of those prodigious Tempests, which remove them hourly, and make a *Chaos* of the horrid *Desart*.

NOT a *Shrub* grows here, or any thing at all, which looks like *Nature* in her common Decency; the Hiss of every kind of Poy's'nous *Serpent* aggravates the Terrouer of a trembling Traveller, who, all environ'd by the dangerous *Snakes* and salvage *Beasts*, which, scaring others, are themselves as often scar'd, by the unstable Motion of the trackless *Desarts*, is oblig'd to seem at *Sea*, upon the scorching *Continent*, and Travel Day and Night without the smallest *Guide*, but the Assistance of a *Compass*.

Wild Beasts, and Serpents in the Desarts.

THE raging *Heat* of a perpetual *Sun* so burns the *Sands*, they Travel on, that they are scorch'd, as if they walk'd thro' half-extinguish'd heaps of *Asbes*, yet are they still oblig'd to carry *Fire*, and fix it round the Places, where they rest, to fright away the Monit'rous Creatures, who wou'd else assault 'em.

The Virtue of Fire in the Desarts.

THOSE *Arabians*, who are Knowing in the Nature of the horrid *Climate*, guess, by certain Motions of the *Clouds*, the coming of a Storm of *Wind* from any Quarter, and the distance, it is at, and consequently suit their Travels thro' the *Desarts*, to their Best Conveniencey.

The Skill of the Arabians.

BUT *Christian Strangers*, wholly Ignorant of all those Signs, nor daring to confide so far in the suspected *Arabs*, as to take 'em for their *Guides*, are sometimes miserably overtaken by the danger of a *Storm*, which agitates the Ground, they travel on, with all the violence of the severest *Earth-quake*, lifting Men and Camels from the *Desart*, or at least so fills the *Air* with

The Misery of Christians, Travelling without a Guide in the Desarts of Arabia.

Clouds of Sand, driv'n up and down by unresisted *Whirlwinds*, that the Wretched Traveller, quite blinded with their Fury, stands, *unknowing what to do*, while the *Dried Dead Bodies* of Men and Women, who have perish'd *Ages since*, in passing over, are with a surprizing Horror blown upon them, whisk'd like Paper thro' the Air, all Dreadful and Deform'd, with those suspended *Carkasses*, and Flocks of *Serpents* hurried violently thro' the Winds, with the uplifted *Tracks* of glowing Sand, they lately crept in.

W H O knows, but many of those dead *Mens Bodies*, which are blown so frightfully about the *Desart*, are the same, who perish'd, when the *Roman Legions*, under *Warlike Cato*, bravely pass'd this *Sultry Climate* in the Search of Glory, and on whose account the *Poet Lucan* thus describes the Nature of these *Desarts*.

Luc. L. 103

*Sic Orbem torquente Noto, Romana juvenus
Procubuit, metuensq; rapi, constrinxit amictus,
Inseruitq; manus terra; nec pondere solo,
Sed nixu jacuit, vix sic immobilis Austro,
Qui super ingentes cumulos involuit arena,
Atq; operit tellure viros, vix tollere miles
Membra valet, multo congestu pulveris harena;
Alligat & stantes affusa magnus arena
Agger, & immoti terrâ surgente tenentur.
Saxa talit' penitus discussis prorata muris,
Effuditq; procul mirandâ sorte malorum:
Qui nullas videre domos, videre ruinas,
Jamq; iter omne latet, nec sunt discrimina terra
Ulla, nisi aetheria medio velut aquore flamma.
Sideribus novère vias;*

While thus (disturbing Earth) the *South Wind* blew,
The *Romans* on the Ground their *Bodies* threw,
And fearing swiftly to be blown away,
Bound fast their *Cloaths*, and graspt the *Soil*, whereon they lay;
Nor does their *Weight* alone secure them there,
A Clinging Strength they make the *Surface* bear;
Scarce can they thus the *Southern Storm* withstand,
Which o'er their Prostrate Heads, rolls mighty *Hills of Sand*;
Buried therein, the *Soldiers* scarce can lift
Their *Limbs*, the *Monumental Dust* to shift.
Those, who dare stand upright, unmov'd remain,
Kept strait by heaps of Sand, which over-whelm the Plain,
Prodigious Stones, rent from some broken Wall,
Fly in the *Tempest*, which supports them all,
And in some distant *Clime*, with wonder lets them fall.
They *Ruins* see, who can no *Houses* spy;
No beaten *Path* salutes the longing *Eye*,
No different *Roads* in this sad *Place* appear,
Like *Mariners*, by *Stars*, their doubtful *Course* they Steer.

The wretched
Condition of
Travellers,
who are lost
in the *De-
serts*.

H O R R O R and Confusion overtake the Traveller, who, by a thousand little *Accidents*, is hourly liable to lose his *Company*. Imagine, Reader, what a miserable State you wou'd believe your self reduc'd to, were you left alone, amidst the wild, and unfrequented *Sands* of these unmeasur'd *Desarts*; Nothing near you, nor within the reach of the most Sanguine Hope, but dreadful *Serpents*, unknown *Monsters*, and a thousand barbarous *Enemies* to *Nature* and *Humanity*; No distant Prospect of a Smoaking *Chimney* to direct

rect your Footsteps, nor the comfortable sight of Beaten Roads, to guide you in your Journey; Day assailing you with scorching Heats, and Night con- founding you with the repeated Shreicks and shrill Complaints of Ghosts, or Apparitions, which, if you believe the People of the Country, wander Night- ly up and down about these Desarts.

Ghosts, and Apparitions, in the Desarts.

THE Arabs told me fifty frightful Stories of the Mischiefs, done by these Hob-goblins, who delight, (it seems) to exercise Deceit, and make poor Travellers not only lose their way, but perish in the Desert.

Mischievous Hob-goblins.

HOWEVER, there was, some Years since, a Certain Better natur'd Spirit, than a Man has commonly an Opportunity to get acquainted with, and since 'tis pity she shou'd lose the Honour, due to her Civility, I will Record her, for as honest and obliging an Hob-goblin, as ever can be found in all Arabia.

THERE was, as I was told by my Judicious Turkish Author, an Armenian Merchant, call'd Demetrio, who liv'd for many Years in Egypt, and as I remember, in the City of Grand Cairo, till, by his industrious Application to the Art, he Practis'd, he became considerably Rich, and Flourish'd mightily.

A Story of an Armenian Merchant, lost in the Desarts of Arabia.

IT seems the Man was of a Grateful Temper, and remember'd that, when he had liv'd, while Young, in Babylon, in a Condition very Mean, and much depress'd by Servitude and Poverty, he had receiv'd extraordinary Civilities from a Good natur'd Turk, by whose Assistance only, he had been enabled to engage himself in that successful way of Living, which had now so happily improv'd his Former Circumstances.

HE made a Resolution, that he wou'd go pay a Visit to his Friend in Babylon, and let him see that he remember'd gratefully the many Bounties, he had formerly receiv'd, and wou'd reward, at least acknowledge, his extensive Obligations; and accordingly, he went in Company with the Great Caravan, which cross'd the Desarts to the very Place, he had design'd a Journey to.

The grateful Design of a dangerous Journey.

HE Travell'd pleasantly enough, till he was got almost half thro' the danger of his Passage, when it hapned, that the Caravan fell short of Water, which they search'd in vain for among the Sands, so that their Thirst encreasing daily, almost all their Beasts of Burthen fainted under it, and many of their Company, unable to support the Anguish, it reduc'd them to, fell Sick, and Died in Miserable Torment.

The Water falls short.

PRODIGIOUS Offers there were doubtless made, for the reward of any, who shou'd then discover the glad Tydings of a Spring, which tho' they cou'd not reasonably hope to find, the Zeal of their Desires, and Sharpness of their Appetite, inclin'd them to endeavour it, by sending out Detachments every way, with Orders not to lose the Sight of one another.

They detach Parties to seek a Spring.

THE Wants of Nature, notwithstanding this Precaution, urg'd their Courages to a contempt of any other Danger, than the Death, they dreaded from the Want of Water, wherefore little minding the Advice, they had receiv'd, they frequently divided their small Parties, and wou'd ramble singly up and down, regarding nothing, but the Thoughts of keeping still within the hearing of each others Hellow.

They divide, and straggle from each other.

AMONG

A dangerous
Wandering.

A M O N G the rest one *Moonlight-Night*, *Demetrio*, (it seems) was gone a Water Hunting, and had straggled to considerable distance from the Party, he went out with, but imagin'd, he discover'd all about him many Companies, belonging to the *Caravan*, employ'd on the same *Errand*, he was busy in; at last he heard a Voice on his left Hand, which call'd, as from the *Nearest Party*, with the welcome Repetition of these Words, *Ho! This way, this way, we have found out Water.*

A delusive
Prospect.

F U L L of Joy he look'd about him, and perceiv'd (at least imagin'd he perceiv'd) the Parties of the *Caravan* run all one way, as if they follow'd the Transporting *Summons*, which invited them to *Crowd that way*, and tast the *Water*, he believ'd so happily discover'd.

The malice of
a Company of
Ghosts.

I N short, he ran as fast as he was able, close upon the Heels of *Certain Men*, whose *Faces* he was very well acquainted with, and knew them to belong to the *Great Caravan*, he came with: Till at last, when he had follow'd them above an Hour, they turn'd upon him, *shook their Heads, laugh'd loud*, then disappear'd, and vanish'd like a *Shadow*,

N A T U R E S Dictates may inform the Reader, what *Convulsive Agonies* alarm'd the Breast of the *Deceiv'd Armenian*, when he saw those *Guides* dissolve to *Air*, on whom he had depended, as his *Safe guards* and *Directors*: But his *Fright* encreas'd to double horror, when he look'd all round him, and cou'd see no Sign of *Man* or *Beast*, but found he had been led away from all his Company by the delusive Beckons of *Malicious Ghosts*, and *Ill-designing Apparitions*.

A sad Condi-
tion.

I N vain he curs'd the hapless *Motives*, which inclin'd him to the Journey, and with bitter Cries bewail'd his *Misery*; lamenting the Misfortune of his lost *Condition* with a flood of Tears, which bath'd the *Sands*, o'er which he wand're'd, void of Comfort, and instead of finding the far distant Company, he look'd for, hourly rambled farther in the *Desart*, while his Aking Eyes saw nothing in his way but trackless Regions of unstable *Sand*, and both his Ears were deeply pierc'd, by frightful Hissings of the *Serpents* round him, and the doleful Shrieks, and horrid Yells of unseen *Ghosts*, and Hovering *Hob-goblins*.

A despairing
Resolution.

T W O Days and Nights were thus pass'd over, when despairing ever more of seeing *Man*, and weak'ned by *Fatigue*, and want of *Food* and *Water*, he laid himself upon the *Sands*, and was resolv'd to wait his *Death*, with an *Heroic Resignation* to the *Will* of *Providence*.

H E had not lain two Hours, before he started at the Repetition of a Voice, which call'd three times, in a shrill, melancholy Accent, *Demetrio, Demetrio, Demetrio.*

A Wife good-
natur'd even
after Death.

H E lifted up his Eyes, with great Amazement at the mention of his Name, in such a Place as *that*, and scarce believ'd himself awake, when he beheld his *Wife* at two Yards distance from him, with a *Pot of Water* in one Hand, and a *Dry Bisket* in the other.

S H E plac'd 'em by him, and made Signs, that he shou'd *Eat* and *Drink*, which an half-famish'd *Appetite* oblig'd him to endeavour, after he had offer'd to Embrace his *Wife*, who glided from him like an *Airy Phantom*, and forbid him touching her.

The speech of a
Ghost to a Man
in the Desart.

I am, said she, no more the *Partner* of your *Earthly Blessings*, *Death* has interpos'd his *Obstacle* betwixt our *Meeting* to Embrace as formerly: Thy *Friend*

Friend at Babylon is also Dead, and thy poor Children, Motherless at Cairo, want thy Comfort. Follow me, and I will lead thee to thy Company, and show thee Water for thy self and them; which when thou hast discover'd, and receiv'd the Great Reward, that will be given thee, go back with me, I'll lead thee safely to the Borders of the Desert, whence thou may'st return to Egypt, tho' alone, in safety. But thou must not ask me any Questions of my present Circumstances, too Mysterious for a Mortal's Comprehension.

A Check to Curiosity.

OVERJOY'D, but wond'ring at the strangeness of the Accident, he follow'd his Obliging Wife, quite cross another Part of the Wide Desert, till she brought him to a Place, where she assur'd him if he dug, he shou'd find Water; but injoin'd him not to grieve, that she was Dead, repeating many times, that she was happier now than she had been, while Living.

HE cou'd from hence behold the Caravan, a third Part of whose Number had already Perish'd by the Drought, they were expos'd to. He immediately went to them, brought 'em to the Place, and show'd 'em where to dig, till they found Water, in sufficient quantity to satisfy them all, and fill the Vessels for their Use, in the remaining part of their sad Journey.

A lucky Discovery.

HIS Wife, invisible to all, but him, attended all this while, and whisper'd in his Ear, the best Directions, she cou'd give him: A Considerable Sum of Money was presented him by the Commanders of the Caravan, which almost doubled what he had before obtain'd by a successful Industry. He presently exchange'd the Present, for such Jewels, Gold, and other Riches, as wou'd lie in the least Compass, and conducted by his Wife's kind Spirit, left the Company, and went in safety back to Egypt, holding a delightful Conversation all the way, and being told a thousand wond'rous Things by his Aerial Guide, who, having brought him to the Borders of the Desert, left him with a Charge, to give her Love to all her Children, and advise 'em how to live, secure of Happiness, by means, she had inform'd him of.

A dead Wife, doubles her Husband's Fortune.

A happy Escape from the Deserts.

HE did as she directed him, and when he came to Cairo, found his Family in Mourning for the Death of his Dear Wife, who left the World, according to his Computation, just a Week, before he met her in the Deserts.

THIS Story, Reader, told me by a Turk, who thought himself a Man of great Sincerity, and of no small Judgment, please to take as I receiv'd it; 'twill at least divert you, and may serve to give you an Idea of those horrid Deserts, on which Subject I shall add no more, than that such Travellers, as find a Spring of Water, tolerably fresh, by digging in the Sands, too well acquainted with the Misery of wanting it, endeavour to preserve the Memory of the Place, by fixing up a Pike, or sometimes two, bound fast together, to make the Mark more lasting by its length; These have a kind of Ensign at the top, but seldom stand a Month, before whole Mountains of the Sand entirely bury them, at least so cover them, that scarce three Foot of all the Pike appears above the Surface; Such a dreadful Visage bears the Desert Country of the scorch'd Arabia.

How they mark the Water Places in the Deserts.

CHAP.

C H A P. XLVI.

Of Arabia, the Happy.

Arabia Felix,
justly so
nam'd.

THIS Country, *Aromatically Happy* in the *Spices*, She produces, and distinguish'd from the other two by all the *Blessings* of *Indulgent Nature*, sometimes known to be a *Partial Mother*, well deserves the Name of *Felix*, not alone because most *Happy* in her *Wealth* and *Products*, but as she is doubly so, when plac'd in *Competition* with the two *Arabia's*, her *Deform'd* and *Barren Neighbours*.

Providences
Bounty to this
Country.

PR O V I D E N C E has here made full amends for the *Deficiencies*, she caus'd in both the other; and the *People*, who *Inhabit* this delightful Country, are as far superior to the rest, in their *Humanity* and *Fair Deportment* to the *Strangers*, they *Converse* with, as their *Soil* exceeds the other in its *Beauties* and *Fertility*.

Arabia Felix,
how Go-
vern'd.

AR A B I A F E L I X has a *Sultan* of her own, possessing *Arbitrary Power*, and *Ruling* in the *Inland Countries*; but the *Sea-Port Towns*, at least most of them, have been long *Subservient* to the *Turkish Government*, as valued most by that encroaching *People*, on account of the prodigious *Profits*, rising to their *Owners*, from an open *Traffick* with the *Indian Countries*, and the great *Advantages*, they reap by *Exportation* of their own rich *Manufatures*, and the *Product* of their *Climate*.

The Cities of
that Country.

TH E Y have many *Cities* of considerable *Magnitude*, the *Chief* whereof, are *Mocha*, *Zenan*, *Siam*, *Ermin*, *Surac*, *Demmar*, *Almatarhan*, *Nag-helsaamar*, *Raba-taaman*, *Tais*, *Mousar*, *Doffar*, and the *Port of Aden*.

Their way of
Building.

MO S T of these, and many other *Cities*, are adorn'd with very *fine* and *stately Buildings*, of a *lasting kind of Stone*, well *polish'd*, and join'd close with *admirable Mortar*: *Gardens*, *Orchards*, and large *Ornamental Suburbs*, generally grace the *Towns* with *Beautiful Appearances*, and many of them are *indifferently Fortified* with *Walls* and *Out-Works*.

The Merchan-
dizes of Ara-
bia.

TH E *Merchandizes* of *Arabia Felix*, are the *Aromatic Gums* and *Spices*, it was ever famous for, *Olibanum* and *Frankincense*, and *Myrrh* of many kinds, *Rich Balsam*, *Sugar Canes*, *Large Coco-Nuts*, and *Coffee* in abundance.

TH E Y have *Grapes*, and almost every kind of *Fruit*, in fullest *Excellency*; *Mutton*, *Beef*, and other *Meats* both *Good* and *Plentiful*, and live in the *Enjoyment* of the *Gayest Pleasures*, *Nature*, unassisted by the *Helps of Art*, can furnish their *Delights* with.

Plenty of
Wild Beasts
bred there.

TH E *Inland Countries* are extreamly *Woody*, and afford convenient *Shelter* for the numerous *Herd*s of *Lyons*, *Leopards*, *Tygers*, *Wolves*, and other *Beasts of Prey*, abounding greatly, not alone in this, but all the *Three Arabia's*, I have treated of.

T H E

THE Air is constantly salubrious, and notwithstanding the warm Situation of the Country, reaching from near *Thirty* to *Eleven* or *Ten Degrees* of Northern Latitude: The Heat is so delightfully alloy'd by frequent Breezes, which like wanton Zephyrs, fan the Air, and waft the Scent of odoriferous Spices on their gentle Breathings, that you feast upon the richest Banquet, Nature can prepare you, as you travel on the Road from Town to City; and the moderated Climate, softly mixing Vernal Mildness, with the Beams of Summer, makes all Seasons equally engaging, so that the Greek Poet, who in the following Verses, Wishes for a Constant Spring, may properly be said to have describ'd the Blessing of Arabia Felix.

The Air
very Pleasant,
and Health-
ful.

Οὐκ ἐθέλω θέεις ἡμεν, ἐπεὶ τόκα μ' ἄλιθ' ὀπλῆ.
Οὐκ ἐθέλω φθιοπάρον, ἐπεὶ νόσον ἄετα τίκτει.
Οὐλον χεῖμα φέρει νιφετὸν, κρυμὰς τε φοβεῦμαι.
Εἴαρ ἐμοὶ τριπόδατον ὄλω λυκάσαντι παρείη,
'Ανίκα μή τε κρύθ', μήθ' ἄλιθ' ἄμμε βαρύνει,
'Εἴαιε πάντα κύει, πάντ' εἴαρθ' ἀδέα ελασεῖ,
X' αὖ νῦξ ἀνθρώποισιν ἴσα καὶ ὁμοῖος ἀώς.

Bion's Choice
of Seasons.

I love not Summer, for the Sun then Reigns,
And Scorches me on the unsbeltred Plains;
I love not Autumn, for Diseases then,
Bred by her Fruits, afflict the Healthiest Men;
Pernicious Winter does sharp Snows create,
And all Cold-Weather Nature bids me hate;
Let Spring, that long-wish'd Season, then appear,
And bless me with her Presence all the Year,
For then we neither Heat nor Cold can fear;
All Things look smiling then, Nature grows Gay,
And Men divide their Hours, in equal Night and Day.

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S s

C H A P.

C H A P. XLVII.

Of the Red-Sea.

THE Red-Sea is so fully known already, by the Geographical Descriptions of our own Country Writers, and the exquisite Performances of the Mathematic Authors of most Christian Nations, that I mean not here to Touch on those notorious Observations, which have long ago been made by others, but inform my Reader of some new Discoveries of little matters, which I made myself.

BUT first, it will be Requisite to say a Word or two, relating to the Etymology and Ports of the Red-Sea, which having done, I will proceed to mention the Remarks, I made, as they occur to my Remembrance.

Why the Red-Sea is so call'd. **R H T H R A**, in the old Egyptian Language, signifying Red, was formerly the Name of a great Monarch of that Country, who gave the Sea his own Denomination, which has been since mistaken, by affinity of Sound, and Mis-interpreted the Red-Sea, by those, who fix'd the Name upon it, which it bears at present.

A Second Opinion. **O T H E R S** think, especially the Jews, Inhabiting the Eastern Countries, that it was call'd the Red-Sea, from the prodigious ruin, and great overthrow of Pharaohs Army, in their Passage over it, in the pursuit of Moses, and his God-defended Israelites, but as the Blood, there Spilt, was very little, tho' such Multitudes were Drown'd, I look upon this guess, as an Improbable Opinion.

A Third, and the most probable. **A N O T H E R** Notion, and perhaps the truest of the Three, is, that 'tis call'd the Red-Sea, from the Redness of the Sands, o'erspreading all the Bottom, whence the Waves receive a kind of red Reflection, and the Water thence appears, as if 'twere stain'd with certain Juices, of a redish Colour; This is made more Reasonable from the Etymology of the Euxine, commonly call'd the Black-Sea, from the Blackness of the Sands, which lie at the Bottom.

Aden, the great Sea-Port Town. **T H E** Sea Port Towns are very numerous, and very different from each other, in Magnificence, or the conveniency of Harbour, some are much expos'd to dangerous shelves, and Rocky Shallows, others both commodious, large, and stately, but the only Place, deserving a particular Description, is the Port, call'd Aden, in Possession of the Turks, and not alone the Largest, but the Richest, and most celebrated Sea Port Town of all Arabia.

Its Description. **I T** is Situated in about thirteen Degrees of Northern Latitude, directly in the Center of a kind of Amphitheatre, or Semicircular Ridge of Mountains, jetting out prodigious Promontories into the Sea, for a considerable Length, on either Horn; the Harbour is not only safe, but capable of holding at an Anchor near a Thousand Sail of Ships, by the most modest Computation.

THE

THE Town it self consists of near four thousand Houses, built of Stone, and rendred Pleasant by vast Spaces, unemploy'd to other Uses, than the Planting Orchards, Gardens, and a kind of Favorite Wilderesses, much in Practice with the Eastern People. The Town how built.

THE General Inhabitants of Aden are considerably Wealthy, and enjoy their Pleasures with a greater Guilt, than elsewhere is permitted them; yet is the City much decay'd from what it has been formerly, for once the Town Now much decay'd. extended to a double Length to that, it now contains, and all the Buildings (tho' they are not despicable now) were anciently adorn'd with a far greater Beauty and Magnificence.

THE Turks build Vessels in the Ports, belonging to this Sea, and constantly maintain a Fleet of Gallies, for support of their Authority, besides the Merchant Ships, which Trade about from Place to Place, and by the Customs, paid on the Commodities, they carry, bring considerable Profit to the Coffers of the Sultan. The Fleets of the Red-Sea.

UPON the Northern Shore of the Red-Sea, not far from a small Haven now call'd Pozi, stand the Ruins of a Monumental Heap of Stones, appearing very ancient, by their Forms and way of Building: By the Remnant of the Work, we may suppose it to have been Erected Pyramidically, and about one hundred Foot in height, the breadth of each square of its Basis much the same; upon the bottom Stones, and certain fallen ones, we cou'd discover unintelligible Characters, which seem'd to have been Carr'd to tell succeeding Ages, what the Monument was there Erected to perpetuate the Memory of. A new Discovery of a Monument, near the Red-Sea.

'TIS pity, Ignorance has incapacitated the Inhabitants from letting Strangers into any Light of Knowledge, in relation to Antiquity, else probably they had been able to inform us, what this Heap of Ruins was Originally; Now we can no more than guess at random for its doubtful Origin, unless we will believe the not impossible Traditional Account, the Natives give us, who wou'd fain perswade us to believe, 'twas built by Moses, when the Israelites miraculously pass'd that Sea, and left by him, a Memorandum for Posterity, to make Mankind depend on God, and not diffide in his secure Protection, tho' reduc'd to never so fatiguing, and oppressive Exigencies. Thought to be the same, which Moses left in Memory of his Passage.

THERE grows upon the Shores of the Red-Sea, a certain heavy-headed Poppy, only differing, in the bigness of its Stalk, from ours in England: At a certain Season of the Year, I think it is July or June, they gather many of these Poppies, beat 'em in a Mortar, lay them by for many Days, then take 'em out, and adding several unknown Herbs, make Opium of the Composition, but of far less Efficacy than the other sort, more frequently Exported into Foreign Countries. Opium made of Poppies.

THERE likewise grows a little Violet colour'd Herb in mighty Plenty, all about the Sea Shore, which they take care to gather in the Sun's Meridian Height, and mixing it with certain Weeds, which float like scatter'd Samphire, on the Surface of the Waters, make thereof the Die, call'd Indigo, in full Perfection. Indigo, how made of an Herb.

MIGHTY Rocks in many Parts of the Red-Sea, erect their Heads above the Water, and it is not seldom, that they find upon them something like a Shell-Fish, yet unlike an Oyster, which is open'd with the greatest Difficulty imaginable, and contains within it, great round Pearls, sometimes but one, and sometimes more, of equal Value with the richest of their Magnitude, from any other Part, imported into Christendom. Pearls found in the Red-Sea.

A wonderful
Fish.

AT certain Seasons of the Year, it is a common thing to see a *Fish*, not much unlike an *Hippotamus*, or great *River Horse*, whose Strength and Swiftness is so very wonderful, that 'tis almost impossible to take 'em, but by some Surprize, or Cunning Stratagem.

A rich Per-
fume.

THESE Creatures, when they happen to be caught, are carefully Dissected; for, besides a kind of rich *Perfume*, beyond the scent of *Ambergrease* it self, which lies like *Fat* about their *Spinal Joints*, and yields a vast Advantage to the Man, who finds it, there often is discover'd in the

A Carbuncle,
found in the
Head of a Sea-
Horse.

Head of this strange *Animal*, a glitt'ring *Stone*, which may be call'd a *Carbuncle*, for it is of *Globe-like Form*, and quite *Transparent*; yielding, if produc'd in a *Dark Place*, a *Light*, so striking, that a Man may see to *Write* by its Assistance, in the duskiest *Winter's Midnight*.

The Danger
of attempting
more Disco-
veries.

THESE are all the Observations I cou'd make, deserving my *Remembrance*; nor can any Man discover in this *Sea*, or upon its extensive *Shores*, more *Rarities*, or *Creatures*, worth Remark, than have already been communicated in the Books of *Travellers*, unless his *Curiosity*, becoming Master of his *Reason*, tempts him to a rash Endeavour of opposing *Laws* and *Dangers*, to Instruct himself in Matters, probably unworthy half his Labours.

CHAP.

C H A P. XLVIII.

Of the Turks Pilgrimage to their Prophet's Birth-Place, and their Ceremonies at Mecca and Medina Telnabi.

NEVER fure did a *Bigotted Superstition* lead away the *Minds* of *Thoughtless Mortals*, to so wond'rous a degree, as it has done in *Turkey*, where the *Annual Practice* of a *Pilgrimage* to *Mecca*, has prevail'd so strangely by the fix'd *Injunction* of their *Prophet's Law*, that 'tis by all believ'd the surest *Passport* from *Mortality* to *Paradise*. The force of Superstition.

NAY they carry it still farther, and persist in the *Affertion*, that unless a *Turk* shall once at least, before he *Dies*, perform that *Pilgrimage*, or bear the *Charges* of some other *Man* to do it for him, (if the want of *Health* prevents his *Piety*) it is impossible that he should ever reach those gross *Enjoyments*, they expect from the *Romantic Blessings* of another *World*, till they have *Purified* their *Persons* from the *Guilt* of such *Omission*, by a long continuance in the *Tortures* of the *Grave*, inflicted on them, by the two *Black Angels*, as I have at large inform'd you in the *Part Foregoing*. A strange Notion.

OH Miserable *Frailty* of deceiv'd *Mortality*, so strangely open to the strong *Assaults* of our *mistaken Passions*, and unguarded commonly against the weakest *Efforts*, made by *Nature* to delude our *Senses*, but by far more liable to the *Persuasive Ills* of *Superstitious Zeal*, and the *Deceitful Gloss* of an *Ill-chosē Religion*: There our *Vices* sculk with undetected *Art*, behind the *Masque* of a pretended *Vertue*. And how easily, *alas!* are we misled in *Execution* of our *Duty*, when the *Dictates* of our *Reason* are themselves too often *Bias'd* to a *Partial Sentence*, and our *Judgment*, which should ever *Rule* a *Wise Man's Actions*, *Brib'd* unfortunately by *Erroneous Principles*. Moral Reflections.

HOWEVER, e'er I enter on the *Subject* of the *Chapter*, I am now about to treat of, I will undeceive my *Reader*, who has probably been led astray, like many others, by a *Vulgar Error*, which inclines them to believe, that *Mecca*, as the *Place*, to which the *Turks* direct their *Pilgrimage*, is the *Town*, wherein the *Great Impostor Mahomet* lies *Buried*, when it really is no other, than his *Birth-Place*, and as such, made *Holy* by his own *Injunctions* that, with such and such appointed *Ceremonies*, all his *Followers* shou'd *Visit* that *Great City*, in *Commemoration* of his being thence produc'd amongst them. A vulgar Error, concerning Mahomet's Tomb.

SOME few Days Journey, North of *Mecca*, stands the *Celebrated Tomb* of *Mahomet* in a small *Town*, distinguish'd by the Name of *Medina Telnabi*, where he *Died*, and now lies *Buried* in the *Form*, I shall describe hereafter: No *Believer*, (as they call themselves) is by their *Prophet's Law* oblig'd to *Visit* this *Place* in their *Pilgrimage*, but as they were assur'd by the *Impostor*, that, if not a *Meritorious*, 'twou'd at least be an *Acceptable Acknow-* Of Mecca and Medina.

Acknowledgment of Zeal for their Religion and his Memory, 'tis never known, that any Annual Pilgrimage is made to Mecca, but a certain Number of the most Bigotted of the People, turn aside, and pay their Offerings, (e're they return) to Medina Telnabi.

Another
Vulgar Error.

AND here another vulgar Error challenges a *Confutation*, which *Experience*, as the surest Judge, may be allow'd to give it; 'Tis a general Belief, that *Mahomet* was never Buried, but is hung, suspended in the Air within an *Iron Coffin*, by the strange attractive Force of certain wond'rous *Load-Stones*, so surprizingly affix'd to the high Roof of a great Temple, that they cannot be perceiv'd by the most exquisite *Inspection*.

Very Ground-
less.

THAT this is *false* the Reader will discover presently; but whence it grew so common a Report, I can by no means guess, since I have ever found the *Turks* so far from justifying the *Pretended Miracle*, that they exert their utmost *Wit* and *Raillery*, to ridicule the fond *Credulity* of *Christian Nations*, led so easily to a *Belief* of such a *Gross Absurdity*.

The Place of
Rendezvous.

THE Numbers, which compose the Mighty *Caravan* of *Meccan Pilgrims*, generally swell beyond *Imagination*; *Zealous Turks* of every Country, *Quality*, *Profession* or *Capacity* assemble at *Grand Cairo*, (the Great *Rendezvous*, appointed for that purpose) by the first of *August*, or within a few Days after; for about the tenth, or fifteenth of that Month the *Caravan* most commonly sets forward on the *Journey*.

Their Publick
Proclamati-
ons.

WITHIN six Days of their *Departure*, Notice is, by *Publick Proclamation* given the *People*, to get ready by the *Time* then set, and that they must be subject to the Government of *such a Person*, (whom they Name,) both *Going* and *Returning*, in whatever *Cases* may require his *Arbitration*.

Their Chief,
how chosen.

THIS Officer is call'd *Emir Hadgey*, which signifies as much as *Ruler* of the *Pilgrims*: He is always chosen by the *Great Bashaw* of *Cairo*, and makes a vast Advantage of his *Post*, besides the settled Sum of near two thousand Pounds, which he receives from the *Grand Signior's Treasury*, by many *Perquisites* and *Opportunities* of *Gain*, like these, which follow.

The Order
observ'd in
Registring
their Names.

AS soon as the *Emir-Hadgey* is Proclaim'd, all *People*, who accompany the *Caravan*, must presently resort to him, or one deputed by him, paying a considerable Sum of Money for the *Registring* their *Names*, the number of their *Camels*, and the *Names*, *Religion*, *Quality* and *Seets* of every *Passenger*, they carry on them.

The Emir-
Hadgey's Pow-
er.

HIS Power is so Unlimited, and so Decisive is his *Sentence*, while the *Expedition* lasts, extending even to *Life* and *Death*, and every little Matter, *Criminal* or *Civil*, that to Bribe his *Favour*, no rich Gifts are thought too Costly, nor that Money ill bestow'd, which recommending those, who give it, to the favourable Eye of such an *Arbitrary Ruler*, frequently prevents the Hand of *Rapine*, from Invading their most valuable Property.

His Perqui-
sites.

ANOTHER Perquisite, and that no mean one, rises from a *Law*, Severe and Barbarous, by which all *Christians*, whatsoever, are Prohibited from coming within three Days Journey of their *Prophet's Birth-Place*, or his Place of *Burial*, while the *Pilgrims* are employ'd at either in the Ceremonious Practices of *Zeal* and *Superstition*: For, notwithstanding this Decree, if any *European Traveller*, has Courage to confide in the *Fidelity* of *Turks* (and really, where their *Interest* binds them, they are generally very Punctual in Performance of their *Articles*) he may, by making a considerable Present to the *Emir-Hadgey*, not alone be sure of his Protection, in the Places

The Turks
true to In-
terest.

Places abovemention'd, but possess an undisputed Liberty to Travel openly throughout the Journey, and select what Company he pleases, to Converse with in the *Caravan*, which he accompanies.

W H E N every thing is ready, all the *Caravan* have *Publick Orders* presently, to quit the Town, and Rendezvouz Fifteen Miles from it, in an open sandy *Plain*, along the Borders of a *Pool*, call'd *Birquey*.

H I T H E R, two Days after, the *Emir-Hadgy* comes, gallantly attended by a Company of such among them, as pretend to be distinguish'd by the Name of *Gentlemen*, and have resolv'd that Year to make the *Pilgrimage*: All these have many Servants waiting on them, with a tripple Change of *Camels*, to prevent the Inconveniencies, they might be otherwise expos'd to, by the accidental Deaths of those, they rode on. The Gallantry of the Emir-Hadgy.

A L L the *Camels* are adorn'd, as finely as is possible, with *Ribbons*, *Spangles*, *Rich Caparisons*, and every other *Gay Contrivance*, which may serve to shew the *Universal Joy*, with which they snatch the wish'd *Occasion* of so *Troublesome* and *Dangerous*, but *Holy a Peregrination*. The Dress of his Camels.

A M O N G the *Camels*, which compose the Number, for the proper use of the *Emir-Hadgy*, one Venerable *Old one* is elected, to be richly Ornamented with *Embroider'd Trappings*, thick beset with *Precious Stones*, of admirable *Lustre*, on whose Back is carried a square *Golden Box*, which holds the *Alcoran*, extravagantly Bound, and all enrich'd with *valuable Jewels*, yearly sent by the *Grand Signior*, as an *Offering*, due to the Great *Mosque* of *Mecca*, in respect to *Mahomet*. The Alcoran, how carried.

T H I S *Camel*, if it happens to outlive the Journey, is for ever after *free* from *Labour*, as indeed most others are, which have return'd in *Safety*, if their *Owners* can afford it, and Interr'd, upon their *Death*, in *Orchards*, *Gardens*, or some other private Place, that so they may not be expos'd, like other Beasts, to *Dogs* and *Vultures*. Camels, how respected at their Return from Mecca.

A S soon as the Arrival of the *Emir-Hadgy* has been confirm'd throughout the Camp, (for they Pitch Tents like Armies) all the *Caravan* make ready in an Instant, and the *Women*, *Children*, and *Acquaintance* of the *Pilgrims*, who have hitherto accompanied them, begin with *Prayers*, *Tears*, *Kisses*, close *Embraces*, and a Thousand Marks of Friendship and Affection, to take leave of all they know, and recommend them to the Smiles and Care of *Providence*; so that for a considerable time, there's nothing to be seen, but a confus'd Extravagance of Sorrow, and its Consequences. The Departure of the Caravan.

N O W the *Caravan* begins to March, the *Emir-Hadgy* riding at their Head, or sometimes in their Center, as he thinks most proper: All the *Camels* are ty'd Tail to Tail, and follow one another in strait *Lines* of different length, some Hundreds often going in a Knot, their *Riders* sitting on them in the Posture, elsewhere spoke of in this *Treatise*, and some Thousands of the most accomplish'd *Warriors*, in a manner quite surrounding the whole *Caravan*, protect them from the Dangers, they are often subject to, in the Attacks, they meet with from the *Wild Arabians*, who infest the *Desarts*. Their Order in Marching.

T H E Y are generally very Merry, founding all the way an Hundred aukward *Instruments* of *Musick*, and diverting one another with the tedious Repetitions of such *Old Wives Tales*, as commonly pass Current, in the Conversation of the *Vulgar People*, of the *Eastern Countries*. Their Amusements on the Road.

T H E

Their Lights
on the Jour-
ney.

THE Violence of Heat is so excessive in the *Climates*, they are bound to pass thro', that they seldom Travel much by *Day*, and therefore carry a prodigious Quantity of *Links* or *Flambeaus*, for the Lighting them along; and really, when the *Moon* denies her Influence, in directing their *Advances*, they supply the want, occasion'd by her Absence, with such glorious Numbers of these *Flaming Torches*, as afford a Prospect, so surprizingly agreeable, that 'tis not to be guess'd by such, as have not seen it.

The Dangers,
they are sub-
ject to.

THE Sultry Influences of a *scorching Sun*, and *Pestilential Blasts* of an unwholesome *Southern Wind*, together with the want of *Water*, (*Bitter Springs* excepted) and the Scarcity of all *Provisions*, with a Thousand *unavoidable Fatigues*, they meet with, in so long and disagreeable a *Journey*, frequently occasion such *Mortality* among the *Caravan*, that 'tis a common thing in its *Return* to *Cairo*, to have left *Eight Thousand Persons* Dead behind them.

Their com-
mon Num-
bers.

AS for the *Numbers*, which this *Annual Caravan* does commonly consist of, they are so uncertain, that I cannot form a General Calculation better, than by telling you, that they are seldom known below the Full of *Fifty Thousand Souls*, but very often to a great degree exceed an *Hundred*.

Another of
the Emir's
Perquisites.

ALL the *Goods*, *Cloaths*, *Camels*, and *Conveniencies*, belonging to such Persons, as fall Sick and Die upon the *Journey*, are the *Property* by *Perquisite*, of the *Emir-Hadghey*, who (unless a Man of admirable *Principles*) is consequently no great *Well-wisher* to the Welfare of his *People*.

The Distance
between
Grand Cairo
and Mecca.

THE Distance between *Mecca* and *Grand Cairo*, is *Five and Forty large Days Journey*, in which Passage they are forc'd to *Rest Three Days together*; such is the *Fatigue* of Travelling upon a *Desart Country*, where the *Sands*, unstable to the *Footsteps* of their *Beasts* of *Burthen*, slip away, and make the *Roads* extreamly tiresome.

A Remark
concerning
Camels.

AND here we have a spacious Scene for *Contemplation*, on the *All-directing Wisdom* of the Hand of *Providence*, who in the *Countries*, naturally *Stony*, has provided *Horses*, of a hard and solid *Hoof*, to serve the *Uses*, they are there design'd for: But in *Desart Places*, such as these, I now am speaking of, has form'd the *Camel*, qualified by Nature with her spreading *Foot*, to overtread more easily the sinking *Sands*, which *Horses Hoofs* with difficulty pass thro'.

The Place,
call'd Marah
in the
Scriptures.

TWO Days from *Cairo* bring the *Caravan* to a Place, call'd *Miz-Haana*, anciently that *Marah*, spoke of in the *Scriptures*, whither *Moses* brought the *Israelites*, just then deliver'd from *Egyptian Bondage*, and, *Miraculously Aided* by *Almighty God's* assisting Hand, converted *bitter Waters* into *sweet*, by throwing in a *Tree*, cut down on purpose, thence supplying all the *Peoples* raging *Thirst*, who *Murmur'd* loudly, that they cou'd not *Drink*, for the *waters* of *Marah* were *Bitter*.

The Stages of
the Caravan.

THENCE, proceeding onwards of their *Journey*, they Encamp on many of those very Places, where, so many Ages since, the discontented *Israelites*, then wandering in the *Wilderness*, by *God's Direction* Pitch'd their *Tents*, and lay a while, in expectation of the Orders, *Moses* was to give them, whither next to bend their *Progress*.

Abraham's
Mountain.

WITHIN near *Threescore Miles* of *Mecca*, stands a Village, call'd *Babile*, scarce *Three Furlongs* distant from the Mountain of that Name, on whose high *Summit*, *Abraham* built the *Altar*, upon which he had design'd to Sacrifice his *only Son*, his *much-lov'd Isaac*, in Obedience to the Will of that
Great

Great God, whose least Command he knew it Sin to think of Disregarding.

T H E R E is upon the Top of this fam'd Mountain, a low kind of Turkish Mosque, or Chappel, built obscurely, of an Antique Model, in the midst whereof they show a small square Heap of Stones, join'd fast together with a lasting Mortar, not much less than three Foot high, six long, and four in breadth, which they have dignified with a strange Reputation, and are sure to show all Pilgrims, who come thither, by the Name of Isaac's Altar.

'T I S, I must confess, a little inconsistent with my Notion of the Rules of Reason, to imagine Abraham, as we read the Story, shou'd have taken Pains to build so strong and durable a Monument, whereon to Sacrifice his Son upon so short a Warning; and it therefore must require a Romish Faith to look upon this Altar, as a Relique of Antiquity.

T H E Mosque however, which is built upon this Hill, is constantly inhabited by some Old Scheich, or Turkish Preacher, who is bound by the Conditions, upon which he claims a Salary, belonging to the Benefice, to stand upon the Hill, and make a Declaration, or a kind of Lecture to the Pilgrims, who assemble round him, (those, who happen to get nearest, telling those at greater distance, what they learn from the Perswasive Oratory of their Preachers Doctrine.

T H E common Subjects, which are chose on this Occasion, for Employment of the Doctor's Lungs and Faculties, are such, as an Endeavour to Ingraft a Pious Notion in the Peoples Breast, of that Important Duty, they are now performing, the Necessity there is of a Repentance after it, and the innumerable Blessings, they may certainly expect from God's Indulgence, if they never deviate from the Principles of Zealous Mussul-Men, and True-Believers of the Laws of Mahomet.

T H E Y rest a Day, upon the Old Man's Sermon, to digest the Entertainment, he has gravely given them, and then are led by the Emir-Hadghey on Foot, without observing Rank, all one by one, to the abovenam'd Mosque upon the Mountain Rabiie, which they enter at one Door, and go out of by another, opposite thereto; first passing by the Grave Old Scheich aforesaid, who is plac'd upon a Step, near two Foot high, directly in the middle of the Mosque, and touching every Man, as he goes swiftly by, with a short Stick, repeats these Words, May Sin here leave thee.

N O W, you must understand, the Holy Wishes of this Favorite of Mahomet are so Successful, that they never fail to crown the Person Bless'd, with an entire Deliverance from all the Vices, he was ever subject to; so that, freed happily from such a weighty Burthen, they run nimbly down the Hill upon the other side, and never stop, till they have cross'd a little Stream of Bitter Water, gliding by the Bottom, and, by dipping in their Hands, and sprinkling all their Faces with some Drops thereof, from that time forward they become New-Men, as Pure, and Free from all Iniquity, as Infant Innocence, and consequently Qualified to see the City, they must next proceed to.

B U T you must take notice, that the Punishment of looking back, before they Cross this Purifying Stream, is full as Exemplary to these Cautious Pilgrims, as it was of Old to Lot's too Curious Wife: For tho' their Metamorphosis appears not so amazingly conspicuous, yet they'll tell you, that 'tis fully as severe; for in the very Moment, any Man among them turns

T t

his

his *Head*, before it is permitted him, the heavy Load of his own *Sins*, which he had just before made shift to leave behind him, does not only overtake him in an *Instant*, but returns, enrich'd with *Interest upon Interest*, by the *Black Addition* of two other *Peoples*.

Their Cere-
monies, at first
sight of Mec-
ca.

CAREFUL therefore, to prevent so Burthensome a Mischief, on they march with joyful Hearts to the Remainder of their *Journey*, and about the middle of the third Days *Progress*, gain a Prospect of the *Mosque* at *Mecca*; when they all alight, as if *half mad*, with noisy *Extasies*, and prostrating themselves upon the *Ground*, thrice *kiss* the glowing Surface of the *Sand*, they Travel on, and thrice Proclaim with Universal Clamour, *Allah-Illah-Illallah, Muhamed Reful Allah. God is God, the only God, and Mahomet, of that sole God, the only Prophet.*

How they En-
camp at Mec-
ca.

The Tomb of
Eve.

ARRIV'D at *Mecca*, they Encamp upon the *Plains*, without the *City*, as by far too numerous to find Conveniencies within the *Walls*, for a *Commodious Entertainment* of *Themselves* and *Camels*: But I should have told you, that they often turn *aside*, and pass thro' *Giddah*, the *Port-Town* to *Mecca*, to pay Reverence to the *Grave*, where *Eve* was Buried; for the *Arabs* there pretend to show all *Travellers* her *Sepulchre*, and wou'd persuade us to believe, our Father *Adam* had a very *Formidable Consort*, if we are allow'd to guess her *Strength* by the *Proportion*, which they give her; for, from the *Stone*, now standing at the *Head*, to that, which stands at the broad *Bottom* of the *Grave*, the Distance is full Five and Twenty *Yards* of *English Measure*: Sure a Man, if any now is Bless'd with such a *Wife*, wou'd scarce lament her want of *Stature*.

Description
of Mecca.

MECCA is about Three Miles in *Compass*, Rich and Stately in a great degree, and her *Inhabitants* Possessors of a *Rolling Plenty*, still continue to encrease their *Affluence*, by *Annual Profits*, rising from the *Concourse* of such mighty *Numbers*, drawn by *Zeal* to Travel thither.

Why the Turks
in Praying,
turn their Fa-
ces to the East.

BUT, as I only mention it, because the Birth-Place of that *Vile Impostor*, whose successful *Impositions* drew such *Numbers* to profess his *Doctrine*, I will here enlarge no further, than is requisite to give a just Description of the *Holy House of God*, as they presume to call it, which is look'd upon so Sacred by the *Turks*, that in whatever Part of the wide *Universe* they are, they never Pray, but with their *Faces* to the *East*, in Honour to this House, wherein they say, that *Mahomet* was Born, and in respect to which, they yearly undertake so dangerous a *Pilgrimage*.

The House of
God, as they
call it.

THIS House, which they distinguish by the Name of *Kjabee Betulla*, stands directly in the middle of the *City*, not surpassing Thirteen Foot in *Breadth*, in *Length* Eighteen or thereabouts, and near Ten *Yards* in *Height*, Flat-Roof'd, and quite surrounded by a stately *Court*, Wall'd in, and Ornamented by Three several Rows of *Marble Pillars*, close within the *Wall*, supporting *Arches*, of a *Graceful Fabrick*, upon either *Square*, divided into Four *Apartments*, kept by *Priests*, of the Four most noted *Sects*, among the *Turks*, who Pray continually with an *incessant Fervour*, for the *Boundless Propagation* of their own *Religion*, and the *Downfall* of *Christianity*.

Two Hoops
of Gold.

TO strengthen, as it were, the *Ancient Building*, which I think, consists of Square Rough *Stones*, (tho' it is almost impossible to see them, being cover'd on the *Inside* and the *Out*, by such inestimable heaps of *Riches*) the House is Circled round, by two prodigious *Hoops*, of *Beaten Gold*, at least appearing so to be; and of that valuable Metal are the *Drains* and *Spouts*, which carry off the *Water*, falling on the Place in *Rainy Weather*.

THE only Entrance, contrary to *any Buildings, now in Fashion*, or indeed Remembrance, is by two large *Folding Silver Doors*, to which you mount upon a *Ladder*, five Foot high, for so much higher than the *Ground* about it, reaches the *Foundation* of this Odd and Antique Piece of *Building*. A Silver Door. and strange Old Fashion'd Entrance.

THIS Door is plac'd almost as far, as the left Corner of the *House*, and being enter'd, *presently* admits you to the only *Chamber*, it consists of; richly Hung with an *Embroider'd Damask*, Red and Green, (*the last the Prophet's Favorite Colour*) and supported by four Pillars, the Diameter of each above two Foot, entirely of a Piece, their *Form* eight Square, and made of a black kind of *Wood*, perfuming all the *Chamber* with the *finest Scent imaginable*, which the *Turks* assur'd us, were not so by *Nature*, but became thus *Odoriferous*, the very Moment, their *Prophet* Bless'd that *Place* in his *Nativity*. Stately Hangings.

WITHOUT the *House*, they show a dusky Colour'd *Stone*, near two Foot Square, to which they *Kneel*, and pay their *Adoration* with a thousand *Kisses*; and indeed the Reputation, which this *Stone* has got, deserves their *Complaisance* for the Civility, it *once* was Master of: For you must know, this *House* was built by *Abraham's* own Hands, who knew by *Holy Inspiration*, what an Honour it was destin'd to in *After Ages*, and, unwilling therefore to *abuse* the *Walls*, when he had *rais'd* them pretty high, by making *Holes* to fix a *Scaffold* in, he modestly resolv'd to stand upon this *Stone*, which *then* lay there *by chance*, and *build* as high as he cou'd reach by its *Assistance*, which, it seems, was so extreamly *taken* with the *Patriarch's Good-Nature*, that it gradually rose, and lifted him about from *Place* to *Place*, till he had made an End of all the *Building*. A fine good-natur'd moving Stone, That was very Civil to Father Abraham.

HITHER then the *Pilgrims* come, as many at a time, as the *Emir-Hadgcy* thinks fit to send together, least they shou'd Affront the *Holy Place*, by over-crowding its *Approaches*. The only Ceremonies, here Perform'd, are, *Falling Prostrate on the Earth*, and *Blessing God*, who has permitted them to see a *Sight* so Sacred; then repeating certain *Prayers*, they pass in Order thro' the Pillars of the four Apartments of the *Seats* above-nam'd, and are *Bless'd* and *Kiss'd* by the respective *Priests* of each Opinion, after which they Walk out *backwards*, till they pass the utmost *Limits* of this *Venerable Fabric*. The Ceremonies here perform'd.

NOTHING rests, deserving our Remark, but that a *black Silk Canopy*, which covers all the *Roof* of this *Fine House* is chang'd, for *one* renew'd *each Year*, at the Expence of the *Grand Signior*, and by him sent *thither* with the *Caravan* of *Pilgrims*, while the *Old One*, by the *Priests*, is cut in many thousand Pieces, and distributed among the *Superstitious People*, *by the way* of *Sale*, with a Pretence, that those, who bear that *Holy Relique* still about them, shall be ever free from *sudden Death*, and *unexpected Dangers*, of what kind soever. Hangings cut in Pieces to make Reliques.

HENCE, such People, as are led by *Zeal*, to think, their Duty Summons them, to see their *Prophet's Tomb*, accompany the *Caravan*, which goes from *Mecca* to *Damascus*, and arrive in eight or ten Days time, at *Medina Telnabi*, much about the Magnitude of *Mecca*. Medina Telnabi.

HERE, in an obscure, and narrow *Corner* of a *Stately Mosque*, which stands directly in the middle of the *Town*, are seen the *Sepulchres* of the *Imperator Mahomet*, and his two *Famous Followers*, *Osmin* and *Haly*. The Tomb of Mahomet, Osmin and Hali.

Description
of the Tombs.

THE Tombs are low and narrow, of a *Lozenge Cut*, and fram'd of Marble, of a very Black, or Dusky Colour, void of any kind of *Ornament*, or *Writing* whatsoever, and inclos'd within three round, and high built *Marble Turrets*, thro' whose Sides are cut small narrow Windows, into which the *Pilgrims* look, and see the *Tombs* of their *respected Prophets*, That of *Mahomet's* the middlemost of all the *Three*.

The Towers
enclosing
them.

THESE Turrets are adorn'd with little *Galleries* of *Gold* and *Silver*, which together, with the *Inward* and *External Sides* of all the *Towers*, are richly *Ornamented* with innumerable quantities of *Precious Stones*, of an *inestimable Value*, *Great Half Moons* of *Gold* and *Diamonds*, *Chains* of *Pearl*, and *Crowns* of *Jewels*, every here and there appearing *Writ* in *Golden Letters*, the repeated *Names* of *God* and *Mahomet*, between the different kinds of *Treasure*, which for many *Ages*, have been sent, as *Offerings*, from the *Superstitious Princes*, who *Profess Mahometanism*.

Glorious Or-
naments.

The Depart-
ure of the
Pilgrims.

HERE the *Pilgrims* gain a second *Blessing*, and return, as soon as they have seen the *Tombs*, to reach the *Caravan*, which waits their coming back at *Mecca*, and advance towards *Egypt*, in the *Order*, they came *thence* with. Many, Drunk, or Mad with *Zealous Folly*, bore their *Eyes*, or hold them over burning *Irons*, till they lose their *Sight*, as thinking it a *Sin*, beyond excuse, to look on *Groveling Earthly Vileness*, after they have *once* been *Bless'd* with so *Divine* and *Long-desir'd* a *Prospect*.

CHAPTER

NOTHING tells, delivering our Remark, but that a black Silk Case, containing all the *Key* of this *Tomb*, is chang'd, for one renew'd in pieces to each Year, at the Expense of the *Great Signer*, and by him sent down with the *Caravan* of *Pilgrims*, while the *Old One*, by the *Key*, is cut in many thousand pieces, and distributed among the *superstitious People*, by the way of *Sale*, with a *Preference*, that those who bear that *holy Relique* till about them, shall be ever free from *Jadon Darts*, and *noxious Dangers*, of what kind soever.

HENCE, each *People*, as are led by *Key*, to think, their *Duty* *Summons* them, to see their *Prophet's Tomb*, accompany the *Caravan*, which goes from *Mecca* to *Damascus*, and arrive in eight or ten Days time, at *Damascus*, with much about the *Magnitude* of *Mecca*.

HERE, in an obscure, and narrow Corner of a *Stony Mass*, which stands directly in the middle of the *Tomb*, are seen the *sepulchres* of the *Prophets*, and his two *Wives*, *Oppia* and *Isa*.

THE

C H A P. XLIX.

Of the Arabians, their Government, and way of Living.

THE *Arabs* are Descended, as is commonly believ'd, from *Ish-mael*, dwelling now, as *anciently* they did, in *Tents*, and *open Places*, nothing differing from what they were, when the *Inspir'd Historians* of the *Holy Scriptures* writ their Character, and handed down the Nature of those Barbarous People to the Knowledge of *Posterity*. The Descent of the Arabs.

THEY are distinguish'd likewise by the Name of *Saracens*, from the *Arabian Etymology* of *Saara-Saaken*, which in *English*, signifies as much, as an *Inhabitant of Desert Countries*. The Etymology of Saracen.

THEY are generally Men of Middle Stature, *swift* and *daring*, very *Lean*, and wonderfully *Bony*, *Tawny* to a strange Degree, by the perpetual Influence of an unshadow'd *Sun*, which burns 'em in the *Deserts*: They are shrill of Voice, beyond most *Women*, and inclin'd by *Nature* to the Cruel Practices of an *unlimited Barbarity*. Description of the Arabs.

THEIR *Pride* exceeds most other *Nations*, for they scorn *Dependance*, and reject all Notions of a *Lawful Government*: They boast *Antiquity*, and not unjustly, *Glorying* in that they have, in the continued Course of such a *mighty Number* of *successive Ages*, kept themselves *unmix'd* with other *Nations*, and obtain'd an *undisputed Claim*, to not alone the *Ancientest*, but *Purest Titles of Nobility*, now extant in the *Universe*, by an obstinate Contempt of all *Mechanical Employments*, and depending solely on their *Arms* and *Courage*, for the *Means* of their *Subsistence*. Their Pride.

HENCE they Ravage all, they meet with, live in *Plunder*, and infest the *Deserts*, with a *Lawless Multitude* of *Great* and *Little Parties*, Robbing and Destroying all they *Conquer*, if they presume to make *Resistance*; after which, they suddenly retire behind such endless *Tracts* of *unknown Sand*, that none can follow them with *Force*, sufficient to repel their *Numbers*. Their way of Living.

'TIS esteem'd *impossible* to *Conquer* *thoroughly* these ungovernable People; for they ride on *Horses* of peculiar Skill, in tracing out the *Passages* of the unstable *Deserts*, and can live on very small and poor *Provisions*, and by frequenting constantly those *Barren Places*, know the *Ground* so very well, that no great *Number* can attempt pursuing them, but they must perish by the want of *Food* and *Water*, e'er they can with *Reason*, hope to find the *Private Lurking Corners* of their *Nimble Enemies*, who never fail to watch the *Moment* of some favourable *Opportunity*, to fall upon 'em under *Covert* of the *Night*, with bloody *Execution*. Why 'tis impossible to Conquer them.

THEY little *understand*, and less esteem the Use of *Fire-Arms*; all their *Weapons* are, a kind of *Spears*, not much unlike an *Officer's Half-Pike* in *England*, headed with a *Cap of Steel*, *sharp-pointed*, and of admirable *Temper*, which they *Poize* with an extended *Arm*, and either hurl at distance, or can use in *close Fight* with an *Enemy*, as they may see *Occasion*. Their Arms.

SECOND-

Their strange
Dexterity.

SECONDLY, they are the surest *Archers* in the *World*, and generally Arm themselves with a *Capacious Quiver* of *Steel-headed Arrows*, some of which are always *Poyson'd*; These they *Shoot* with such a strange *Dexterity*, on *Horseback* or on *Foot*, That, like the *Ancient Parthians*, fam'd in *History*, they *Kill* more *Enemies* in their *Retreat* from a *lost Battle*, than they *Slaughter'd* all the time before, while *Face to Face*, they stood the *Shock* of *Open War*, and *Fought* for *Victory*.

Their Roving
Life.

THEY live, as I have said before, in *Tents*, and Pitch their *Camps* from time to time, where any little *Face* of *Pasture* for their *Horses*, or the *Prospect* of the most *Advantages* from *Robbing Caravans*, invite their *Stay*; Removing frequently from one *Place* to another, carrying with them all the *Cities*, they pretend to *dwell in*, and the *Families*, which they are *Masters* of.

Their Form
of Govern-
ment.

THEY are divided into *Tribes*, or *Companies*, and pay a kind of *Reverence* to certain *Princes*, as they call 'em, who by long *Descent* of *Noble Blood* beyond the rest, are *Honour'd* by the *Tribes*, and constantly *Preside* in all their *Councils*, *Guiding*, as they please, (tho' not assuming a *Commanding Power*) the *Business* of the *People*, who *respect* 'em greatly, tho' no otherwise distinguish'd from the *Common People*, than by wearing *Turbants* of a different *Form*, but equal *Bigness*.

Their Habits
and Diet, &c.

THEIR *Habits* differ nothing from the *Vulgar Turks*, their *Diet* is not much unlike the *Tartars*, and their *Exercises* few, because they live in a *perpetual Motion*. Their *Religion* is *Mahometanism*, and they look upon it, as no little *Honour* to their *Nation*, that the *Prophet* was their *Country-Man*.

Their way of
disposing of
the Goods,
they Plunder.

WHEN they have *Plunder'd* a *Considerable Booty*, they deliver it to certain of their *People*, living *Peaceably* on every *Border* of the *Desarts*, who are suffer'd to *Converse* and *Trade* with all the *Governments*, about 'em, rather out of *Fear* than *Friendship*.

THESE find present *Means*, to sell the *Plunder* of one *Nation* to the *Natives* of another, and delivering the *Money* to the *Party*, whence they had the *Goods*, receive a certain *fix'd Reward*, proportionable to the *Value* of the *Prize*, while all the rest is equally divided among those, who shar'd the *Danger*. With this *Money* they will often buy *sine Jewels*, or whatever else their *Inclinations* lead 'em to.

Jewels for the
Women.

SINCE I have mention'd *Jewels*, 'twill be necessary to inform the *Reader* of the *Uses*, they design 'em to, which is, to *Ornament* the *Persons* of their *Women*, for they have as many *Wives*, as they think fit, and either carry them about, as they remove themselves, or leave them, in their *Expeditions*, in the *Towns* or *Camps*, they have, upon the most *Delightful*, *Habitable*, and not quite *Infertile Borders* of *Arabia*.

The Arabian
Women,
dreadful
Creatures.

I think, I need not tell the *English Ladies*, that the *Sun* is no great *Friend* to *Beauty*, and the *Poor Arabian Females* find it to their *Sorrows*; For, but that their *Husbands* prove them *Women*, and not only so, but *Fruitful Women* too, I shou'd not only quite *mistake* their *Sex*, by missing in their *Souls* and *Persons*, all those *soft, engaging Excellencies*, which combine to *Crown* the *Graces* of my *Country-Women*, but really *Misinterpret* their *Humanity*, by judging them some *Meaner-Part* of the *Creation*. Methinks the *Painters*, who, (to cover the *Disgraces*, which the *Christian Armies* frequently receiv'd, by being *beaten* in the *Holy-War*, by those *Mens Ancestors*) took care to represent a *Saracen* upon their *Sign-Posts*, like a *Monstrous Gyant*, so

so to give a terrible *Idea* of those People, had done better far, to Paint the Figure of a *Saracen's Wife*, for all the World must have believ'd, that where the *Women* were such frightful Creatures, All the *Men* must have been worse than *Devils*.

SOME People notwithstanding, bear the Name of *Arabs*, and are yet of Another kind Principles, directly different from these, such, for Example, as Inhabit many of *Arabs*. Places in *Arabia Felix*, and some other Countries, where they live in Peace and Honesty, subservient to the *Laws of Civil Government*; But those, I speak of, are the *Arabs*, commonly distinguish'd by the Name of *Wild*, or *Independant*, and are every way, the *Men*, I have describ'd, abhorr'd, but dreaded, by Mankind in General, yet above the Anger of surrounding Enemies.

CHAP.

C H A P. L.

Probable Conjectures, concerning the Ten Tribes of Israel, which were carried away Captive, by Shalmanezzer, King of Assyria. 2 Kings. Chap. 17.

I Wou'd not have my Reader led to a Mistake of what I mean, or by the *Title* of this Chapter, be induc'd to think, I flatter my *Belief* with an Opinion, that I can inform the World more largely, than all other *Writers*, of the Present State of the *Ten Captiv'd Tribes of Broken Israel*.

The Aim of
this Chapter.

M Y *only Aim*, in touching on this *Subject*, is, to prove, that those, who guess the *Race of Turks* to be Descended from the *Jews of the Ten Tribes* above-mention'd, may at least defend their Notion, by a very probable, and natural *Chain of Arguments*, if not *incontrovertible*, and certain *Demonstration*.

Many various
Opinions.

M A N Y notwithstanding, and extreamly various, are the odd *Opinions*, commonly receiv'd, not only in the *European World*, but even in those *Eastern Parts*, which, by their *Old Vicinity of Situation* to that *Bondag'd People*, may be thought to have retain'd an eager *Curiosity* to know, if possible, the Present Fortunes of a *Formidable Nation*, which in ancient Times, they not alone *Esteem'd*, but held *uninterrupted Correspondence* with.

A M O N G the several *Judgments*, or *Conjectures*, made upon this *Famous Head*, it may not, possibly, be thought *unwelcome*, shou'd I entertain the Reader with a *Few* of the most *Celebrated Notions*, prevalent in the *Opinions* of the *Knowing Universe*.

The first No-
tion.

O N E commonly receiv'd *Opinion* is, that these *Ten Tribes of Captiv'd Jews* went quite thro' *Tartary* to *Green-Land*, so to *America*, by passing by the *Straight of Darien*, where they fix'd themselves in the *Dominions of Peru*, and all those *Parts*, distinguish'd by the Name of *Nova Hispania*, or the *Spanish West-Indies*.

Its Proofs.

T O prove the Probability of this *Affertion*, its *Defenders* openly avouch, that there are many *Ruins*, extant to this Day, whose own *Remains*, and the *Tradition* of the *Country*, join to speak them formerly the Work of *Jewish Architects*; In many of these *Buildings* they report to have discover'd *Well-Wrought Nails*, of mighty Size, which kept the *Timber* join'd together; this was judg'd *Remarkable*, because those *Buildings* were Erected, long before the *Indian Natives* are suppos'd to have been made acquainted with the Use of *Iron*.

AGAIN

A G A I N, they judge it very Probable, because the *Spanish Indians* are not, of so Brown and Beardless a *Complexion*, as the rest, but much inclining to the *Airs*, and *Features* of the *Ancient Jews*, and thence believ'd to be descended from them.

A N O T H E R Reason, they produce, as a Persuasive to their *Notion*, is, that, when the *Spaniards* Conquer'd *Mexico*, *Peru*, and all those Parts of the *West-Indies*, they perceiv'd their *Customs*, as to *Women*, *Altars*, *Jubilees*, *Divorces*, and the Knowledge, they profess'd of the *Creation of the World*, and *Universal Deluge*, with a Thousand other of their *Practices*, and *Ceremonies*, so entirely moulded to the Imitation of the *Jewish Customs*, that they cou'd not help concluding, that great Numbers of the *Indians* were themselves Descended from those *Jews*, of the *Ten Tribes* aforesaid, or at least had learnt from them the Numerous *Ceremonies*, they so long continued to indulge the Practice of.

A N O T H E R Notion, not alone receiv'd among the *Jews*, but almost every *Nation* in the *East*, perswades them to believe, that many of those *Tribes* may now be found in certain *Inland* Parts of *China*; and, to prove the Probability of this *Opinion*, they produce a Thousand Instances of *Roman Missionary Priests*, and many other Travellers, who have discover'd mighty Numbers of those People, in the *Land* above-nam'd, who retain the Practice of the *Ancient Jewish Ceremonies*, but are altogether ignorant of either the *Arrival*, *Doctrine*, or *Portentous Crucifixion* of our Blessed Saviour.

'T I S no improbable Conjecture, that some *Tribes* (if not all) inhabit in a Country, to the South of *Persia*, commonly distinguish'd by the Name of *Tabor*; for the People there, obey one Great, and Arbitrary Monarch, and profess no other Faith than that of *Judaism*.

T H E Natives of this Country are divided into *Tribes*, which still retain such Names, as are entirely Consonant with those, which anciently distinguish'd the *Lost Tribes* of *Israel*; and the Name of *Tabor*, which (as I have said before) their *Province* bears, appears not widely different from *Habor*, whither *Salmanezzer* order'd them to be Transported, as we read in *Holy Scripture*, in the Second Book of *Kings*, and the *Seventeenth Chapter*.

Then the King of Assyria came up throughout all the Land, and went up to Samaria, and Besieg'd it Three Years.

2 Kings, Ch. 17. V. 5, 6.

In the Ninth Year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the River of Gozan, and in the Cities of the Medes.

T H O S E are not Few, who strenuously maintain, that many Parts of *Aethiopia* are inhabited, by the Posterity of these *Ten Jewish Tribes*, particularly near the *Lake*, whence *Nilus* is supposed to take his Rise; All the Men of this Persuasion wou'd oblige us to believe, the *Abyssens*, *Coptees*, and certain other *Aethiopian Christians*, owe the Practice of their *Circumcising Children*, to some Ancient Imitation of the Custom of the *Jews*, who found a Refuge in their then more Hospitable Country.

I T is more talk'd of, than believ'd, that they may possibly inhabit those unknown, and spacious Territories, on the other side of that Prodigious River, which *Josephus* mentions to be not far distant from the *Caspian Sea*, and call'd *Sabbatical*, by reason of a wondrous Secret in the Nature of its Stream,

The Fifth Notion.

The Sabbatical River.

U u

which

which runs *six Days* with such amazing *Breadth*, and rapid *Violence* of an *Impetuous Current*, that by driving down the very *Stones*, and *Sand*, o'er which it rolls, it renders it impossible for *Mortal Courage*, *Strength*, or *Artifice*, to compass Means of passing it, but on the *Sabbath Day*, at which time all the *Waters* fall Miraculously, for the space of *Four and Twenty Hours*, leaving dry, and passable the *Sandy Bottom*.

The Sixth
Opinion.

Mr. *William Pen*, in the Account, he gives of *Pensilvania*, tells us, he believes the Natives of that Place had no *Original*, but from the *Jewish Tribes*, and arms the Arguments, he uses on this Subject, with the following Observations.

Its Reasons.

T H A T God cou'd point them out with ease a Passage to *America*, from the *Eastern Parts* of *Asia*, and that, since they were Ordain'd to be remov'd to an *Untill'd*, even *Undiscover'd Country*, 'tis highly probable, that the *West-Indies* was the Place, since that was then the only unknown *Quarter* of the *Habitable Universe*.

A N D that they rather Peopled *Pensilvania*, than the other Parts of the *West-Indies*, he imagines not unlikely, since the Natives of that Country so resemble *Jews*, in Features and Deportment, that they seem distinguishably Mark'd by God, as the Posterity of that Unhappy Nation.

Jewish Cu-
stoms in Pen-
silvania.

A G A I N, their *Feasts*, *Fasts*, *Sacrifices*, and all other Rights, and Ceremonies, with the great Affinity, their Language bears to *Hebrew*, and abundance more concurring *Circumstances* in their ways of Life, agree so evidently with the *Jewish Institutions*, *Government*, and *Customs*, that he judges it a very reasonable *Notion*, to conclude they are descended from the long Lost Race of the *Subverted Israelites*.

The Seventh
Opinion.

B U T having mention'd the foregoing Notions, now most common in the *Eastern World*, I will proceed to let you see, how probable it is, that all the *Turks* are of the *Jewish Race*, and that the Ten above-nam'd Tribes, at least the greatest Remnant of them, now reside in *Tartary*, and are the People so Notorious for their *Inhumanity*, so Formidable in their *Government*, Unknown in their *Condition*, and so justly Dreaded by the oft *Invaied World*, who only know them by the Name of *Tartars*.

The Turks De-
scended from
the Jews.

I shou'd the Reader in my Entrance on the Book, that *Anciently* the *Turks* were an huge Body of *Ungovernable Wandring Scythians*, or *Tartars*, who forsook their Country for some unknown Cause, and over-running *Turcomania*, and a Boundless Tract of Fertile Land, became a People, formidably Numerous, and swell'd in time to that surprizing Pitch of *Arbitrary Sway*, they boast at present.

I T hence appears 'tis Universally allow'd, as an *Undoubted Certainty*, that 'tis from *Tartary* the *Turks* first took their *Origin*; It only then remains to prove, that those, we now call *Tartars*, may be rationally thought the True Posterity of the *Ten Tribes* of *Israel*, which the Conquering *Salmanezzer* carried with him Captive, as aforesaid, which I shall endeavour to perform, as Briefly as is possible.

The Etymo-
logy of the
word Tartar.

A N D first, the Reader may observe, that *Tarut-Har*, or *Tartar*, in the *Syrian Language*, signifies the *Remnant*, or *Remainder* of a People, which tho' alone an Argument, of no small weight, is strongly aided by the following Particulars.

MEDIA,

MEDIA, Situated near the Caspian Sea, is now possess'd entirely by these Tartars, and as it appears by the abovenam'd Text of Holy Writ, that the Ten Tribes of Israel were Transported to the Cities of the Medes, so 'tis observable, that those few Cities, which the Tartars have, are call'd by Names, agreeing nearly with the Ancient Towns of Israel, when She Flourish'd.

A very probable Argument.

THUS, the Capital of Tartary is call'd Samar-yan, which is very little different from Samaria, once the Great Metropolis of Israel's Monarchs, and it is observable, that many Pillars, Buildings, and vast Reliques of Antiquity are yet remaining in this Town, adorn'd in so demonstrative a manner, that they plainly speak themselves, to have been Jewish Monuments.

Ancient Jewish Names, still retain'd.

THEY have another Town, call'd Jericho, a Mount, nam'd Sion, and another Mount, distinguish'd by the Name of Tabor, with a River Jordan, (from the Hebrew Jordan) and a thousand other Names of Places, plainly prove a Jewish Etymology.

A River call'd Jordan.

THEY are divided into Ten Great Tribes, or Parties, bearing Names, not much unlike the Ancient Patriarchs, from whom the Israelites receiv'd their Appellations: All these Tribes, tho' wholly Subject to one Common Government, avoid confounding Kindred by a Marriage into one another's Families, a Nicety, which never was observ'd, but by the Jews, and now these Tartars, thence with Probability suppo'd their Off-spring.

The Tartars divided into Ten Tribes.

THE Language of the Tartars is so very reconcilable to Hebrew, that the Difference there is between them, may be very well accounted for, when we consider they were mix'd so long with their Rough Conquerors, the Syrians, e're they found a Possibility to make a General Revolt, and the prodigious Ignorance, and strange Barbarity a Nation, for so many Ages, void of Arts and Sciences, or the Improvements of Humanity, by Trade or Conversation with a more Polite, and Knowing People, must of Course degenerate to.

The Language of the Tartars.

ANOTHER Thing, which serves to prove the just Validity of this Opinion is, that all the Tartars do not only Circumcise, and Use the ancient Jewish Rights, in almost every Point of Worship, but Traditionally boast themselves, to be Descended from those Israelites, who Conquering their Conquerors, became Possess'd of all the Territories by the Caspian Sea; and hence it was, that Tamerlain, or rather Tam-her-lane the Great, who led the Turkish Bajazet about his City, in an Iron Cage, wou'd often take occasion to be Vaunting of his Pedigree, affirming, he was Lineally Descended from the Tribe of Dan, in an uninterrupted Genealogy.

A Tradition of the Tartars.

FROM the abovenam'd Observations, it appears but rational to draw two Inferences; First, That the Great Founders of the Present Turkish Empire are Descended from the Tartar's Race, and Secondly that those, distinguish'd now by the said Name of Tartars, are the Ten Transplanted Tribes of Israel, so justly Punish'd by Almighty God, for their Offensive Obstinacy, that from the most Esteem'd, and Glorious Nation of the Universe, they are Degenerated into the most Despicable Outcasts of Unblest'd Humanity.

The two Inferences to be drawn from the foregoing Arguments.

C H A P. LI.

*Instructions to the Traveller, who would make a Safe,
and Profitable Journey into the Eastern Coun-
tries.*

The Design
of this Chap-
ter.

TH E Generous Reader will, I doubt not, put a *right* Interpretation on my *Meaning*, in pretending to instruct the *World*, when I *myself*, as much as *other People*, want Instruction; All I aim at by the Subject, I am now about to take upon me, is to lay down *Rules*, which I have prov'd by oft Repeated, tho' but young Experience, to be safe and necessary, to the Practice of that Traveller, who would to any Purpose, spend his Time in Foreign Countries.

Education of
Youth, the
Glory of a
Nation.

TH E Infinite Advantages, the Honour, Glory, Riches, and Prosperity, accruing to a Nation, by the careful Training up the Youth, she shines with, and the great Necessity of sowing wisely all those Seeds of Liberal Education, which they hope to see securely Flourish in a full Maturity, are so Conspicuous to Mankind, and Universally allow'd of, that I need enlarge no more, on so Incontrovertible an Argument.

The Advan-
tages of
Travel.

IF then the Care of Youth be commonly allow'd a Duty, weightily Incumbent on a Common Wealth, 'twill easily appear a certain Truth, both from the Practice of the Ancient, and the Modern Times, that sending them to Travel into Foreign Parts, has ever been esteem'd, and doubtless is the greatest Blessing, and most sure Improvement, we can lead their Minds to, since they Learn thereby to study Men, instead of Books, and by a Free and Generous Conversation with the open World, not only shake off their Domestick Dregs of Bashfulness, and Ignorance, but wholesomely digesting the Remembred Dictates of their late Minority, become Polite in the Deportment of their Persons, and Refin'd extreamly, in the Notions of their Judgment.

The Folly of
neglecting it.

HENCE it follows that, as 'tis undoubtedly the greatest Policy, as well as Honour of a Prudent People, to encourage Youth to Early Travel, 'tis an unhappy Flaw in any Nations Character, to have it said, they stand Insensible of Evident Advantages, and rather stifle than promote a Practice, so Commendable.

Englishmen
Remiss in its
Encourage-
ment.

I must confess I have with no small Wonder, taken notice, that my Countrymen, of all the European Nations, are the most Remiss in this Affair; We see them commonly but thinly sown in Foreign Courts, Camps, Schools, or Academies, while Numbers of the Natives of all other Christian Countries, flock continually to every Land or City, Famous in the least, beyond their Neighbours.

I ought not to omit, (since I have here so fair an Opportunity) the doing Justice to our Late-United Gallant Brothers of NORTH-BRITAIN, who are so effectually Sensible of the Advantages, abovenam'd, that their Gentlemen are commonly the Best Bred, and most Learn'd of Christendom, and do not only Travel much, but to much Purpose also; for we seldom see a Celebrated Court of Europe, but the Civil sometimes, sometimes Military Offices thereof, are not alone Possess'd, but Ornamented greatly by the Natives of that Country.

An Observation on the North-Brizons.

HOWEVER, I may spare the Pains of Searching for the Causes of so Groundless a Neglect, since there appears a Brisker Turn than Formerly, to animate the Genius of the English Nation, who within some few Years past, have seem'd to seek more earnestly than heretofore, the Benefits of Travelling.

Travelling now more in Fashion.

I will therefore only wish for the Improvement of a Custom, so Praise-Worthy, and proceed to give the Hints, I promis'd, in relation to the Methods, they shou'd Use in Travelling.

I am not for the speedy sending Youth abroad, before their Judgment is Mature enough, to give them a distinguishing Idea of the Use, as well as Prospect of the Things, they meet with; Eighteen Years of Age is more too Early than too Late, for a Young Man to think of leaving England: This I know by Personal Experience, having been beholding to my Latter Travels, for a Full Digestion, and Improvement of the Unripe Observations, vainly gather'd in my Former.

At what Age Young Men shou'd Travel.

IT is a Fault, too Common in our Modern Practice, to send Young Men Abroad, to see the Rarities of Italy, and other Countries, before they are at all acquainted with Domestick Curiosities, and Things as well deserving Observation, in the Heart of our own Kingdom, as he possibly can meet with, in the Places, he must Travel thro'.

An Error common in the English Practice.

BESIDES, it is a kind of unaccountable Simplicity, to think a Man is Qualified for Conversation in a Foreign Land, before he Understands, or has the smallest Notion of the Government, or any Part of the Whole Constitution, or Condition of his Native Country: For such an Ignorance must necessarily render him unfit for an Inquisitive, or Learn'd Society in any Place, he comes to, and consequently hinder him of all Advantages, he might have Reap'd from the Improvements of his Journey.

Its Follies.

ANOTHER Error, and no small one, is that most Young Men are sent Abroad, entirely Ignorant of German, Dutch, Italian, and too often French, or any Foreign Languages: This renders them depriv'd of even a Possibility of Living, as they ought, in Friendship and Acquaintance with their Equals or Superiors, where they come; for 'tis but seldom any Tongue but French, is thought worth bringing Home, or if some Few have Souls, and Memory enough to Compass more, by that time, they have learn'd to speak them tolerably, the short Space, allotted for their Absence, is expir'd, and they must return, to put an End to their Vain Journey, just as they are grown Capacitated to improve themselves by its Advantages.

Another Error.

THERE are a kind of Gentlemen, call'd Tutors, generally sent Abroad with a Commission to Direct, and Govern their Young Travellers: These are sometimes Frenchmen, sometimes Englishmen, but always of an Age by far Superior, and an Humour, often Opposite to those, they have the Charge of.

A third Error.

THIS

Proper to be
Reform'd.

THIS I think an *Error*, that shou'd be Reform'd for many *Reasons*; If the *Tutor* be a *Foreigner*, I need not Nominate the many Disadvantages, the *Pupil* must be Subject to; and if an *Englishman*, of such *Superior Age*, as commonly they are, I humbly ask my Reader's leave, to say a *Word* or two on that Occasion.

The Reasons
for Reforming
it.

YOUNG MEN are naturally Prepossess'd with a Dislike, or Timorous Apprehension of *such Men*, as are appointed for their *Governors*: They are their second *Schoolmasters*, and consequently look'd upon, as *Objects* of their *Spleen*; They are imagin'd *Spies* o'er all their *Actions*, and *Informers* of their *Juvenile Extravagancies*: Their *Best Advice* is *Coldly* list'n'd to, for want of an *Affection*, and their *Precepts* rob'd of proper *Force*, because not back'd by *Open Familiarity*.

More Reasons.

AGAIN, 'tis natural for *Young Men* to reflect, *What is this Man, who Curbs our Inclinations? Why a Tutor, that is, one, whose Business is to call those Pleasures Faults, which he has now, perhaps, outliv'd the Taste of; He forgets the Inclinations of his Youth, and wou'd oblige us to a Life, as Melancholy as his own, in spite of all the Disproportion, that appears betwixt our Ages.* But were any of the *Arguments*, he us'd, made strong by both the *Precept*, and *Example* of some *Wise Companion*, not much Older than *Himself*, they wou'd undoubtedly prevail on his *Belief*, because he cannot look upon them the *Effects* of *Peevish Age*, or *Want of Relish*, but occasion'd purely, by a *Wise Restraint* of *Headstrong Passions*, and a *Swing of Vanity*.

AS I have Censur'd those *Three Common Errors* in our *Practice*, just afore-nam'd, so I will, as *Briefly as is Possible*, set down the *Rules*, by which we may with ease avoid their *Inconveniencies*.

How the first
Error might
be mended.

AND First, I wou'd advise, that *Children* shou'd be put to *School* so early, that they may have gain'd a *Competent Increase* of *Understanding*, in a *Residence* at either of the *Universities*, by that time, they have reach'd the *Age* of *Eighteen Years* at farthest.

THEN, it might be Proper that, in some *Relation's* Care, he might *Reside* at *London*, one whole *Winter*, there to *Learn* the *Fashionable Gayeties*, which recommend a *Gentleman* for *Breeding* and *Appearance*.

A necessary
Improvement.

IN the *Summer* following, 'twou'd be a great *Improvement* to his *Knowledge*, if assisted by the *Recommendatory* Letters of his *Friends*, to their *Acquaintance* in the *Country*, he shou'd undertake a *Journey*, quite thro' *England, Wales*, and Part of, if not all, *North Britain*.

How to be
us'd.

BUT he shou'd not only *Travel* thro' these *Countries*, but from *Place* to *Place* be Recommended to the *House*, and *Care*, of some *Considerable Man*, of *Parts* and *Fortune*, who shou'd not alone contrive to *Entertain* him *Hospitably*, but be sure to *Introduce* him to the *Knowledge*, and *Acquaintance* of the *Best* and *Wise* Part of all his *Neighbourhood*, by whose *Assistance*, and *Society*, he might not only be *Diverted* with a *Sight* of every *Curiosity*, but *Taught* at large the *Charters*, and *Antiquity* of every *Corporation*, *Privileges*, *Laws*, and *Customs* of each *County*, *Honour*, and *Descent* of every *Family*, and all *Things* else, that might be *fansy'd* requisite to give him an *entire Idea*, of the *Nature*, and *Condition* of the *Government*, he is Subject to.

BY these means he is hardned, for the *Accidental Dangers*, and *Fatigues*, he probably may meet with in his longer *Journey*, and enabled, when he is *Abroad*, to give a *Foreigner* an *Answer* to a *Question*, full as easily, as ask one of him.

S E

SECONDLY, in order to prevent the Inconveniencies, arising from a want of Knowledge, in the *European Languages*, I wou'd advise all Gentlemen, who think of Travelling, to Qualifie themselves for true Improvement, by some few Years *Previous, Interwoven* Application to the Study of the *French, Italian, Dutch, and German Languages*, which they may learn with ease at *several times*, by *several Masters*, or by *one*, while at their *Latin School*, or either *University*: Then, having made themselves indifferent *Proficients*, they may in their Six Months Continuance at *London*, afterwards improve them to a fuller Height, by keeping Company, as much as possible, with *Foreign Gentlemen*, who Travel Yearly into *England*, and wou'd be glad of their Society.

A Second Error, how Curable.

THUS, wou'd they go *Abroad*, sufficiently enabled to Converſe Familiarly in Foreign Countries, as they did at *Home*, and thence avoiding that too common *Shyness*, us'd to *Strangers*, they wou'd soon gain *Friends*, and pleas'd with their Acquaintance, swell their Knowledge to as high a Pitch *Abroad*, as they had done at *Home*, by former *Application*.

The Advantages of Language.

THIRDLY, not to Rob the *Gentlemen*, who in the Character of *Tutors*, take upon them the *no little Charge* of Educating *Youth*, of those accomplish'd *Merits*, some of them are *Masters* of, I wou'd offer to the serious Consideration of *my Countrymen*, whether 'twou'd not be a Method, more Conducive to the good Improvement of a Young Man's Time, to send *Abroad*, as his Companion, some *Young Gentleman*, of Unquestionable Conduct, not much *Older* than himself, but one, who has by Publick Business, or his Former Travels, render'd his Experience *riper*, than his *Years* might speak it.

An Observation concerning Tutors.

HERE, Persuasion and Example wou'd undoubtedly, be far more efficacious, than the *Precepts* of Authority; The Arguments, which might be us'd, to win him from a *Folly*, wou'd appear no otherwise, than *Friendly Wishes* for his *Welfare*; The Familiar Conversation, they wou'd have together, must afford a Thousand Pretty Opportunities to Censure the Miscarriages, he may have made, with a *Brisk Air* of Unsuspected *Gayety*.

How justly.

IN short, the only Bar to the Advantages, which must accrue from such a *Practice*, is the mighty Difficulty, that must certainly attend the Choice of such a Man, as may in every Point appear well Qualified, for the Discharge of such a *Trust*, as must be given him; And *this*, (how difficult soever it may seem) will prove an easier Task upon Examination, than most Men imagine it, and doubtless wou'd be easier yet, if once the Introduction of so good a *Custom* gave Encouragement for Men of Worth, to Qualifie themselves for that *Employment*.

The only Bar no great one.

WHEN thus prepar'd for *Foreign Travel*, the *Young Gentleman* wou'd do a Prudent Action, to consider what Part of the Universe, he may with most Improvement bend his Journey to; and certainly in my Opinion, 'twou'd be best to Visit first the *East*, or *South-East* World, for there he will not only view a Scene of Nature, wholly contrary to his *own Country*, in Religion, Humour, Government, and every Means, and Form of Living, which he cannot well be said to meet in *Europe*, but will learn to Contemplate, (by frequent Views of the prodigious Changes, Time has made in Towns, and Kingdoms) on the Miserable Instability of *Worldly Grandeur*, which together with the *Unpolite* and *Rustic Treatment*, he must doubtless meet with, from the Proud Inhabitants of those *Self-Loving* Countries, will depress, or curb at least, the Head-strong Sallies of Impetuous Youth, and Native Arrogance of Temper; so that afterwards returning by the way of *Italy*, and *France*, and other the Politest *European Nations*, he may stand secure,

Which Parts are best to Travel first to.

secure, against the strong Temptations of those *Fashionable Vanities*, which mix themselves unluckily with the respective *Excellencies*, every Court is judg'd most Famous for.

A Great Neglect Re-prov'd.

AGAIN, I look upon it, as a mighty *Error* in the *British Travellers*, so strangely to neglect the Knowledge of *Marine Affairs*, unless their *Education*, or Pursuit of their *Preferment* calls them to their Practice; Nothing certainly can add a Brighter Ornament to any *Englishman's* Capacity, than to be fully Vers'd, at least, made tolerably Knowing, in the Mysteries of *Navigation*, and the many *useful Sciences*, and *profitable Observations*, which a few short Voyages will gild his Understanding with Considerable Notions of.

Travelling by Sea Recommended.

I wou'd therefore willingly advise all *Gentlemen*, who travel, to Embark on Board some Trading *Vessel*, (if in time of Peace) bound up the *Straits* from Port to Port, on either side; or if the speed one *Vessel* makes, may call him from a *Place*, before he has had time to make his *Observations*, he will constantly be sure to meet some *Ship*, or other, Bound directly to the Port, he has a mind to be Transported to, no matter, whether she be *English*, or of any other *Christian Nation*, for the more *Variety*, he meets with in his Travels, so much more Extensive will become his *Experience*.

The Course he shou'd Steer.

BY these Means, he may at his own leisure see the Kingdoms of *Spain*, *Portugal*, and *Sicily*; The Sea-Port Towns of *Fez*, *Morocco*, *Tripoly*, *Algiers*, and other Parts of *Barbary*, the numerous Islands of the *Græcian Archipelago*, with the Rich *Emporiums* of the *Turkish Empire*, *Smyrna*, and *Constantinople*.

A Further Journey.

HENCE, he may proceed, by *Land*, and *Sea*, as he imagines most Convenient, and Diverting, on to *Egypt*, and the *Holy Land*, and thence from Place to Place, with *Yearly Caravans*, or *Monthly ones*, till he has satisfied his utmost *Curiosity*, with a distinct, and serious View of all the several *Branches* of that *Mighty Monarchy*.

The Tour continued, and ended two several ways.

THIS done, he may return, from any *Sea-Port Town* of *Turkey*, by the way of *Italy*, for *Ships* are constantly Bound thence to *Venice*, or *Leghorn*; But as some Inconveniencies, such as *Performing Quarantana*, and the like, attend that *Voyage*, 'twou'd be more Improving, and Delightful to a *Genius*, Temper'd with the smallest *Curiosity*, to Travel over Land thro' *Turkey* into *Italy*, by the Road of *Philippopolis*, and so to *Venice*, or into *Germany*, by passing thro' *Romania*, *Bulgaria*, *Valachia*, *Transilvania*, and *Hungary*, to the City of *Vienna*; either of which Roads, admitting you to a considerable Part of *Christendom*, lies easy and convenient, to point you out a *Tour*, thro' all the Noted Courts of *Europe*, after which you will return to *England*, like an *Indian Vessel*, whose inestimable *Freight* makes full amends, for the *Fatigues*, and Dangers of a *Tedious Absence*.

NOW, that all these *Schemes* of *Travel* may be undertaken, and perform'd, with as much Safety, and Advantage, as is possible, I beg the Reader's Patience, while I give a word or two of Necessary Caution, which will bring me on to a Conclusion of the Chapter.

Another Great Neglect.

THERE is not a Neglect, more Common, nor of a more Fatal Consequence, now suffer'd, than the sending *Gentlemen* Abroad, without a further Charge of *Letters*, than such only, as are necessary, to procure Supplies of *Money*, when their *Exigencies* may require it.

HE

H E ought to carry *Recommendatory Letters* for each *Noted Place*, he thinks of going to; Nor are those *Letters* worthy of *that Name*, which commonly are sent by Merchants, to their Correspondents in a *Foreign Part*, wherein the *Gentleman*, who *bears* them, is, in Fashionable Words of Course, so Coldly Recommended, that a Formal Visit, or a Drunken Entertainment is the most, he meets with, from the *Persons*, he is address'd to.

The Use of
Recommendatory Letters.

A L L Gentlemen, who send their *Sons*, or *Friends* Abroad, shou'd be extremely *nice* in this *Particular*; For 'tis according to the Interests, or Inclinations of the People, to whom *Travellers* are Recommended, that their Journey turns to *Good*, or *Ill Account*, however Great may be their *Quality*, or *Long* their *Absence*.

The Care, to be us'd in that Point.

I F they are not recommended to some Gentlemen of *Interest*, in the Countries, they pass thro', they can do no more in any Town, they come to, than Walk up and down the Streets, see now and then a *Monastery*, or perhaps Peep thro' the *Grates* of some *Close Nunnery*, stare awkwardly upon the Outfides of *Great Buildings*, and return to *England*, after two or three Years Absence, just as Wise in *Foreign Matters*, as when they departed from it.

The Inconveniences of going Abroad, without them.

A N D here, I cannot help Complaining of a Fault, peculiar to the *English* Gentlemen, Abroad, and call'd by *Foreigners*, an *Unbred Pride*, and *Haughtiness* of Temper, tho' 'tis rather owing to their want of *Recommendatory Letters*, well Directed. It is a kind of Separation, or Distinction, which they make between Themselves, and the Inhabitants of any Town, they chance to stay at, earnestly desiring *English Company*, and seeming, as it were, averse to any other, which entirely *Robs* them of the smallest Possibility, of making an Improvement by their *Travels*, or *Expences*.

A Fault, peculiar to English Men, Abroad.

T H E only way is, to make Interest with the *Foreign Ministers*, *Ambassadors*, or *Envoys*, who reside at *London*, and have doubtless, not alone a vast Acquaintance, but considerable Power with the Best, and most Capacitated Gentlemen of their own Country, and the Tenour of their *Letters* shou'd require their Favour, Friendship, and Good Offices in every kind, to the Young Traveller, who carries them, but more especially *Solicit* their Assistance, and Directions in the Observations, most deserving a *Remark*, and their Advice, what *Towns* or *Places* in the Country may be worth *Regard*, with the Additional Civility of *Letters* of Recommendation, which may urge their Friends in any Parts to do, as they have done, by the departing Traveller.

The Best Recommendatory Letters.

A N O T H E R kind of *Letters*, they shou'd never go without, are those, directed to our own *Ambassadors*, or other *Publick Ministers*, residing in the Courts of *Foreign Princes*, and a due Respect shou'd constantly be paid them, on your first Arrival. These *Advices*, well observ'd, may (I have reason to believe) at least, I wish they might, conduce a little to my *Country-Mens* Advantage, who design to *Travel*: But as I have thoughts of Publishing hereafter, by its self, a *Regular Treatise* on this Subject, I will now conclude, with an Assurance to my Reader, that *Experience* has convinc'd me of the *Truth* of what I Write, or I had scarce presum'd to Recommend my Sentiments, on this Occasion.

Another necessary Caution.

C H A P. LII.

The CONCLUSION.

AN D now, I have, *as well as I am able*, play'd the Part of a *Sincere Relater* of the Observations, made in *Foreign Countries*, and commit my Book to the *Ill-Nature* of the Criticks, with a Scorn of all their *little Malice*, and a hearty Wish, that such, as read with a Desire to be *Diverted*, or *Inform'd*, may find therein, as full a *Satisfaction*, as I shou'd receive, in hearing that they did so.

The Malice of
the Times.

THE *Fashionable Envy* of these *Peevish Times*, permits *no Author* to be *over-proud* of his *Best Labours*; And were I *less Modest*, than I think my self, which wou'd, I'm *sure*, be very far from any thing, like *Vanity*, The *Age*, I live in wou'd, no doubt, find Means to mortify all *Self-esteem*; and were a Book to be expos'd to *Publick Censure*, as deserving *Praise*, as those of *Horace*, or the *Roman Ovid*, *Soft-mouth'd Criticks* wou'd be nibbling at the *Bait*, and run the hazard of *breaking out their Teeth*; far rather than not strive to make some ill *Impression* on it, which if, after all, they fail to do, they'll *drivel* out their *Rage*, and *spit* upon it *harmlessly*, in *meer Vexation*.

The Ill-Na-
ture of Cri-
ticks.

WERE there a *Modern Ovid* now alive, accomplish'd like the *Antient*, he'd be look'd upon a very *Monster of Vain-Glory*, shou'd he Crown his *Labours* with a *Self-wreath'd Garland*, and conclude his Works as *Magisterially*, as once the former did, in these *High-sounding Verses*.

Ovid. Met.
Lib. ult.

*Jamque opus exegi, quod nec Jovis Ira, nec Ignis,
Nec poterit Ferrum, neque Edax abolere vetustas.*

And now an *End* to that *vast Work* is giv'n,
Which neither *Fire*, nor the *Ill-will* of *Heav'n*,
Nor the *Keen Rage*, which does the *Sword* employ,
Nor *Time's* devouring *Rust* shall e'er destroy.

The Author's
Resignation.

SINCE therefore *Truth*, nor *Merit* can successfully lay claim to just *Applause*, in this ungrateful *Age*, I, who can only boast the former *Virtue*, will proceed more *humbly*, and submit my *Labours* to the Sentence of the *World*, with all the *Resignation* of a *Man*, who, having nobler *Ends* in *Writing*, than to *Flatter Faction*, or expect *Reward*, has no occasion to be much solicitous, for the Success of his *Endeavours*.

A Word or
two, concern-
ing the Pro-
bable Down-
fal of the
Turks.

I'LL only add a Word or Two, concerning a *Conspicuous Probability* of the approaching *Downfal* of the *Turkish Empire*, which has grown, by gradual *Acquisitions*, to a most amazing *Bulk*, and *Constitution*, but at present seems so weaken'd, by the *Natural Corruption*, and *Infirmities* of *Age*, that *Terrible Convulsions* shake its *Frame*, as if 'twere hastning onwards, towards a *sudden Period*.

I have, elsewhere in this Book, occasionally taken Notice of a *Prophecy*, ^{Expected from the Muscovites.} in vogue among the *Turks*, That *They shall be destroy'd by a Long-white-hair'd Northern Nation of the Christian World*, and that they look upon the *Muscovites* to be the *Nation*, hinted in the *Prophecy*, on which Account, they seem extreamly Apprehensive of the *Motions* of that *People*, and their *Fright* is aggravated greatly, by the means, the *Muscovites* have lately found, of sending *Ships of War*, thro' the *Black Sea* to *Constantinople*, and the *Universal Disposition* of the *Greeks*, to look upon that *Nation*, as their long-decreed *Deliverers*.

I F Heaven has Ordain'd it to be so, 'tis probable, it may be suddenly ^{The Policy of the Czar, in his War with Sweden.} Effected, for the *Warlike Disposition* of the Present *Czar*, beyond his *Ancestors*, and the *Degeneracy* of the *Modern*, from the *Antient Turks*, are *Weighty Circumstances*. The *Victorious King* of *Sweden* has been nothing worse, than a *Severe School-Master* to the *Muscovites*, who owe an *admirable Discipline* to the *War*, they're now engag'd in, and reserve those *Troops*, made *Soldiers* by a *Tear or two's Fatigue*, in *Inland Garrisons*, to Exercise their *Fellows*, and Improve themselves, while *Ram*, and *New-Rais'd Men* are sent each Year, to face their *Enemies*, till they become *Good Warriors*, and give way to more *Fresh Comers*.

I N my Opinion, these Proceedings wear the *Air* of some *Well-laid Design*, ^{The Reasons guess'd.} and the *Fatigue*, the Present *Monarch* of the *Muscovite Dominions* has been at, in tedious *Travels*; The uncredited *Improvement*, he has made throughout his *Country*, (chiefly in *Marine Affairs*) The Great *Encouragement*, he gives all *Foreign Officers*; and *Arts*, he uses to allure them to his *Service*; All these seem to speak a further *End*, than the *Repulsing a Weak Swedish Enemy*.

'TIS my Belief, he'll fall upon the *Turks*, as soon as the *Maturity* of his ^{The Possibility of his Conquering the Turks.} *Designs* affords him *Opportunity*; Nor do I question, but (by *God's Assistance*) with the Great *Advantages*, he will have over them, he may entirely *Overthrow* their *Government*, and in their *Ruin*, gloriously *Revenge* the *Bloody Falls* of those *Brave Christian Princes*, who have *sunk*, from Age to Age, beneath the *Weight* of their *Oppressive Usurpation*. But the *Nature* of my *Book*, and *little space*, I have to spare, forbid me to enlarge on this *Particular*, which, if I have foreseen with *Judgment*, *Heaven* direct to triumph in *Prosperity*, for the Great Good of *UNIVERSAL CHRISTENDOM*.

F I N I S.

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Carnock June 15 1775



Hill, Aaron,

A full and just account of the present state of the Ottoman Empire in all
its branches ...

London 1709

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